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(Continued from page 410, vol. lix.)

Eighth Mo. 6th, 1835. Our Quarterly Meeting. Had the company of our aged friend John Letchworth; also Thomas and Mary Wistar. It was very strengthening to have the company of such dear friends. It will not be long ere the fathers and mothers will be removed: may the preparing hand be laid upon others for the work. Think I never felt our testimonies dearer than this day. May the beauty of this world be stained in our view yet more and more. E. Robson spoke very sweetly to the young people, respecting what are termed "little things." She desired we might be willing to take off and put on whatever was required of us, so that which was as a partition wall between us and our God might be removed. Until there is faithfulness in little things, there never can be an advancement in greater. J. Letchworth spoke to a state present, which was ready to exclaim, "O my leanness! my leanness!" Freshly to his remembrance had been brought the faith of the poor lame man who was waiting to be healed of his infirmity. When Jesus inquired of him, if he would be made whole, his answer was "I have no man, when the water is troubled, to put me into the pool:" but what was the reply; "Rise, take up thy bed and walk." He believed this language would be addressed to some present who were waiting for, and looking into their dear Master.

I have remembered the remarks of a dear mother in Israel, long since removed to her everlasting home, viz: She "had often been led to view an assembly such as our Quarterly Meeting, collected under the solemn profession of being spiritual worshippers; sitting in outward silence before the Lord, and apparently waiting only upon Him. Oh, the awfulness wherewith I have often beheld these meetings, while my eye has affected my heart; and the language forcibly arisen, let us *be* as we *appear*; let us gather to the Source of unfailing help; fully believing that if all were properly engaged in feeling their wants, and the only way of having them supplied, the united breathings would ascend as pure incense, and the lifting up of the heart be as an acceptable sacrifice."

Ninth Mo. 17th. Never more awakened to feel the necessity of true spiritual worship: may we "be as we appear!" We may deceive one another, but not that. Being who sees us just as we are.

Tenth Mo. 1st. E. C. ministered to a state

from which all good seemingly was excluded; the heavens as brass, the earth as iron; the wintry season continuing long. These seasons were nothing new to the followers of the Lord; he desired patience might be abode in, and their change would come.

4th. First-day. Feel myself very much like one alone, my path seems so narrow. Nothing short of appearing as a fool in the eyes of the world, will do.

Eleventh Mo. 1st. One more week has been allotted me; during which sacrifices have been made. None knowest but Thon, O Heavenly Parent, how very costly the ointment has been! Can indeed say, I have washed thy feet with tears this day. Sweet peace has been dispensed.

29th. Our Monthly Meeting held at Gwynedd. I can but fear that this precious privilege of assembling for Divine worship is not prized and profited by us as it ought to be. I was made sensible of my own shortcomings; and can often wonder, with dear S. Grubb, "when better times will come to me." Had the company of our friends Joseph and Rebecca Battley, who are now members of this Monthly Meeting, though residing at Friendsville, one hundred and sixty miles off. R. has a precious little gift in the ministry. She is, I believe, endeavoring to occupy with the talent committed to her. I can enter into feeling with the little ones; according to their faithfulness will their reward be. Her communications were short and instructive respecting fulfilling the first and second commandments. She also revived the account of Naaman, the Syrian; hoping we might be willing to receive the dear Master in the way of his coming, not looking for something greater. She feared the language of some present was, "Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel?" E. C. had a short communication respecting the benefit resulting from trial and affliction. If rightly abode under, they tended to draw us nearer to God. When all things pass on smoothly, we are too apt to forget that here we have no continuing city.

5th. Our Quarterly Meeting. We had the company of our friends David Cope and John Letchworth. D. C. was lengthy in communication, quoting the Scripture, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Because wide is the gate and broad the way which leadeth to destruction, and many there be that go in thereat." Enlarging instructively. Among other things said, "we might lead good moral lives, and conduct our outward affairs with integrity, and yet be pursuing the broad way." He showed the danger of making to ourselves idols; some make them of silver and gold, and some even of their persons. His concern for the young people was great; persuading them to seek the Lord now in the morning of their days; to deny themselves, and take up the daily cross, and to part with all required; then would they be children of our Heavenly Father. What a comfort and consolation would it be to godly parents, to see their children walking in the Truth! such could give

them no greater joy. It would sweeten for them many bitter cups, and it would also sweeten many for the children.

E. C. was greatly exercised for a state present, who had in days past been much favored, but that no longer experienced the tender visitations of Divine love, as in the morning of their day; and were querying why it was thus with them. He desired such a one to remember, that He was a covenant-keeping God, and his part of the covenant would never be broken. He believed a renewed visitation was gone forth; they were spared a little longer; but if no fruit appeared the sentence would go forth, "Cut it down." It was a solemn communication.

15th. A season of quietness. I am afresh encouraged to enter into covenants, and strength craved to keep them. None know of my secret struggles. The language seemed to be, "unbosom to no mortal."

17th. Our friend Hinchman Haines, from Evesham, had an appointed meeting. His visit has been acceptable. He arose with, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Querying, "Where are the secret places of the Most High?" "Was it not in the secret of the soul?" He believed there were those present who knew where it was to be found; and in times of trial these did witness an abiding under the shadow of the Almighty. To these his language was very sweet. Though seasons of darkness may be permitted, His covenant was with them; their prayer would be had in remembrance. The youth were not forgotten; especially those who had been led to look a little into the beauty of holiness, and whose minds were covered at times with a precious feeling, which they could not tell whence it came or whither it went. He had been comforted with believing there were those present who were endeavoring to own their dear Master in their lives and conversation, dress and address. Said the peace these would feel for every act of obedience, would more than compensate for all passed through. To parents he was excellent; first to the rightly concerned, then to those who were comparable to "The daughter of my people," who had "become cruel like the ostrich of the wilderness."

Twelfth Mo. 2nd. Monthly Meeting. Endeavored to be found in my place; but was afresh given to feel what poor things we are of ourselves. E. C. ministered to the poor in spirit—those that were hungering and thirsting after righteousness, and believed the promise to these would be realized: "They shall be filled." R. Scotton was concerned to set before us the circumstance of Judas betraying his Lord and Master. He had even been a follower of Him; but yielding to the enemy he could even do this. He said the subject had felt very awful to him since we had been sitting together; that we had the same unwearied enemy to contend with, who was ever busy: feared there were those present whom the love of the world would, if they were not careful, cause to do the same. We all, more or less, had our weaknesses to contend with, and as

we knew what they were, we ought to set a double watch on that part, and intercede for strength to overcome. He dwelt upon the danger of pursuing lawful things in an unlawful manner; of the weakness that had overtaken us as a society; and hoped we would all seriously inquire how far we were contributing thereto.

5th. The forepart of our meeting this morning, was to me a heavy season; but towards the close, my hard heart seemed broken, and made to overflow under a sense of tender mercy yet extended. O may I be assisted rightly to hunger and thirst for that true bread, which cometh down out of Heaven.

12th. On taking my seat in meeting this morning, there seemed a sweet covering over the mind; but for want of dwelling close with it, I was left to feel, "how frail I am."

19th. Afresh given to feel the privilege of silent waiting.

(To be continued.)

For "The Friend."

Notes of a Southern Trip.

(Concluded from page 417, vol. 1ix.)

Eastern Quarterly Meeting in North Carolina is composed of two Monthly Meetings—Rich Square, which is located to the west of the Chowan River, mainly in Northampton County, and Piney Woods, to the east of that river, the most of whose members live in Perquimans County. The two settlements are about 50 miles apart. In Rich Square Monthly Meeting, some of the more influential members early saw the inconsistency with our principles of the revival meetings and other proceedings of the "fast friends" who came among them; and through their faithfulness in opposing them, these departures from our ancient ways never obtained much foothold in that Monthly Meeting.

In Piney Woods Monthly Meeting more liberty was allowed to the operations and teachings of the modern school of so-called evangelists; and for some time there seemed little obstruction to the introduction of all those novelties which have greatly changed the character of our meetings in some parts of the country. Owing to the death and removal of some of the most prominent advocates of the new departure; and probably also to the fact that the eyes of others had become opened to see that the measures that had been pursued were not in harmony with the doctrines of Friends; there has been a decided change in that meeting on this subject. The testimony we received as to the effect which the "revival" meetings had had among them, corresponded closely with that we had previously received when in Indiana. One of the leading elders of the meeting informed us, that they had been followed by coldness and indifference as to religion, the interest of the young people in their meetings had been much destroyed, most of the new converts had left them, and their week-day meetings were now not more than one-half of the size they were before those sensational movements were introduced.

The conversations we had with other Friends, elicited nothing contrary to these statements; but I believe tended to confirm their substantial accuracy. Indeed, the memoranda I preserved of some of the teachings delivered by those we met with in the course of our journey, quite prepares me to believe that such would be the result of a superficial ministry. Thus, on one occasion we were told, that it was the work of the enemy to cause us to doubt that we were the children of God; and that if we had once had a belief that we were admitted into a filial relationship with

God, we must hold fast to that belief so as to be always ready for work in the Church. And this was without reference to the danger of losing a good condition through unwatchfulness, and so becoming unfitted for the Lord's service; or to the need of passing through those baptisms which the experience of Christians has shown to be a needful preparation for their own growth in grace, and for the carrying on of the Lord's work.

The ministry of the early members of the Society of Friends was remarkable for its plain, practical character. They spoke of repentance, and a day of judgment to come. They dwelt upon the gracious promise of the Redeemer, that He would send to his disciples the Comforter, the Holy Spirit, which would lead them into all truth. They urged the indispensable need of walking in obedience to the manifestations of this Divine Light of Christ; for although life is promised to those who believe, yet obedience to Christ's commands is the test of true faith, and it is those only who do the will of God that shall enter into his kingdom. They continually brought to view the necessity of bearing the yoke of Christ, denying self, experiencing the new birth, and of waiting upon God for the arising of his Divine life in the soul.

Those who followed such teaching came to a practical acquaintance with the work of Divine Grace in themselves; and having their thoughts mainly turned to the heavenly anointing, had no further absolute need of the instructions of man. Thus they became rooted and grounded in Christ, and arrived at a settlement and stability in the Truth, which nothing else could give.

After finishing our visit in Rich Square settlement, we were indebted to the kindness of a friend for conveying us about 50 miles to the Piney Woods neighborhood. The Chowan River is crossed by a ferry at Winton. Here it is a wide stream, and like most of those which run through low flat countries has a deep channel. On its east bank it is bordered by a densely wooded swamp of about three miles in width. The road through this (called here a Pocoson), is mostly under water. It was a peculiar and very interesting experience thus to travel through the water, on a narrow road-bed, bordered on each side with trees, vines and shrubs, many of which were strange to the eyes of a northern botanist. Yet most of these, I afterwards met with in the flat swampy lands which form so large a proportion of the country east of the Chowan River, and lying south of Norfolk.

While a care was felt not to allow the mind to become absorbed with outward objects, which were not the primary object of our visit, and to keep every thing in its proper place, yet the peculiar and beautiful forms of vegetation which continually arrested the eye, imprinted themselves on the memory, and were recalled when the mind was more at leisure to contemplate them.

Perhaps the most striking of these was the Southern Pitcher plant (*Sarracenia flava*). Indeed we found both species—this, and the common Side-saddle flower (*Sarracenia purpurea*) of our New Jersey Cranberry bogs. The *S. purpurea* has a cluster of leaves at the base which curve upward. These are hollow, with broad wings, and their mouths arched over with a round, heart-shaped hood. They are generally found half-filled with a liquid which the leaf secretes, and which contains the bodies of numerous drowned insects, in different stages of digestion, on which the plant is supposed to feed, as well as on the material absorbed by its roots. If taken up with their roots and the adhering peat, and placed in

a vessel where they can be kept well-moistened, they will live for a long time, and furnish most interesting objects to one who is desirous of studying their habits.

In the Pitcher plant of the South, or Trumpets, as they are sometimes called, the leaves grow erect, from one to three feet in height. They are hollow, as in the leaves of our side-saddle flower, but nearly round, and with but a slight winged margin. Over the open mouth at the top, a round hood projects. This species is said to have the same carnivorous tastes as its northern relative, but it was so early in the season when we saw it, that the leaves had not attained their full development, and were probably not yet ready to enter upon the business of entrapping and devouring their insect visitors. Yet they were most peculiar and interesting objects, and awakened an unexpected degree of enthusiasm in one of the company, who had before seemed rather insensible to many things which had strongly arrested my attention.

In the flat lands east of the Chowan, we met with rice-fields. This upland rice is probably a different variety from that grown in the swamps further south. The rice when we saw it (in the latter part of the Fifth Month) was about six inches high. The plant resembles oats, and the little clumps of green were arranged in rows, so as to allow of cultivating between them. In the more sandy parts of the land, sweet potatoes seemed to form an important part of the farm produce. They are used, not only for the table, but also to fatten hogs, who are turned into the field in the fall, and allowed to dig for themselves. This they are well able to do. Their snouts are long and pointed, and the apprenticeship they have served in rooting through the woods from their earliest days, must have rendered them expert in seeking for hidden food.

In bringing to a close this series of "Notes," I can scarcely omit to mention a species of *Andromeda* (*A. speciosa*) which grew in the woods near Belvidere, whose beauty impressed me strongly. It somewhat resembles our common New Jersey Stagger-Bush, (*Andromeda mariana*), but has a larger mass of flowers growing at the extremity of last year's branches. As I looked on the beautiful clusters of pure white bells, depending from the slender twigs, I thought it was well worthy of a place among our ornamental shrubbery.

J. W.

For "The Friend."

A Dangerous Dislocation.

In the 36th number of "The Friend" is an account, which brought to my recollection the following occurrence:

A physician residing in Starksboro, Vt., left his home in the morning for a day's journey on horseback. After travelling a few miles he fell in company with a stranger, also on horseback, and going in the same direction. Finding that they would be travelling a number of miles on the same road, they concluded to keep each other's company. While pleasantly conversing and leisurely pacing along, his companion's horse, without any apparent cause, stumbled and fell, throwing his rider forward, who struck on his head and lay motionless. The physician found the man was stunned and apparently lifeless, with his head turned to one side, and that it could not be straightened. His neck was dislocated. Placing his knees against the man's shoulders, he drew his head forward in the same direction in which it lay, until he felt the spinal column slip back into its place; then carefully turned his head around to its proper position. The injured man

soon became conscious, and being raised up they rested awhile; when he was assisted on to his horse and they continued their journey together. On parting, his companion expressed his thankfulness that he had providentially fallen in company with a physician, who knew what to do in such an emergency, and who had probably been instrumental in saving his life. L. T.

For "The Friend."

"Judge Not" Wrongfully.

In speaking of the evils of the day, and of the adulterated religion which seems so insidiously mixed in with the pure, that the natural man cannot detect the difference, I have often met with the caution, "Judge not lest I should be judged." Christ says, "Judge not, that ye be not judged;" that is, "judge not in a way that will bring condemnation or judgment upon you." We find that He and the apostles and prophets, as well as all the holy men of old, were very bold in judging down the sins and evils of the world. But they were wonderfully persecuted for it.

In our days, so many of those professing to be Friends have assimilated themselves with the world, which loves its own, that a large portion of us can walk hand in hand with it in brotherly harmony, and thus avoid the cross and hope for the crown, although causing the way of truth to be evil spoken of; while such as oppose the innovations on our principles and ways, are lightly esteemed or judged down, as opposers of the work of God. But Paul says to the natural man, "Thou art inexcusable. O man, whoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." So such as are condemning the older and more experienced ones for judging righteous judgments, would do well to take heed to the caution of our Saviour, where he says, "Judge not that ye be not judged." For thou that judgest the righteous, who sees things in the true light, and who would willingly warn thee to flee from the wrath to come, mayest not escape the judgment of Him who sees not as man sees.

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." So I believe there is great danger of our being satisfied with holding the truths of God in unrighteousness—holding them in the head, but not in the heart—holding them in the letter, but not in the spirit. And there is a danger also, of judging others who are more in the light, for doing good deeds, while we ourselves are doing evil in darkness. But Christ says to his disciples, "Blessed are your eyes for they see; and your ears for they hear."

While influential men, who are holding the truth in the head, and in an unrighteous heart, are going about to establish their own righteousness, it is no wonder that such should strive to silence all opposition, and say to us, "Judge not lest ye be judged, and found to be opposers of the work of religion." But how are we to know whether it is the work of God, or of the evil one, if the righteous are not permitted to judge by the spirit and power of the gospel; and by the living Word which is quick and powerful; and is a discerner of the thoughts and intents of the heart. Yet we see that every attempt that is made to judge down the popular but sin-satisfying religion is repulsed with great determination, and with a cry of, "Judge not lest we be judged." "For the children of this

world are, in their generation, wiser than the children of light." And in this wisdom they are ready to find fault, and judge down every thing that does not harmonize with the favorite dogmas which they almost idolize.

But in all ages of the world, there have been a true church and false one. Paul says, there "are false apostles, deceitful workers, transforming themselves into the apostles of Christ;" and that "there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped." And if the living members of the true Church have no Divine authority over such, to judge down and to condemn them, of what use is our holy profession? Where is vital Christianity? where is the Church of God? and where is the beauty of holiness? Has not the gold in many places become dim, and the fine gold so changed that it has lost much of its weight and brightness? But amidst all the trying scenes which have been permitted to come upon us to try us, "verily there is a reward for the righteous: verily He is a God that judgeth in the earth." So ye who are ready to judge unrighteous judgments, cease to judge those who are mourning over the desolations of Zion, that ye be not judged in that great and notable day, when "God shall judge the world in righteousness by that man whom He hath ordained." For the time will come "when the sinners in Zion shall be afraid, and when fearfulness shall surprise the hypocrites." If we have not the Spirit of Christ, we are none of his, and are not qualified to conduct the affairs of his Church, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him. But he that is spiritual judgeth all things, yea the deep things of God."

But if the Spirit of Christ is departed from in a church, and the spirit of man bears rule, then it ceases to be a Church of Christ, and He is no longer head over it; so the spirit of anarchy enters, and the beauty of holiness is lost; and the infallible judgment is gone. Then it is no longer prepared to give righteous judgments; neither is the living remnant, who have lost their control, but have still been kept in bondage under it, any longer bound by its decisions, while it remains in such an unhealthy condition. For the unrighteous are not to pass an availing judgment over the righteous, as their true light is gone, and the fellowship broken. An infallible judgment can only proceed from an infallible spirit; and such as have not that, had better judge not, lest they fall under condemnation.

But such as have the pure and infallible spirit and power of God, which the apostles were in, have a right while they remain in that spirit, to judge down wrong things which are defiling the churches, and leading the unwary and the unstable into the broad way of the world. They have a right to judge even of the conscience, whether it be a seared one, or a tender one. They have a right to judge of religion, whether it be pure and undefiled, and of God; or whether it is defiled by a mixture of the deceit and hypocrisy of man. They have a right to judge of worship; whether it is in spirit and in truth, or whether it is merely to keep up a fair show in the world. They have a right to judge of spirits, and to try them by the Spirit, to see whether they are of God; as many false prophets have gone out into the world. They have a right to judge of faith, whether it is a living faith that overcomes the world, or whether it is dead faith without living works, which is easily overcome by the world.

The same Spirit which led the apostles and holy

men of old, would enable us, if we would in faith look to it, but more especially, the anointed elders, to judge of the ministry, and see whether it emanated from God, or from man; whether from the head, or from the heart; whether from the letter, or from the spirit. But without a portion of the union from the Holy One, the elders are but "shining expletives," filling the place in name, but not in life and power. Hence a large portion of the ministry in many places, is giving more reproach than edification. So it needs the true and righteous judgment upon it, to show us whether it is in the demonstration of the spirit and power, or from the enticing words of man's wisdom. And as like begets its like, so if the ministry is light and unsound, the hearers will be apt to be light and unsound also. Hence they are easily blown about by every wind of doctrine.

I dwell more on the subject of the ministry, because I believe that innovations in that line are destroying the Divine life more than any other one thing; and that, in the spurious ministry, where the true life is gone, a strong effort is made to substitute a human life and power, to supply the lack of the Divine. Hence the increasing demand and cry for an educated ministry, and a cultivated intellect; so as to keep up the form of godliness without the power. It may amuse the head, but not change the heart; nor save the soul: neither does it satisfy those who are hungering and thirsting after righteousness. But it does satisfy the unrenewed heart, because it has the enticing words of man's wisdom in it. And the world loves its own, so the world loves to hear it. And so far as a minister conforms to the world, and assimilates with it, so far he receives the applause of the world, and walks in the broad way with it. But if a more sedate and rightly concerned one should dare to raise a voice of warning against these things, he is often met with the repulsive answer of "Judge not, lest ye be judged." But the time is hastening upon us, "when God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And Christ says, "In that day, many will say to me, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And I will profess unto them, I never knew you."* So we see the great danger of being deceived. And of that great day, which we cannot evade, it may well be said, that the sinner in Zion shall be afraid and fearfulness surprise the hypocrite.

D. H.

Dublin, Ind., Sixth Mo. 25th, 1886.

That most excellent doctrine which Jesus taught cannot be cramped into the language of a book. It is the Holy Comforter who will take of the things of Christ and show them unto us, not by the letter alone, but by the inward light communicated to the soul. Thus we have a living, permanent, continuous preaching of the Gospel by a divine Teacher.

Written words, had even Christ himself penned them, would have wanted the capacity to contain the full meaning of the glorious Gospel of the blessed God. That which is truest and deepest in the apprehension of the soul that grows in grace and in the knowledge of divine things is beyond the reach of words. As the divinely enlightened heart lingers over the sacred page it discovers that something beyond the letter embraces the spirit of the words and applies it to the spiritual perception. The factual is flooded

* Matthew VII. 21, 22, 23.

with the light of a divine tuition. It also apprehends why Christ did not write out the complete text of a system of theology. The things necessary to salvation are lighted up from above, and are received into the soul, not so much from letter, creed, or ritual, as from the mysterious work of the Spirit on the heart made capable of understanding them.—*E. L. Fancher, L.L.D.*

For "The Friend."

Reminiscences of Hannah Battery.

On her first visit to North Carolina, she was at North Berwick, both in the prosecution of her religious concern, and to visit her brothers and sisters then residing there, Joseph D. and Dorcas Hoag, John and Elizabeth Meader. Attending their Monthly Meeting, she was earnestly engaged in testimony. She also addressed a person who, she said, had passed through trials known only to the Searcher of hearts, and who, as Joseph was, had been partly separated from his brethren. But if that individual would endeavor to endure the turnings of the hand of the Lord upon him, and patiently to wait all the appointed time, still trusting in his neverfailing arm of power, he would yet be taken up as out of the prison-house, be called and chosen to be an ambassador for Christ, and to declare to others the messages of the King of kings. A young man then present was much broken, tendered and comforted in spirit, accepting it as a renewed favor, another loving message from our gracious Heavenly parent.

This instance is given, as one among many, in which she was enabled to speak to the states and conditions of meetings and individuals. "Her speech and her preaching being not in the enticing words of man's wisdom, but in the demonstration of the Spirit and of power."

Although discouraged by some from going much farther, as she would have to pass amongst those more highly educated, who might not appreciate her services; she decided to go forward. Her Blessed Master had always made a way for her, and she would not now be forsaken by Him. She finished her visit to the satisfaction of her friends in North Carolina, returning home with the sheaves of peace.

L. T.

For "The Friend."

A Little Thing.

Not so very long ago happened the following little incident:

A friend of ours had a very nice field which some boys wished to secure on a certain day as a ball ground, upon which they could meet some others in contest. They asked and very readily obtained the desired privilege; but this young friend, who controlled the farm, reserved to himself the right to withdraw the grant, if the playing proved an injury to the field, or otherwise objectionable. The day arrived, and the players and many dozens of spectators gathered, and the game commenced. After awhile our friend came out among them and found, much to his sorrow, that many of those gathered and taking part in the sport were such as seemed to think the English language too narrow to express their ideas, without the use of profanity occasionally. He called their attention a moment, and requested them all as a personal favor to himself to refrain from all profane words, as he could not see that they were at all essential to the enjoyment of the game. He had the satisfaction of knowing that his open but kindly rebuke was effectual; and some of those to whom it was addressed, came to him afterward and

thanked him for thus checking them in sinfulness.

Now this was a very little thing, but was it not one step in the road of faithfulness? For it is true, that "A word fitly spoken is like apples of gold in pictures of silver."

If all who own the divine headship of Christ would take all suitable opportunities to check the evil word and deed in the thoughtless, would it not make our influence more felt for good, if done under His direction?

If the members of the church everywhere were faithful in things little and great, would they not be more truly servants of our Lord and of his Christ, in the sense of our Saviour's words where he called some to be his disciples formerly, "Henceforth ye shall be fishers of men?"

THE GOOD HOUSEKEEPER.

Selected.

How can I tell her?
By her cellar,
Cleanly shelves and whitened wall.
I can guess her
By her dresser;
By the back staircase and hall.
And with pleasure
Take her measure
By the way she keeps her brooms;
Or the peeping
At the "keeping"
Of her back and unseen rooms;
By her kitchen's air of neatness,
And its general completeness,
Where, in cleanliness and sweetness,
The rose of order blooms.

—*Good Housekeeping.*

THE CROWDED STREET.

Selected.

Let me move slowly through the street,
Filled with an ever-shifting train,
Amid the sound of steps that beat
The murmuring walks like autumn rain.
Each where his tasks of pleasure call,
They pass, and heed each other not.
There is who heeds, who holds them all
In his large love and boundless thought.
These struggling tides of life, that seem
In wayward, aimless course to tend,
Are eddies of the mighty stream
That rolls to its appointed end.

—*W. C. Bryant.*

THE SWALLOWS.

Selected.

"Where are the swallows gone, mamma?
I have missed them many a day!
And they were so many! what could it be
That has frightened them all away?
The robins and sparrows still come to our door,
But the beautiful swallows are seen no more."
"They are gone, my boy, to a warmer clime,
Over the deep, deep sea,
Where the summer in all its glorious prime
Still smiles upon lake and tree;
Where the sunbeams dance 'mid the gushing springs,
They are there, my boy, with their glancing wings."
"But who told them, mamma, which way to go
In search of that sunny land?
Oh! how could such tiny creatures know
What I hardly understand?
Their eyes could not see that far off-sky,
Then how could they tell which way to fly?"
"God was their teacher, my wondering child,
And He watched over each tiny thing;
He led them aright o'er the watery wild,
And strengthened each weary wing;
That God, whose words in the scriptures tell
Of a cloudless land where we, too, may dwell."
"And He warns that here, in this changeful earth,
We must quit our dwelling soon!
But He points to a heaven where no pain has birth,
And He offers to guide us home.
But let this, my sweet one, a lesson be,
The fowls of the air have more faith than we!"

For "The Friend."

Jeanne Marie Guyon.

(Concluded from page 412, vol. lix.)

In the chronicles of this period is the following notice: "1696, Jan. 20th. The king caused Madame Guyon to be arrested a few days ago, and sent to the castle of Vincennes, where she will be strictly guarded, apparently for a long time. She is accused of having maintained, both by word of mouth and by her writings, a very dangerous doctrine, and one which nearly approaches to heresy. She has imposed on many persons of eminent virtue. A long search was made for her, before she could be taken. She was found in the Fauxbourg of St. Antoine in great concealment."

In referring to her feelings while thus imprisoned, we notice the following: "I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to thee, O our God!

"It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked, in my eyes, like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love thee in the midst of their greatest crosses."

During this and the three following years, her imprisonment was almost forgotten by the gay and volatile French people, so absorbed had they become in a grand literary controversy which was at that time going on between Bossuet and Fenelon, in relation to the doctrines of the inner life, of which she was considered the prime mover. This antagonism between two of the greatest minds of the age, resulted in a display of literary knowledge and power of argument, to which theological history furnishes few parallels. Catholic France awaited almost breathlessly the publication of those rival works which will ever live as monuments of the skill of two master minds; of men, in whom the deep, holy simplicity of the little child of the one was triumphant over the dogmatic, dictatorial arguments and crafty insinuation of the other.

Jeanne Guyon was vindicated; the Pope of Rome refused to condemn the doctrines of Fenelon, though Louis, in his capacity as eldest son of the church, earnestly requested him to do so. After an imprisonment of nine months in Vincennes, she was removed to Vaugirard, in which prison she remained two years, until the Archbishop of Paris became alarmed at the influence she still exerted over those with whom she was yet able to communicate. Her enemies finally prevailed upon the over-zealous king to imprison her in the Bastille. In one of the dungeons of that historic abode, where man's inhumanity to man attained its most terrible exemplification, she was incarcerated four years.

Perhaps no one incident of her life more effectually brought her into the notice and sympathy of the world. Twelve feet of thick wall on every side sufficed not to prevent that exercise of faith which could remove mountains and set at naught the impotent designs of the most powerful monarch of earth. Of a truth, God made the wrath of her enemies to serve Him in this also.

How her life was passed in the Bastille, we know not of particulars. On pain of death were

any disclosures made, and the oath of life-long secrecy was exacted from all who entered its dreaded precincts, bond or free.

Did not the remembrance of her unflinching trust in God remain with us, we could not cease to wonder how that she, a refined and delicate woman endured calamities under which stout-hearted men sank in sudden and terrible despair. "I being in the Bastille," she writes, "said to Thee, O my God! if thou art pleased to render me a spectacle to men and angels, thy holy will be done! All that I ask is, that thou wilt be with and save those who love thee; so that neither life nor death, nor principalities nor powers may ever separate them from the love of God which is in Jesus Christ. As for me, what matters it what men think of me, or what they make me suffer, since they cannot separate me from that Saviour whose name is engraven in the very bottom of my heart?"

"Father, forgive them, they know not what they do!" that crowning sentence of Christ's redemption found echo in the dungeons of France, of Italy and of Spain; and in the dying breath of Molinos and Fenelon, the Huguenot and the Port Royalist, a pure, unselfish love found utterance in sentiments no less divine.

Fifteen years were yet allotted to her, when, by order of the king, her imprisonment was changed to banishment to the city of Blois; years of exile and great bodily infirmity resulting from her abode in the Bastille; yet these never interrupted the continuance of her efforts in the cause of Christianity. A great number of persons visited her here to receive her instructions and pay their respects to her character.

In 1717 she died at Blois, aged sixty-nine years. "No clouds rested upon her vision; no doubts perplexed the fulness of her joy."

The Archbishop of Cambrai two years before had passed to a peaceful and enduring reward; Father La Combe was numbered with him, and now the spirit of their greatest earthly friend ascended to share with them in heaven the joys which were her assurance through life.

In closing thus the narrative of Jeanne Guyon's life, the writer would repeat the desire, already expressed, that it may prove an incentive to further inquiry.

Thankfully does he remember the circumstances of his first acquaintance with it, and those first impressions which rendered Upham's labors so dear, are but deepened by the perusal necessitated in preparing the foregoing synopsis.

In conclusion, if we look with sadness on the degeneracy of that Christianity which found expression in the Roman Catholic creed as it was defended by Bossuet, it were well that modern Quakerism, before she begins to throw stones at that, should duly consider the fragile nature of her own dwelling. Let him that is without sin among us cast the first stone.

The present condition of the Society of Friends when compared with its status during the last half of the seventeenth century, is not wholly dissimilar to the state of Romanism in the time of Fenelon, as contrasted with the Christianity of the second century.

As with the cotemporaries of Guyon, so it is with the Friends of to-day. But, where are our Fenelons, our Guyons?

The life-blood of those former principles which made open ears and willing hands to tingle in the time of Fox and Penn, courses slowly now through an apathetic frame. Deprived of the individual earnestness of its members, the body ecclesiastic is lapsing into premature old age; a fresh infusion of the zeal of its youthful days, is

needed to revive it, to refill the shrunken veins and restore the hale and hearty prime of manhood. Although we may clothe the living principle in ceremony, or hide reality in formal observance, or rest upon the laurels of our ancestors, and not upon the exercise of their Faith; yet the pure Christianity of George Fox remains forever the legacy of mankind; though creeds and opinions change, it standeth sure, though to-day's Quakerism becomes the grave of its members, its first principles will never lack expounders nor cease to spread themselves abroad. Not Quaker principles, but the Friends need reformation. Our mission, our charities, may well begin at home. The field is wide; the harvest, over-ripe; the laborers, few indeed. Well-meaning men and women may rise to such aspiring heights as to overlook the fairest opportunities, which they are tramping under foot.

Jeanne Guyon went not to India or Africa or Japan; she heard the crying need of her people; though despised and rejected of her brethren, she labored more abundantly than they all: her charity began at home and it was blessed. May those, then, whose youth gives them the fuller hope, the wider scope for future usefulness, take the more earnest heed, and more fully appreciate that the need of slumbering Quakerism to-day is an awakening from the dormant repose on inherited merit; in short, a going on unto perfection in the footsteps of Fox and Luther and Guyon.

How Dr. Guthrie became a Tee-Totaler.—In a journey in Ireland, in 1840, in an open car, the weather was cold, with a lashing rain. By the time we reached a small inn we were soaked with water outside, and as those were days, not of tea and toast, but of toddy drinking, we thought the best way was to soak ourselves with whiskey inside. Accordingly we rushed into the inn, ordered warm water, and got our tumblers of toddy. Out of kindness to our car driver we called him in. He was not very well clothed—indeed, he rather belonged in that respect to the order of my ragged school in Edinburgh. He was soaking with wet, and we offered him a good rummer of toddy. We thought that what was "sauce for the goose was sauce for the gander," but our car driver was not such a gander as we, like geese, took him for. He would not taste it.

"Why?" we asked; "what objection have you?"

"Said he, 'Plase, your riv'rence, I am a tee-totaler, and won't taste a drop of it.'"

Well, that stuck in my throat, and went to my heart and (in another sense than drink, though,) to my head. Here was an humble, uncultivated, uneducated carman; and I said: "If this man can deny himself this indulgence, why should not I, a Christian minister?" I remembered that; and I have remembered it to the honor of Ireland. I have often told the story, and thought of the example set by the poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labor daily for years, made me a tee-totaler.—*Pleasant Hours.*

"Who did Sin, this Man or his Parents?"—It was an accepted doctrine among the rabbins that blindness, lameness, spinal weakness, and other bodily defects, descended to the children, not only on account of the real wickedness of the parents, but also on account of their failure to perform the ceremonies prescribed by rabbinic ritualism.—*S. S. Times.*

For "The Friend."

Abner Eldridge.

In connection with the character of Abner Eldridge, mention of whose death was made in No. 51 of "The Friend," vol. 59, there seems to arise the expressive language, "Behold an Israelite indeed in whom is no guile." Also the blessing and hope attending the possession "of a meek and quiet spirit." W. P. T.

West Chester, Seventh Mo., 1856.

Couple Heaven With It.—An aged Christian had paused to rest himself as he trudged along under a heavy load on a warm summer day. An acquaintance had just accosted him, when a splendid carriage rolled past, in which a haughty man rode, whose whole appearance bespoke a life of luxurious ease. "What do you think of the Providence of which you sometimes speak?" said the acquaintance. "You know that that is a wicked man; yet he spreads himself like a green bay-tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver and gold is the Lord's, serving Him and trusting in His providence, and toiling and sweating in your old age, get little more than bread and water. How can you reconcile this with Providence?"

The aged saint looked at the questioner in amazement, and, with the greatest earnestness, replied: "*Couple Heaven with it!* couple Heaven with it and then!" Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things that are not seen are eternal."—*Times of Refreshing.*

After breakfast and the scripture reading I was constrained to express something, by way of stimulating to good order in sitting down to meals; that we may be favored in our short pauses at such times, to participate also in renewed refreshment of spirit. Paying but a slight regard to those moments allowed in a family for individual, secret breathing to the Fountain of all our right supplies, temporal and spiritual, is attended with great loss. There is a danger of the lamp of life, in a spiritual sense becoming dim, and even being extinguished, by the carcs of this life. The deep work of regeneration, redemption, and entire sanctification, is not sufficiently the object of Christian professors.—*Mary Capper.*

"Many of the Jews had Come . . . to Console them."—According to the ancient Jewish ritual, those who came to condole with the mourners had to return with them from the grave to the house, there to station themselves in a circle around the mourners, repeating prayers, and offering consolation. The rule was that this circle of consolers should consist of not less than ten persons; but it usually consisted of many more. In token of grief, the couches upon which the mourners and the consolers sat were lowered so as to come nearer to the ground, or else all sat upon the ground. The consolers remained with the mourners during the days of mourning; but there was a certain defense from this publicity in the fact that the consoler had no right to speak until the mourner spoke; and the mourner had the privilege further of indicating, by nodding, that he was now comforted and that the consolers need not continue to sit around him any longer.

Natural History, Science, &c.

Crossing the Potato.—An English firm of seedsmen, have been experimenting on the common garden potato, by fertilizing the plant with the pollen of other species of the same genus, *Solanum*. The pollens of the Tomato, of the climbing Bitter-sweet (*Solanum dulcamara*), and of the Night-shade, (*Solanum nigrum*), all enabled the Potato to perfect its fruit. Considerable interest is felt to notice the result of this cross fertilization on the plants that grow from it another year.

Tiles made from Paper.—Another one of the constantly multiplying uses to which paper is being applied is the manufacture of tiles for roofing. The tiles are pressed into designs before the pulp hardens, and are then partially dried previous to being subjected to a water-proof solution. Thoroughly impregnated with the preparation to resist moisture, they are baked to harden in them the water-proof mixture. After the baking the tiles are treated to a mixture imparting an enameled surface; to this is added a coating of sand, whereby the pulp is rendered proof against the action of heat or flame. By the use of different-colored sands, a variety of tints may be imparted to the tiles, which, after the application of the enameling mixture and sands, are baked a second time, after which they are ready for use. Besides the inherent lightness of the pulp tiles, which obviates the necessity of a heavy frame to support a weighty roof, the pulp tile, being tough, and not brittle like slate, is far less liable to be broken from blows, stones thrown upon them, or human footsteps. Again, slate tiles cannot be laid compactly together on a roof on account of their brittleness, which prevents their being drawn tightly together by nails. Through the fibrous pulp nails may be driven as close home as in shingles, thereby binding them closely to the bed and without any possibility of lateral movement, or together, being blown away in a high wind, as slates loosely fastened on roofs so frequently are. Nails penetrate the pulp tiles more easily than shingles, and the tiles lie closer together, being more elastic than wood.—*American*.

Flooding the Sahara.—The extensive projects for the flooding of the Sahara desert which have been rumored from time to time as being contemplated by the French authorities in Algeria, are reduced to their proper dimensions by G. W. Plympton in an article in *Science*, in which he concisely explains and illustrates with maps the true proportions of the undertaking. The regions which it is proposed to flood are about 250 miles southwest of Tunis, and consist of barren, flat surfaces full of small basin-like depressions filled with salt water or deposits of gypsum. The more extensive of these areas are known as "chotts" by the natives, and two of them called Chott Melghigh and Chott Gharsa are from 35 to 100 feet below sea-level. These it is proposed to flood by cutting a canal to the gulf of Gabes, some one hundred miles distant. If this were successfully accomplished it would make an inland sea of some 3000 square miles in extent, or about half the area of Lake Ontario. The actual execution of the work is by no means assured as yet, but should it ever be carried out as at present proposed it is safe to say that none of the dangers which have been dilated on by certain imaginative persons,—such as lowering the ocean to the extent of making the principal harbors of the world useless, or seriously lowering the temperature of France,—need be anticipated.—*American*.

Russian Iron.—The iron deposits of the Crivog Rog district in the South of Russia, long reputed among the richest in the world, are about to be

developed, and, if the plans relating to them are carried out, will cut a considerable figure in the iron markets of Europe. A company, with a capital of ten million dollars has been formed to work them, and the Ekaterinen railway, recently built by the government, connects with the rich coal fields of the Donetz valley. Since 1883 this district has yielded about 3000 tons of ore yearly, at a cost on board cars of 64 cents per ton. An outlet to Poland from this district was opened last year, and the ore began to make its appearance at the works of the Vistula region, and was worked with great satisfaction. The Russian government offers, by way of encouragement to the company, an order for 100,000 tons of rails and materials, and offers a bounty for steel rails made in the district. An arsenal and gun factory will also probably be established in this region.

New Petroleum Field.—The recently discovered oil fields in the region of the Red Sea promise to be of considerable importance. The entire peninsula of Gimsah, where the oil has been found, is of volcanic structure, and devoid of the slightest trace of vegetation or fresh water. The first oil borings were made at a distance of 400 feet from the sea. At a depth of 156 feet a copious flow of oil was obtained. It is estimated that 3,500 barrels were discharged in 24 hours, and the flow has since been maintained at the same rate. The petroleum is of a dark greenish color, limpid. It is mixed with salt water, and discharges carbonic acid gas. By allowing it to stand for some time, the salt water settles to the bottom, and may be drawn off. The surrounding country is quite uninhabited, on account of the absence of drinking water and vegetation. All provisions are supplied from Suez. The climate, however, is healthful, and the otherwise intense heat is moderated by frequent winds.

The Flora of Palestine.—In a recent contribution of the Palestine Exploration Fund, the flora of the Holy Land is shown to be made up of exceedingly diverse sections. The flora of the coast is simply a reproduction of that of Sicily, Greece, Asia Minor and northern Syria; while those of the Lebanon mountains, of the region of Jerusalem, the depression of the Jordan valley, and the Eastern table-land, are to a great extent distinct and characteristic. The section to the south of the Dead Sea is a striking example, where in the one little *wadi* of Zuweirah more than one hundred and sixty plants were collected, out of which only twenty-seven were forms common to Europe, while the great mass—one hundred and thirty-five species—are African, scarcely any of them ever entering Europe at all, and many of them altogether local. Thirty-seven of the Ethiopian forms are also Indian plants. Two are worthy of mention: one, the papyrus plant, now covers many acres in the marshes of Lake Hulch, afar in the north of the land! But it has long since ceased to exist in the borders of the Nile, being unknown further north than latitude seven degrees north on the White Nile,—i. e., in Ethiopia. The other is the *Ausher* of the Arabs, a species of gigantic asclepias, occurring on the north, west, and south of the Dead Sea, but not again till the borders of Nubia—a specially tropical plant. These facts raise the interesting question, How was this isolated region of the basin of the Dead sea and the Jordan peopled by plants so peculiar and tropical? It lies nearly thirteen hundred feet below the level of the ocean, is hemmed in by two parallel mountain-ranges, rising between three and five thousand feet above the ocean, and is isolated from Nubia or Ethiopia by a sea and a desert, each of which would stand as an impassable barrier to migrating species of

plants. And, between the two, it is the Sahara rather than the Mediterranean that interposes the greater obstacle. There can be only one explanation. The plants now found in this profound chasm are survivals from geologic times, ages when the temperature in all this part of the world was tropical, and one and the same flora prevailed over the whole area from Ethiopia to Palestine.—*The Independent*.

Lanoline.—Fat from Wool.—Sheep's wool, in its natural state, contains, besides a number of impurities, a considerable amount of fat. Indeed, in certain kinds of wool—Australian, for instance—the amount of fat is so great that its presence may be noticed by simply squeezing the wool in the hand. Formerly it was the custom to wash the sheep before clipping the wool; but this practice resulted in considerable loss of life among the animals, and has hence been given up. The wool is now washed after clipping. The fats, have heretofore been wasted, or, at least, in certain cases, used as a source for heat, or gas. By means of centrifugal machinery the fats may now be extracted very completely from the waste waters, and already have found a number of very valuable applications. The crude wool-fat is a soft, disagreeable substance of a brown color, and with a disgusting goaty odor. It contains about one-quarter of its weight of free fat acids, the presence of which has heretofore much impeded efforts to utilize the fat. The fat would not saponify with either water or alkali, and hence could not be used for soap-making; a fact which also was discouraging to investigators. It has been found lately, however, that wool-fat can be saponified if it is treated with *fusing* potash, so that an important field is opened at once for it. It has been found that when in a pure state this fat acts as a most admirable base for ointments, and it has already achieved a reputation in pharmaceutical practice. The purified wool-fat is called Lanoline.

"He . . . Anointed his Eyes."—The belief in the healing power of saliva was universal in the ancient Oriental world, as it still is wherever primitive customs survive. The "fasting spittle" (the saliva of one who has not broken his fast for the day) forms to-day one of the most trusted remedies of the folk-doctor, the village "wise woman," as it did thousands of years ago. In diseases of the eyes, the "fasting spittle" is believed to be peculiarly efficacious all over the East; and the same popular remedy is found as far west as Scotland. The prevalence of this belief in ancient times is witnessed to by Pliny, who mentions saliva as a remedy for ophthalmia.

Items.

—The Late London Yearly Meeting.—The *British Friend* says: "Probably in no previous Yearly Meeting has a more generous and expansive feeling of goodwill towards the American Friends, of all bodies, gone forth than in the late assembly. It was both felt and admitted that the extent of practical recognition and sympathy towards these had been very unduly circumscribed by the technical and the actual limitations imposed by the mode of correspondence with American Yearly Meetings as hitherto adopted. And notwithstanding the recommendation of the Conference, held in the earlier part of the year, that no change should be made, it was now evident that a sounder and better-informed judgment could be arrived at, and that the various smaller bodies of well-concerned Friends in America have solid claims upon the justice as well as the love of their English brethren, which have been, at any rate, in some real degree, ignored by the system hitherto adopted. Hence the whole question was now referred to a second conference, for more ma-

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tured and more comprehensive recommendation as to future action."

—*French Deputies and Arbitration.*—A memorial, signed by 50 members of the Chamber of Deputies, was presented in the Fourth Month last to de Freycinet, representing the Government of France, by Frederick Passy, President of the French Peace Society, in favor of settling by arbitration the difficulties between the Turks and Greeks. *The British Friend* states that de Freycinet, in his official reply, expressed his absolute accord with F. Passy and his supporters in declaring that the system of arbitration ought more and more to prevail, instead of a recourse to arms; and declared that "this is the tendency of civilization." He further observed, "that the concert of the Great Powers, through their representatives, is a real form of arbitration, and I will add that the action of France in such intervention is always exercised, and will continue to be exercised, in a sense as pacific as M. Passy himself could desire."

—*Music at Ackworth School.*—This Boarding School is under the care of London Yearly Meeting, and holds there a position somewhat corresponding to Westtown School in Philadelphia Yearly Meeting. At the last "General Meeting" of the School it was stated that 69 of the girls were studying music, considerably more than one-half of the whole number, 107. We suppose this institution professes to train those educated in it in a belief in the doctrines of Friends, and in a respect for the teachings of the founders of the Society. If so, we think its teachers might wish for an expurgated edition of George Fox's Journal, to place in the hands of their pupils, which should omit all such expressions as the following: "I was moved to cry against all sorts of music."

—*International Congress of the Salvation Army.*—This body of people now has 1,552 corps, and 3,700 officers. A correspondent of the *S. S. Times*, says that a few months since "General" Booth conceived the idea of taking advantage of the opportunity afforded by the Indian and Colonial Exhibition at South Kensington, and of bringing together his "officers and soldiers" from the Colonies, India, the United States, France, Switzerland, Italy, Sweden, and many other parts of the world, for a ten days' council for prayer and deliberation. Such an order was sent forth, and over fifteen thousand men and women, representing the above nationalities, gathered at "headquarters," and there divided into religious bands, which filled Exeter Hall, Congress Hall, the Great Western Hall, and the Grecian Theatre. From four to six services were daily held at these places. The proceedings were initiated by a "grand procession" through the principal streets of London, in which these delegates paraded, with banners flying and bands playing. These corps had different names, among which were the "Household Troops," "The Training Home Staff," "The Prisoner Brigade." There was one large corps which was called "The Entertainment Corps," and these men and women performed the duty of entertaining the Red Indian, the Chinese, the Hindoo, the Cinese, and a dozen other foreign "soldiers" who had come up to meet the "Tribes."

The rapid growth of the Salvation Army is a remarkable fact. It seems to find less favor in the United States than in many other countries—perhaps because it finds a smaller proportion of the ignorant and uncultivated who are most likely to be influenced by its peculiar methods. As it is controlled by one man, William Booth, it is scarcely probable that the organization will long survive his decease.

—*Fidelity to Conviction.*—The president of a temperance organization in London has recently given striking proof of the strength of his convictions. He possessed a cellar of very rare wines, stored in 500 bottles, and valued at upward of £600 sterling, one of his friends advised him to present the whole of this stock to various hospitals, to be used for medicinal purposes. But being firmly convinced that alcohol has no curative value, and suspecting that such of the wine which is presented to hospitals finds its way rather into the stomachs of the staff than of the patients, he poured the flood of alcoholic wealth into the public sewer!

We have received from the J. B. Lippincott Company, publishers, a book containing "Incidents in the Life and Experiences of Joshua Maule;" in which the author unbosoms to the public with great freedom, his own inner feelings, and the records of his private life, as well as his comments on the controversies in the Society of Friends for the past sixty years.

The book indicates that the writer is sincerely attached to those doctrines and testimonies which have ever characterized the consistent members of the Society of Friends; but it shows also, that he has not exercised that toleration towards differences of judgment in the manner of meeting the difficulties which have arisen, which is necessary to enable people to act together as societies. He has assumed, as it seems to us, on very insufficient grounds, that many of his fellow members, who had been equally concerned with himself for the support of the same principles, had lost their attachment to them, because they were not prepared to adopt the course of action which seemed right to him.

The consequence was, that he and some other worthy Friends, severed their connection with Ohio Yearly Meeting, of which they were members; and a similar course was pursued by a corresponding class in the limits of Philadelphia Yearly Meeting—yet both of those Yearly Meetings had borne open testimony against the doctrinal errors to which these persons were opposed; and have never retracted that testimony, but have continued to labor for the maintenance of the original principles of our Society.

In course of time a difference of judgment arose among the members of these smaller groups of Friends, a difference which, so far as the book shows, did not involve any question of doctrine, but was rather personal in its character. This led to further disintegration, and left Joshua Maule without any church fellowship, unless it were with a few isolated individuals.

While giving the author credit for sound principles, sincerity of character and upright intentions, we think the book is a mournful illustration of the manner in which these good qualities may be prevented from fully producing their legitimate fruits.

The British Friend, for the Seventh Month, publishes a communication which says, that a young English Friend, who had gone to reside near New York, mentions "that he is painfully impressed with the un-Friendly mode of conducting some of the meetings in that Yearly Meeting." For instance, at Brooklyn, a woman "conducts" the meeting on First-days. "She sits at the head of the meeting with a Bible in her hands, from which she expounds for about half-an-hour, after which other 'Friends' fill up the time with singing and speaking. There is scarcely any, if any, silence. Further, with the sanction of a committee of the meeting, circulars are sent round to the members of the meeting as follows: 'Mrs. Weaver, who has for some time been laboring faithfully amongst us, is dependent upon the meeting for her support, and as subscriptions do not come in very fast, the Monthly Meeting's committee have authorized her to send round a general request to all their members to assist in her maintenance.'" Such statements are humiliating to those who

love the Society of Friends and its principles and testimonies; and we do not doubt that there are a number of such in the limits of New York Yearly Meeting. We desire their encouragement, in bearing a faithful testimony against such departures, and in laboring for the removal of these blemishes upon our profession. It would be a great mistake for the attention and labors of the body to be so much directed to outside objects as to neglect the building up and preservation of its own members in a faithful adherence to the doctrines and the spirit of our profession; and thus to be compelled to make the mournful acknowledgement, "Mine own vineyard I have not kept."

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a reduction of \$9,049,103 during the Seventh Month.

The President has signed a bill passed by both Houses of Congress, entitled, "An act defining butter; also imposing a tax upon and regulating the manufacture, sale, importation and exportation of oleomargarine."

An amendment to the Surplus Resolution passed by the U. S. Senate on the 30th ultimo, provides for the receipt of Trade dollars at their face value.

The Senate has passed a resolution for the appointment of a committee to inquire into the expediency of, and plan for, celebrating the 100th anniversary of the Constitution, and the 40th of the discovery of America, at Washington, and, if said celebration shall be deemed expedient, shall report on the method, cost and general plan thereof at the next session of Congress.

George A. Jenks, nominated to the Senate by the President to be Solicitor General, has been confirmed.

The Alien Landholders' bill has passed the House of Representatives—yeas 209, nays 6. It provides that no non-resident alien or foreigner, nor any resident alien or foreigner who has not declared his intention to become a citizen of the United States, nor any corporation or association wherein, at most, one-tenth of its stock or right of property is owned or controlled by aliens or foreigners, shall acquire or own, hold or possess, by right, title or descent accruing hereafter, any real estate in any of the Territories of the United States; provided, that the act shall not apply to the real estate necessary for the construction and operation of any railroad.

The editor, Cutting, still remains in jail at Paso del Norte, Mexico. Considerable excitement has been raised in Texas on account of a man named Francisco Rasures, a naturalized American citizen, being arrested and surrendered without a hearing, upon the demand of Chief of Police Mondragon, of Piedras Negras, Mexico, that he was a horse thief, and was taken from the Mexican prison, eight hours after his incarceration, carried two miles below Piedras Negras, and shot. Motives of revenge is attributed on the part of Mondragon, for the act.

Governor West, of Utah, in a letter to the Secretary of the Interior, transmitting his proclamation against Mormon immigrants, says, that from the year 1850 to date, the European Mormon immigration to this country aggregates 11,620 persons. Other companies of Mormons are expected to arrive on Eighth Mo. 21st and Tenth Mo. 16th.

Natural gas has been struck at Dundas, Calumet Co., Wisconsin. It is the second instance of the kind in that State, the first gas having been discovered at Appleton several weeks ago.

There is a serious epidemic of typhoid fever in Pittsburgh. In the Twenty-fifth Ward are 121 cases, many of them of a dangerous type.

The number of deaths in this city last week was 389; being 46 less than last week, and 86 less than the corresponding week of 1885. Of the foregoing 200 were males and 189 females: 158 were under one year of age; 60 died of cholera infantum; 31 of consumption; 36 of marasmus; 20 of convulsions; 11 of old age, and 9 of typhoid fever.

Markets, &c.—U. S. 4 $\frac{1}{2}$'s 112 $\frac{1}{2}$; 4's, 127 $\frac{1}{2}$; 3's, 100 $\frac{1}{2}$; currency 6's, 126 $\frac{1}{2}$ a 137 $\frac{1}{2}$.

Cotton sold in a small way to spinners on a basis of 9 $\frac{1}{2}$ cts. for middling uplands.

Petroleum was quiet at 6 $\frac{1}{2}$ cts. for 70 Abt test, in barrels, and 8 $\frac{1}{2}$ cts. for 110 test in cases.

Feed was quiet, but firm. Sales of one car prime western winter bran, spot, at \$14.75 per ton; fancy lots held higher.

Flour and Meal.—Demand for flour was confined to moderate-sized lots of choice fresh-ground old wheat to supply the wants of the local trade. Sales of 125 barrels Pennsylvania, roller straight, at \$4.25; 250 barrels Ohio, straight, at \$4.50; 250 barrels winter patent, at \$4.90; 125 barrels Minnesota, clear, at \$4; 125 barrels do. straight, at \$4.25, and 375 barrels do. patent, at \$4.75 a \$5. Rye flour ranged from \$3.30 to \$3.50 per barrel.

Grain.—Wheat was quiet and closed at 83½ cts. bid, and 83½ cts. asked. Rye was nominal at 56 cts. per bushel for new. Corn was weaker, closing at 49 cts. bid and 50 cts. asked. Oats were dull and closed at 41 cts. bid and 41½ cts. asked for No. 2.

Beef cattle were demoralized at 34 cts. a 5½ cts. Sheep were demoralized, at 2 a 5 cts. Hogs were unchanged, at 7 a 7½ cts. for western. Lambs were lower, at 3½ a 7 cts.

The receipts were: Beeves, 2600; sheep, 12,000; hogs, 5000.

FOREIGN.—The following appointments have been made and accepted by the new British Government: Home Secretary, Lord George Hamilton; Chief Secretary for Ireland, Sir Michael Hicks-Beach; Secretary for War, Viscount Cranbrook; Secretary of Foreign Affairs, Earl of Idelshire; Lord Lieutenant of Ireland, The Marquis of Londonderry; Chancellor of the Exchequer, Lord Randolph Churchill, who, by virtue of his appointment, becomes the recognized leader of the Conservative party in the House of Commons; Home Secretary, Henry Matthews, Q. C. H. Matthews is said to be a Roman Catholic, and opposed to the coercion policy.

The Welsh members of the House of Commons propose to form a National party in Parliament on the same lines as the Parnellite party.

The theatre at Timinively, British India, has been destroyed by fire. One hundred Hindoos were killed and many were injured.

A convention between England and China has been signed at Peking. By the terms of the convention, China agrees to the occupation of Burmah by the English, and promises to encourage trade between China and Burmah. A commission is being formed to delimit the Burmese frontier.

London, Seventh Month 30th.—The balloon "Torpilleur," which is fitted with a patented steering and propelling apparatus, and in which the aeronaut L'Hôte and Astronomer Mangot ascended from Cherbourg, France, at eleven o'clock last evening, landed in London at six o'clock this morning. The aerial navigators will return to Cherbourg, and will attempt a voyage from that place to Norway.

Prime Minister de Freycinet has decided to send a number of youths to Madagascar to learn the Malagassy language, with a view to having them act as interpreters.

On the 25th ultimo, in the Spanish Chamber of Deputies, Labranveda moved a resolution that the Government free, as soon as possible, the remaining 26,000 slaves in Cuba. The Government agreed to the resolution and it was passed unanimously. The President of the Chamber congratulated the members on the "crowning of the glorious work of the abolition of slavery."

Further attempts at rioting, in Amsterdam, were made on the 27th ult., but the police succeeded in dispersing the mobs before any serious disturbance had taken place. The total casualties resulting from the outbreak are twenty-five killed and ninety wounded.

Cholera continues to be epidemic in Italy and in Austro-Hungary.

Prince Alexander has prohibited the circulation of Russian coin in Bulgaria.

Turkey is making large additions to her armament. Krupp has received a large order from the Government, and a Turkish officer has gone to his works at Essen to oversee the manufacture of the guns. It is proposed to purchase 400,000 American rifles.

According to the New York Commercial News, the human family living to-day on earth consists of about 1,450,000,000 individuals: not less, probably more. These are distributed over the earth's surface, so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; on an average, 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile; not so crowded, but everywhere dense, and at points over-populated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the islands, large and small, probably 10,000,000. The extremes of white and black are as five to three; the remaining

700,000,000 intermediate brown and tawny. Of the race 500,000,000 are well clothed—that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race 500,000,000 live in houses partly furnished with the appointments of civilization; 700,000,000 in huts or caves with no furnishings; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost road—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the line of human condition is, at the very least, three-fifths of the whole, or 900,000,000.

RECEIPTS.

Received from Phebe R. Gifford, R. I., \$2, vol. 60; from Sarah P. Johnson, Gtn., \$2, vol. 60; from Martha R. Comfort, Henrietta Haines, and Mary Anna Matlack, N. J., \$2 each, vol. 60; from Charles C. Haines, N. J., \$2, vol. 60; from Mary E. Jones, Canada, \$2, vol. 60; from Hannah M. Stokes, Pa., \$2, vol. 60; from Elwood E. Haines, N. J., \$2, vol. 60; from Charles Grimshaw, N. C., \$2, vol. 60; from William George England, N. S., \$2, vol. 60; from Anna Schaller, Philada., \$2, vol. 60; from Frederick Appenzeler, Agent, N. Y., for Selah Barber, \$2, vol. 60; from Rebecca H. Roberts, Io., \$2, vol. 60; from Ann W. Fry, Philada., \$2, vol. 60, and for Elizabeth Woolman and William D. Hartz, Philada., Susanna R. Leeds, N. J., and Margaret E. Lee and Dr. George Wright, Pa., \$2 each, vol. 60, and for Mary K. Jackson, Philada., \$4, vols. 59 and 60; from John Paige, N. H., \$2, vol. 60; from Benjamin Sharpless, Pa., \$2, vol. 60; from Caleb Wood, Philada., \$2, vol. 60; from Hannah Evans, N. J., \$2, vol. 60; from Joseph W. Gardiner, N. J., \$2, vol. 60; from Aaron Mekeel, Agent, N. Y., for Charles Wood, George F. Wood, Elizabeth Mekeel, Jesse Mekeel, Freelove Owen, and Edward Pyle, \$2 each, vol. 60; from Isaac Heacock, Pa., \$2, vol. 60; from Persis E. Hallock, N. Y., \$2, vol. 60, and for John Hopkins, Pa., \$4, vols. 59 and 60; from Edward Marshall, Phila., \$2, vol. 60, and for Sarah E. Haines, Pa., \$2, vol. 60; from William Bettles, Ill., \$2, vol. 60, and for Joseph B. Bettles, \$2, vol. 60; from Susan L. Morell, Pa., \$2, vol. 60; from Charles De Con, N. J., \$2, vol. 60; from George Schill, Pa., \$2, vol. 60, and for Charles F. Hess, Theodore Hess, Job McCarty, John S. Brown, John Bards, Reuben Battin, Abel McCarty, and Joseph McCarty, \$2 each, vol. 60; from Rebecca A. Cox, N. J., \$2, vol. 60; from Lindley H. Bedell, Philada., \$2, vol. 60; from Matilda W. Warner, Pa., \$2, vol. 60; from Joseph Elkinton, Pa., \$2, vol. 60; from Elizabeth Smith Field, Philada., \$2, to No. 9, vol. 61; from Eliza J. Barton, Philada., \$2, vol. 60; from George W. Brown, Philada., \$2, vol. 60; from Samuel F. Troth, Philada., \$2, vol. 60; from William Windle, Pa., \$2, vol. 60; from Jane P. Corse, W. Philada., \$2, vol. 60; from Sarah Hoopes and Emma D. Hoopes, Pa., \$2 each, vol. 60; from Jesse W. Taylor, Philada., \$2, vol. 60; from George Williams, N. J., \$2, vol. 60; from Jacob Parvin, Pa., \$2, to No. 8, vol. 61; from John S. Pearson, Pa., \$2, vol. 60; from Edmund S. Fowler, Agent, O., for Stephen Hobson, Thomas Hobson, Thomas Bowman, Edwin Hollingsworth, Joseph Penrose, Daniel M. Mott, Benjamin J. Hobson, and Asenath Bundy, \$2 each, vol. 60; from Zebedee Haines, Pa., \$2, vol. 60; from Elhanan Zook, Pa., \$2, vol. 60; from James G. McCollin, Philada., \$2, vol. 60, and for Thomas H. McCollin and Frances B. McCollin, Phila., and Ann Garrett and Margaret E. Reed, Pa., \$2 each, vol. 60; from Augusta A. Comfort, Gtn., \$2, vol. 60; from Morris Cope, Pa., \$2, vol. 60, and for John Wood, Io., \$2, vol. 60; from Thomas S. Downing, Pa., \$2, vol. 60; from Alice M. Fowler, N. J., \$2, vol. 60; from Ann Satterthwaite, N. J., \$2, vol. 60; from Margaret P. Warner, Pa., \$2, vol. 60; from Emile Maerl, Pa., \$2, vol. 60; from George Brinton, Pa., \$2, vol. 60; from Hannah P. Rudolph, N. J., \$2, vol. 60, and for Sarah A. Longstreth, W. Philada., \$2, vol. 60; from Abigail C. Furman, Philada., \$2, vol. 60; from Robert C. Woolman, Fkfd., \$2, vol. 60; from Robert Shoemaker, Philada., \$2, vol. 60; from Hugh D. Vail Cal., \$2, vol. 60; from Benjamin Lippincott, N. J., \$2, vol. 60, and for Amy H. Nichols and Nathan Howard, \$2 each, vol. 60; from Anna Thomas and Nathan Howard, \$2 each, vol. 60; from Joseph G. Eldridge, Io., \$2, vol. 60; from Isaac Leeds, N. J., \$2, vol. 60; from Isaac P. Willbur, Agent, Mass., \$2, vol. 60, and for Mary Booth, John S. Gidley, James H. Tucker, and Elizabeth H. Eddy, Mass., and Mary A. Gardner, R. I., \$2 each, vol. 60, from Seth Shaw, Agent, O., \$2,

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Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

WANTED,

Position as governess in private family, by a woman Friend who has had experience. Best references given. Address E. P. N., Box 115 Westeyrie, R. I., until Ninth Mo. 1st.

WESTTOWN BOARDING SCHOOL.

During the summer the stage will connect on week days with the 7.7, 9.3, 2.47 and 4.55 trains from Broad St. Station to convey passengers to the school. Telegrams should be sent to West Chester via Western Union Telegraph Company, whence they will be sent to the school by telephone.

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Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 17th of Second Mo., 1886, MARIA COPE, wife of Thomas C. Cope, in the 39th year of her age, a member of Guernsey Particular, and Flushing Monthly Meeting, Guernsey Co., Ohio. Through a long and suffering illness she often experienced much poverty of spirit, yet at times was made partaker of those seasons of refreshment which the world cannot give, or take away, saying at one time, "The presence of the dear Father, how sweet to my heart, yet we can not expect it all the time." As the close drew near frequent were her petitions that her Heavenly Father would be pleased soon to take her home; and when told "These are the damps of death," she replied "Sweet, how sweet." She retained her faculties, and was able to give directions in regard to waiting upon her until within a few minutes of the close.

—Seventh Mo. 4th, 1886, at the residence of her husband, in Newfane, Niagara Co., N. Y., HANNAH N. BRECKON, wife of William Breckon, aged 71 years. For a number of years she had been prevented from attending meeting on account of poor health.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 2.)

Twelfth Mo. 23rd, 1835. Tried and discouraged. E. C. was concerned to revive the account of the prophet when he thought he was left alone, the Lord's prophets slain, and the altars thrown down; but he was shown there were those yet left in Israel who had not bowed the knee to Baal. So, he believed there was still a living remnant preserved, however tried these might at times feel, and almost ready to cast away their faith. He spoke encouragingly to the children. Setting before them how much more true enjoyment there was resulting from a life of dedication, than in following the vain gratifications of this life! quoting the Saviour's words, "My peace I give unto you, not as the world giveth," &c.

First Mo. 3rd, 1836. Another year has passed away. O, that I could say it has been one of improvement in best things. That there has not been that advancement there ought to have been, I am sensible of. "O, for a closer walk with God!" Being in the city, I attended three of their meetings. In the morning at Orange Street; afternoon and evening at Arch Street. The two former held in silence, or nearly so. In the evening, Thomas Kite and John Letchworth appeared in testimony, and Othniel Alsop in solemn supplication. Thomas compared our situation with that of the children of Israel; setting forth the many remarkable preservations they experienced. He thought that if ever there was a people that had cause to commemorate the gracious dealings of our Heavenly Father, we had; with further enlargement. Then, in a very impressive manner, he addressed the younger part of the meeting; believing there were those present who were not ashamed to own their dear Master, and show on whose side they were. He reverted feelingly to the removal of fathers and mothers from amongst us, who were now gathered to their everlasting homes; and according to the course of nature, others must soon follow. Notwithstanding, he believed our precious testimonies would not be suffered to fall; but that the command of the Lord would go forth as formerly when Aaron was about to be gathered to his fathers: "Strip Aaron of his garments and put them on Eleazar his son." Instead of the fathers there would be the sons, and instead of the mothers the daughters. He believed there were those present who had been striven with as at the waters of Meribah; dear children, to whom his language was very sweet. J. L. followed, he did not wish to mul-

tiply words, but the very great love that Peter felt for his dear Master, when he endeavored to meet him on the water, the remarkable preservation he experienced when about sinking, he believed applicable to some individual present, whose life had been spared in a remarkable manner. He feared the kindness of the dear Master had been forgotten, and the command to "feed my lambs."

14th. During our silent sitting together this morning, my feelings were afresh awakened on taking a view of the uncertainty of our stay here in mutability. I fear there is too much indifference with me, to this all-important subject. When led to look seriously at it, O what feelings does it produce! to think there is a part within me that is to live through all the boundless ages of eternity, either in a happy or a miserable state; and according as I conduct myself here, will my portion be.

17th. What were my feelings at meeting this morning, when seeking to be gathered into stillness, to find myself divested of all good; felt as though I never had possessed one good thought, or done a good act. All my endeavors after inward stillness seemed to avail nought; an outward stillness was all I could come at. While thus bemoaning my situation, I was led to remember the expression of a dear ancient Friend, "Be not cast down because the Lord sometimes seemeth to hide his face from you, and that you feel not always that joy and refreshment that you sometimes are permitted to. Wonder not that temptations attend you, or that the Lord trieth and proveth you. It is the way of all that are gone to God; for even Jesus was tempted and tried, and is therefore become your captain, because he overcame."

28th. Our Monthly Meeting. How can I be sufficiently thankful for the favors of this day! Our meeting was held in silence; but the dear Master was very near, and there was that felt which spoke louder than words, making it a time of refreshment to my poor soul. After a desertion of all good, it is then we can appreciate such a favor, and strength is given to enter into covenant. It seemed as though I could hear the language, "Who is he that can harm you, if ye be followers of that which is good?" And afresh was I made to feel the preciousness of being a friend of the Lord Jesus—more in value than all this world can give.

Second Mo. 26th. Completed my twenty-fourth year. How rapidly time is passing away! Should another year be granted, may it be a year of improvement in best things. I feel sensibly the uncertainty of life.

28th. E. C. engaged in testimony in our meeting to-day. He rehearsed the account we have of Moses, who "chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." He believed there were of this description present, for whom encouragement flowed. I was instructed and encouraged this afternoon in reading letters and memorandums of our dear father. It seemed to be his chief joy to be found doing the will of his Heavenly

Father: may we his children follow his footsteps.*

Third Mo. 3rd. Our Monthly Meeting, held at Gwynedd. How attached to that little spot where our meeting is held, do I feel! I taught a little school, nine months, in that house; and some of the best hours of my life were spent there. It often was made a little Bethel to me; a silent witness to seasons never to be forgotten. E. C. acceptably engaged in testimony from, "Comfort ye, comfort ye my people, saith your God," &c. He believed there were present those to whom this language was to go forth; deeply tried ones, surrounded with many doubts and fears. Such were under the Lord's peculiar care; for the help of these He would arise.

6th. Stripped of all that's good. I have kept much in the quiet this afternoon, which has conquered a little to my strength.

14th. Humbled under a sense of the kindness of my Heavenly Father towards me.

24th. During the past week I attended all the sittings of our Yearly Meeting; a favor unmerited. It has been to me a season of instruction.

Fifth Mo. 5th. Have just returned from our Quarterly Meeting. We had the company and labors of our friends W. and E. Evans, and S. Hillman; all had much and good service. Under a sense of the favors of to-day, renewed desires have been raised to be found more faithfully walking with my God. W. E. was excellent, particularly to the younger part of the meeting, encouraging us to be willing to deny ourselves, and follow faithfully our dear Master, &c. E. followed in supplication; especially on behalf of some who were in a land of drought, receiving neither dew nor rain. She seemed to think the dear Master was very near them, and would ere long arise for their help; and seemed earnest for

* To have had religiously concerned parents, as above alluded to, is surely to be numbered among the invaluable blessings of this life. Their counsel, their example, their watchful care, and above all their earnest breathings to the Father of mercies and God of all comfort for our preservation from the evils that are in the world, who can calculate such a favor and blessing? A Christian Poet has written:—

"My boast is not, that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise—
The child of parents past into the skies."

Many young persons who have such parental guardianship, prize their privilege; and seek to give comfort and help to such by loving obedience, by following in their footsteps, and walking in the way they would have them to go; thus rising up to honor them and to call them blessed. And may such parents who do not fully feel the grave responsibility resting upon them, being not duly awake and concerned for the religious help and growth of their precious offspring as in the sight of the Omniscient, be aroused to a true sense thereof, so as to ask wisdom of Him who giveth liberally and upbraideth not, for that all-sufficient grace and strength which will enable them to train the tender lambs committed to their care, in the Lord's nurture and admonition. That so the promise may be verified, the hearts of the fathers shall be turned to the children, and the hearts of the children to the fathers: and "that both he that soweth and he that reapeth may rejoice together."

the encouragement of these. And then her prayers were put up for the young people; especially for some who were seeking to come to Christ, and whose prayer often was "reject me not." These would be cared for, and led gently along in the green pastures, and if faint, He would carry them in his arms. In the last meeting she was earnest for the support of our Christian testimonies, and pressed it upon us to be more careful and more watchful. She believed there were better days ahead for this people, though there might be further sufferings to be passed through first. She seemed to feel much for small meetings; and set forth the good effect even a few individuals in a neighborhood might have by an upright walking with their God. Dear S. Hillman revived the text, "I will pardon them whom I reserve," also, "I have redeemed thee, I have called thee by thy name, thou art mine." She believed it had been a day of renewed visitation to some present, and craved there might be a closing in.

16th. Our week-day meeting. I feel almost afraid to speak of the favors of this day, I am so undeserving! My heart was made to overflow, and secretly to return thanks. How is it I am thus cared for? The prayer hath again and again arisen, "Let not thy hand spare."

(To be continued.)

For "The Friend."

A Visit to a Country Monthly Meeting.

Sixth Mo. 12th, 1886. Feeling a desire to attend a neighboring Monthly Meeting, during the summer, I had renewed occasion to notice with gratitude the many sources of instruction opened to the attentive observer, through the goodness of our heavenly Father.

The meeting itself was one in which those present were livingly reminded of the great duty of watching unto prayer against the temptations of the evil one; for while it is a blessed truth, that "there remaineth a rest for the people of God;" yet we must not forget that this life is a scene of warfare, in which it is necessary to put on the whole armor of God, so that we may be able to withstand the wiles of the devil. Our blessed Redeemer enjoined his disciples to watch and pray; and although his divine grace visits all for their redemption, yet, if it is not heeded, we may be of that number who frustrate his gracious purposes.

It was an instructive and refreshing opportunity, in which there is reason to believe renewed desires were awakened to tread with patience the holy path of self-denial, in which the ransomed of the Lord must walk toward Zion, the heavenly city.

Several calls were made on Friends in the neighborhood, in which the feelings of interest and affection were afresh quickened; and additions made to one's stock of information by the sensible conversation of those who were visited.

As I approached the primitive station at which I was to take the cars on my return, I picked up one of the largest varieties of the Spring-beetle, often called by our countrymen "Blacksmiths," or "blacks." The bodies of these beetles are long in proportion to their width, and somewhat convex; the legs are short, so that if one accidentally falls on its back, it cannot reach the ground with its feet so as to turn itself over. But it effects this object in another and peculiar manner: on the under side, between the bases of the first pair of legs, it has a short, hard, blunt spine, the point of which is usually concealed in a cavity behind it. When it finds itself on its back, it bends back the head and breast, so as to

unsheath this spine, and then suddenly and forcibly straightens itself. Either the point of the spine strikes on the sheath, or the back against the place on which it rests, with such force as to throw the body several inches into the air. If it does not alight upon its feet the first time, it repeats the operation.

The sight of this interesting insect reminded me of the pleasure with which I experimented with it in my younger years; and the interest with which I then watched it throwing itself into the air. As I picked it up for closer examination, it endeavored to escape from my fingers by the same convulsive performance, but finding this unavailing, soon lay motionless as if dead: a common stratagem with this genus of insects.

These spring-beetles, which in England are called "Click-beetles," from the noise they make in performing their peculiar jerking operation, are known to entomologists as *Elaters*, a name derived from a Latin word which means to raise or elevate, and probably given to them from their springing power. The one which I found is the *Elaters oculatus*, or Eyed Elater. It is a black color, sprinkled apparently with a white powder which gives it a mealy look. On each side of the thorax (or middle division of the insect), is a large oval black spot, like a patch of velvet, from which it derives its name of *oculatus*, or eyed. When examined with the microscope, these spots are seen to be densely covered with fine, soft black hairs, like the nap of velvet; and the white powder is found to be composed of minute feathery hairs, reminding one of the scales on the wing of a butterfly.

There are many species of the genus *Elaters*: more than sixty in Massachusetts alone. The grubs of some of them feed on wood, and others on the roots of grass or other plants. The species I found is one of the wood-eating kinds. Harris says he has found them in old apple trees. Some of the smaller root-eating species are at times so abundant as to be injurious to the crops of the farmer, especially in Europe. There the farmers and gardeners sometimes entrap the larvae, by strewing sliced turnips or potatoes in the field, and every morning gathering and destroying the grubs which have assembled to eat the bait.

One of the most interesting species of *Elaters*, is the fire-beetle of the West Indies, *Elaters noctivivus*. It is an inch or more in length, and gives out a strong light from two transparent eye-like spots on the thorax, as well as from the segments of the body beneath. The light is so powerful that it is said the smallest print may be read by its assistance.

On entering the station-house (a mere shed), to wait for the coming of the cars, I noticed the rough board seat was partially covered with sawdust. This was soon seen to be the chips of the Carpenter Bee, or borer, which had pierced several holes on the under side of the timbers which formed the framing of the building. This large bee has a broad open forehead, with a white spot on it, and has no sting; whereas the common humble bee, which is about the same size, has a more pointed head, which is black, and is armed with a sting, which it often uses on children who attempt to rob its nests of the delicious honey stored therein. The flavor of the honey and the pain of the sting are youthful reminiscences, neither of which have faded from memory.

I did not at this time cut my way into the timber that the bee had bored, but I had done so before, and knew how nicely rounded are the tubes they make; and how they store at its extremity a supply of bee-bread for the support of

the larvae that emerges from the egg laid with it; and how artistically they build wooden partitions across the tube: thus dividing it into cells, in each of which an egg is laid, with its supply of food.

To reach my home it was requisite to change from one railroad to another, and to wait for an hour or more before the train I was to take arrived at the point of junction. A little examination of the vicinity of the station furnished several interesting plants. Among them were the Loosestrife (*Systimachia stricta*), with its long terminal raceme of bright yellow flowers; the long-leaved Starwort, or Chickweed (*Stellaria longifolia*), a peculiarly neat-looking species of this genus; and the *Pellandra virginica*, or Arrow-Arum, a water plant with leaves resembling those of the cultivated Calla, or Egyptian Lily, and having, like it, the stamens and pistils wrapped in a sheath, only that it is green instead of white, and more closely enfolds the incipient germs. In the Arrow-Arum this sheath, (or *spathe*, as botanists term such floral envelopes as those of the Calla, Indian Turnip, Skunk Cabbage, &c.) is quite long, extending much beyond the pistils and stamens. As the seed matures, the upper part of the spathe dies off, and the lower part closely invests the globular mass of seeds. The stem, which has been the flower, now gradually curves downward until it fairly plants the mass of seeds in the mud beneath.

J. W.

For "The Friend."

Some Account of Joseph Hoag's Family,

TAKEN BY ELIZABETH ROBSON.

Charlotte, Chittenden County, Vt.

At Joseph Hoag's:—

His wife Huldah gave the following extraordinary account of their family:

"She and her husband were married in 1782, being each about 21 years of age. Both appeared in the ministry, and were afterwards acknowledged as ministers by their Monthly Meeting. They were in low circumstances, but industrious. After they had two children their house was burned at Nine Partners, where they then resided. They had two more children, and then removed to Charlotte, Vt., on uncleared land, not one tree having been cut down. They had only about seventy dollars worth of cattle. Her father died and left her some property, with which they had their clearing done; and paid the purchase money as they could spare it. She combed worsted, in addition to taking care of the family, which procured her a little money to buy bread, when her husband was too unwell to cultivate their land.

During this time they both occasionally travelled in the work of the ministry, and attended some Monthly Meetings. She carried her daughter Elizabeth on horseback and by water, about three hundred and fifty miles, before she was three months old. Huldah was the first Friend who held a meeting in Peru, N. Y., having both of their daughters (Hannah, a little more than a year old,) with her. She had to cross Lake Champlain with two young women Friends, without a man for a companion, and to lay out all night on an island in the lake, in the latter part of the year.

As the children grew up they evinced much seriousness. Their eldest daughter, Phebe, began to appear in the ministry when she was about twelve years of age. At the same meeting their son Nathan C. appeared in the same line, being ten years old. In about twenty months, Martha, being eleven years, and Hannah at seven years of age, began to appear in the ministry. The

next was Elizabeth, at about twenty years, then Jemima, when about nineteen. Joseph D. appeared when in his seventeenth year, Lindley Murray, their youngest son, in his sixteenth year. The three last were not yet recommended, the other five had been acknowledged. Phebe, their eldest daughter, is deceased; she had seven children, and left five. Her sorrowing husband is an acknowledged minister, and two others appearing as such.

Joseph and his wife have travelled a good deal in the cause of Truth. Joseph has, as much as nine, ten, fifteen, or twenty months together, been from home. Huldah's journeys have not been so long, not more than nine or ten months at a time.

After coming to Charlotte there was no meeting, but they sat in their family; some neighbors coming and sitting with them. Some joined by conviction and others moved into the settlement. Two meetings are settled there; the first was held at Ferrisburg. They had to walk there for a time. She was appointed representative to the Monthly Meeting, seventy-five miles distant, when she had no shoes to wear. A friend lent her a pair.

They are now on a nice cleared farm, and live comfortably. The situation is beautiful. They have been blessed every way, and have been a blessing to their friends.

For "The Friend."

"O would some power the giftie gie us,
To see ourselves as others see us!"

The following article from the *Pall Mall Gazette* (London), in which the writer imagines George Fox revisiting the scene of his labors, and lamenting over the degeneracy of his successors in religious profession, may tend to awaken in some minds a sense of the inconsistency which marks too many of those who honor the memory of the early members of our Society, but refuse to walk in their footsteps in the path of self-denial and bearing the cross. It is taken from the *British Friend*.

GEORGE FOX AND THE QUAKERS OF TO-DAY.

"Membership in the Society of Friends this year shows a decrease of one."—*Newspaper paragraph.*

He stood at the gateway of a court in Bishops-gate street, London, a stout built, portly presence, "succulent" man. His garb was of an olden type; his breeches were of leather; his coat was collarless, of dark hue, with buttons not of silver but of ochimiy; his linen was faultlessly clean; his hat was broad-brimmed; his hair was long, his eyes bright and piercing, and his whole appearance staid, sober, solemn, and quaint. He looked like some portrait which had been embodied, and no greater contrast could be presented than his and that of the policeman he addressed:

"Constable," said he, "is this the meeting of the Children of the Light?"

"Never heard of them," was the reply. "This is a Quaker's meeting; stand aside, please."

"Nay" was the reply; "for I think that is where I should be. Thou art quiet in disposition; let me wait till I see."

And just then a stream of the successors of the "shining ones" Lamb speaks of set in. Cabs drew up, carriages set down, while from station and 'bus there came briskly groups, who looked wonderingly at the representative of the "suit of perennial leather," and passed in at the other side of the archway. For these were men well-to-do; spruce and dapper, without a spot on the broadcloth; and ladies whose finery and

feathers and flowers seemed offensive to the old man.

"A briary, brambly nature," quoth he, "as I wrote to Robert Barclay, in 1675."

"Hush," said the policeman, "that gentleman's a member of Parliament."

"Ah!" he said sadly, "is it so? Did I not warn them when Oliver was lying in state, to keep 'out of the powers of the earth,' and to take heed of joining with this or the other, or meddling with any, or being busy with other men's matters?"

"But this is a wise and a learned man," was the reply of the official who guarded the entrance.

"I reasoned with such years ago. I told them that languages began at Babel; and that to teach me Hebrew, Greek, and Latin, and the seven arts, was not the way to make Christian ministers; being bred at Oxford or Cambridge, is not the fitness needed. It leads to the growth of the light chafy nature."

Here another rush of visitors, light-hued in the texture of their dresses, frilled and furbelowed, passes on, and the old man said, "That alderman of Newcastle who called Friends 'butterflies,' was not so far wrong, if these be followers of Truth." Another passing out raised his hat to these fair ladies, and provoked the audible comment, "The hat is not the honor that comes from above." Many were our sufferings because we would not remove our hats."

"I've heard so," said the policeman, "but the Quakers have changed in many things now. They act as mayors and magistrates, give splendid parties, and some of them go to church."

"Church! Dost thou call a steeple-house a church? or a mixed multitude a church? The Church is the pillar and ground of Truth, made up of living stones, living members: a spiritual household, not an old house made up of lime, stones and wood. I have been beaten and bruised and buffeted in many a steeple-house, but no such naughtiness could take place in the church. And do any Friends go to hear deceivers who take three hundred pounds a year for preaching the Scriptures? My coming was to bring them from temples, priests, and tithes." And here the bright paint of the passage-way offended the old man, who said, "I told the people on the Yorkshire moors that the painted beast had a painted house, and now a meeting-house is as unsavory. They are departing from my ways now."

Here two passers in the street stopped near the gateway, and one asked the other, "What news?" and the old man in a loud voice immediately said, "The news is, 'Repent, and fear the Lord.'"

"Be quiet," said the policeman, "all's well."

"How can all be well," was the reply, "if they are chafy, peevish, and crabbed? They are of that jangling crew who brought drums and kettles into our meetings, so that the truth might not be heard."

"Then there is sometimes speaking in the meetings, is there?"

"Speak? Of course; we proclaim the light in the houses and on the hill-tops, in the steeple-houses and on the sea-sands, so that thousands are convinced; and there is great turning to the Truth. Even the soldiers and constables who come to disturb our meetings are reached—"

"What," said the policeman, "constables disturb your meetings? That cannot be. What was that for?"

"What was that for? Because we said 'thou,' as the grammar did; because we married with-

out the priest; because we would not swear, or pay tithes, or go to church."

"Then it seems to have cured you of most of these: for your Friends say 'you,' like other folks; some of them are married by priests, and pay tithes and go to church."

"Is it so?" said the old man, sadly. "Then their silent meeting, their fewness of numbers and their decrease, the dissensions in America, and the return to beggarly elements of singing and pre-arrangements: they are all accounted for now. If they will return to man's worship and man's ways, then they will die out."

And slowly he faded from Devonshire House court.

For "The Friend."

While reading the communication of "D. H.," in "The Friend," for 5th of Sixth Month, my spirit was brought under deep exercise, until I was willing to cry aloud, "spare oh God, thy chosen people, and suffer not the enemy that dwells in the heart of poor fallen man, to arise and reign over thy whole heritage! Suffer that a remnant be left to pay their vows unto thee; that prayer and praise may continually arise like sweet incense before thee! Spare the tender lambs; bind up the broken-hearted; bind about them thy holy banner of love; and may all the weary and depressed find a solace in Thy presence.

In the Lord is true rest for the fainting soul, and for those who have no might nor strength of their own. Oh, that all might come unto Him, bowing low at His feet in reverence; that his blessing may again rest upon his people, and the bitter cup be removed from the weary burdened souls that have been long oppressed. May the faithful servants flee quickly into the fold of Christ, the holy enclosure, where there is safety; for there the spirit of the Lord fills the space. Without his heavenly life in our hearts, what are we? what else will keep or sustain us? Naught but his holy life-giving presence will support us, when we are summoned to appear before the Judge of the quick and the dead. Unless we have been washed by the Spirit of the Lord, and a new name written on the tablets of our hearts by his finger, we cannot be admitted into the life without end, where all the raptures of heavenly bliss are in store for the faithful servants of the Lord.

Oh let us be willing to be anything or nothing, that we may be the servants of the great King Immanuel! Who would turn a deaf ear to the tender entreaties of the Spirit of truth within his heart; that spirit which comforts the tried soul, and teaches it the way of life? Whoever is taught in the school of Christ, may become wise unto salvation; and accepted of the Lord even if despised and rejected by the worldly-wise. Let us not depart, nor step aside from the way that is cast up for the faithful to walk in. He who is the light of this pathway, hidden from the world, will lead us as He did formerly the children of Israel; for their bread was sure and their garments waxed not old. True it is, "Seek first the Kingdom of Heaven, and all else will be added."

Be not discouraged; many precious promises have been given us. God, our Saviour overcame Satan, and cast him out of heaven, so is He able to cast him out of our hearts, and restore peace, a heavenly peace that nothing can remove. May the will of the Lord be done in us, as his chosen people, and may we earnestly seek that nothing obstruct our progress Zionward. Again I entreat you to flee quickly to the rock from which we were hewn.

H. T.

Mansfield, Ohio, Sixth Month 10th, 1836.

For "The Friend."

The Care and Disposal of the Dead.

The *Sanitary Engineer* after speaking of the subject of Cremation and of a Law on this subject discussed in the French Chamber of Deputies and passed on the 30th of Third month 1886—proceeds to say—"While no restriction on the liberty of individuals in this respect is desirable, it is quite another matter to urge that cremation should be substituted for burial in all cases. The great argument used by the advocates of this last idea is that earth burial is dangerous to the public health because of the air and water pollution which it produces, and especially because it may thus be the means of the transmission of the germs of contagious disease. The effects of cemeteries upon the health of those living in their vicinity has been extensively and carefully investigated by competent inquirers in recent years, and the result is that there is no evidence as to the production or spread of disease from such a source. Of these investigations, one of the most interesting was that made in Saxony to determine the changes which occur in bodies buried in the ordinary way, and the results of which were reported by Dr. V. Rheinhard in 1882. A number of bodies which had been buried for different lengths of time were disinterred and their condition carefully noted. This was done for various kinds of sepulchres, and for the rich as well as the poor. It was found that in all soils the soft parts of the adult human body are completely destroyed in seven years, and that, as a rule, fetor disappears in three months unless the body has been placed in an air and water tight burial-case. The clothing resists changes longer than the corpses. No proof was found that the health of those dwelling near churchyards was thereby injured.

The chief danger to health from suburban cemeteries is from the pollution of subsoil water which they may occasion. The amount of this danger depends in part on the geological structure and surface topography of the ground and the direction of flow of the subsoil water, and in part on the distance of wells or springs from the cemetery.

In attempts to protect or promote the public health it is wise, as a rule, to deal first with those dangers which are the greatest, the most obvious, and the easiest remedied, and not to run the risk of wasting force for want of concentration of effort. The dangers to health which are connected with the dead are chiefly connected with the mode of caring for the body prior to its interment; in comparison with these the dangers due to cemeteries are comparatively insignificant. The spread of contagion by funerals, the keeping of a dead body for several days in the house, and, in the case of the poorer classes, in the living rooms of the family—these are the first things to be guarded against.

The most urgent need in our large cities is for small mortuary houses located in or near the centres of the tenement-house and poorer population, to which houses the body can be taken immediately after death and be properly cared for, instead of being left in the bedroom of the family.

None but those who have themselves seen what occurs when a death takes place in a family occupying two rooms in a tenement-house can appreciate the diminution of suffering and of danger to the public health which a few well-located and properly managed houses for the reception and care of the dead would cause in a crowded city.

We are not opposed to cremation. It does not seem to us to be a matter of much importance whether a man's dead body be burned or buried; but we do think that the first efforts of sanitary

reformers should be directed toward securing more decency, less cost, and less danger of contagion in the way in which the majority of the dead in our great cities are now cared for before they are at last committed to the keeping of Mother Earth."

THE FAITHFUL FRIEND.

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope,
Working, singing all alone,
In a sort of undertone:
"With a Saviour for a Friend,
He will keep me till the end."

Sometimes, happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than grieve,
But I never said a word

In regard to what I heard,
As she sang about her Friend,
Who would keep her to the end.

Not in sorrow, nor in glee,
Working all day long was she,
As her children, three or four,
Played around her on the floor,
But, in monotone, the song,
She was humming all day long:
"With a Saviour for a Friend,
He will keep me to the end."

Just a trifle lonely she,
Just as poor as poor could be,
But her spirits always rose
Like the bubbles in her clothes;
And, though widowed and alone,
Cheered her with the monotone
Of a Saviour and a Friend,
Who would keep her to the end.

I have seen her rub and scrub
On the wash-board in the tub,
While the baby sopped in suds,
Rolled and tumbled in the duds,
Or was paddling in the pools
With old scissors stuck in spoons,
She still humming of her Friend,
Who would keep her to the end.

Human hopes and human needs
Have their root in human creeds,
And I would not wish to strip
From that washerwoman's lip
Any song that she can sing,
Any hope that song may bring,
For the woman has a Friend,
Who will keep her to the end.

A GRACIOUS WORD.

(John xv. 15. Revised Version.)

BY MARGARET E. SANGSTER.

No longer I call you servants,
Yours is a dearer place,
Nearer and sweeter and higher,
In the light of my Father's face.
No longer I call you servants;
Henceforth, till the world shall end,
To every one who obeys me
Be the right to call me Friend,—

With a friend's dear right to follow
Wherever my footsteps lead,
And a friend's full right to counsel,
Whatever the care and need,
For oft in the summer twilight,
And oft in the early day,
My friend shall come to my presence,
And I will not answer Nay

To the prayer his lips shall offer,—
His least half-uttered sigh,
Shall wing, through the songs of heaven,
To the ear of the Lord most high.
And oh! my called, my chosen,
Be not afraid to claim.
Large gifts and gracious gerdons
When you plead your Saviour's name.

Selected.

For you never need fear to ask me
Aught that your heart may crave;
Think of me, dear disciple,
As the Friend who came to save.
From anxions thought of the morrow,
And strife with sorrow cease;
Remember the word I left you,
The gift of my perfect peace.

It is not an empty title
That I bid you freely claim,
Now that I write upon you
The pure and hidden name.
No longer I call you servants,
Henceforth, till time shall end,
To each who in love obeys me,
I have given the name of friend.

—S. S. Times.

The Converted Afghan Brigand.

BY THOMAS PATRICK HUGHES, FORMERLY MISSIONARY AMONG THE AFGHANS.

Dilawar the "Brave," (for that is the meaning of the name) was born in a little village on the right bank of the Cabul River, and not far from its confluence with the Indus. He belonged to one of the most renowned Afghan tribes. When a youth he received the usual theological instruction of a village mosque, and in course of time became the favorite pupil of a celebrated teacher, the Gamaliel of his day. He attained great eminence as a student of religion; but as the sedentary life of the mosque did not suit the physical energies of Dilawar, he, in due time, exchanged the life of the sanctuary for that of the highway, and commenced to earn his living by plunder and robbery.

The occupation of a highway robber was amongst the Afghans of those days (as indeed it is in the present) esteemed an honorable profession, and the danger and risk attending it were great attractions to Dilawar. Moreover, the *modus operandi* of Dilawar's maraudings were both curious and novel. For example, hearing that a wealthy Hindu shopkeeper was about to be married, Dilawar, in company with others of his tribe, would lie in ambush on the east bank of the Indus and await the arrival of the expectant bridegroom, the Afghan brigands would attack the party and seize the bridegroom (bedizened with wristlets and chains of pure gold), and, dragging the unfortunate man to the river bank, put him *inside* an inflated cowhide, upon which Dilawar would mount himself and paddle across the river into Afghan territory. The operation seems incredible; but the writer has seen it done himself. The inflated hide is porous to air, but not to water as long as it remains in the river, and so life is sustained. Safely landed on the other side, and secure in an Afghan village, Dilawar would send his compliments to the sorrowing friends, and inform them that their missing relative could be restored to the disconsolate bride for the very moderate sum of a hundred dollars.

The successes of Dilawar's brigand life were soon curtailed by the British occupation of the Peshawar Valley, which is Afghan territory. Having heard of Dilawar's daring character, Major Lumsden, a brother of the Sir Peter Lumsden, of Herat, sent for the brigand and offered him a position in his newly formed corps of guides. Dilawar enlisted, and soon after his regiment was marched to Delhi to recapture the city from the Mutineers. At Delhi his bravery was conspicuous. He became a great favorite with the English officers of his regiment.

One day, when he was strolling along the streets of Peshawar, he saw an English officer seated on his horse and preaching to the people. Dilawar understood very little of the officer's

—Advance.

Selected.

sermon, but he was much impressed with the sincerity of the religion which would prompt an officer of the army to preach to a bigoted and fanatical crowd. He begged for instruction, Colonel Wheeler (for that was the officer's name) said: "I cannot discuss with you; for I am a poor, ignorant soldier, like yourself. If you want to discuss, you must go to the missionaries." Dilawar went to the missionaries in Peshawar, and was after some instruction baptized, at the close of the year 1858.

Upon my arrival at Peshawar, in the spring of 1865, I became acquainted with Dilawar. He was then a man about fifty-five years of age; a tall, spare man, with clear, sharp eyes and a thin, aquiline nose. He gave me a warm welcome to his native land, and I soon found that his love of argument and discussion was almost a mania. His brigand life of past years and his soldier life of the present had not, it appeared, made the impression on his mind which the early education of the mosque and the fanatical spirit of his former teachers had effected. I remember in one of our first interviews he raised the difficult question of the existence of evil, and maintained that the prevalence of evil proved that the Creator must be himself evil. I was shocked at such a suggestion, coming as it did from one of our native converts, and took considerable trouble to controvert his arguments, when he surprised me by saying:

"Ah! those are just my views."

"Then why did you trouble me with this discussion?" I inquired, somewhat irritated.

"Ah!" he replied, "it is important you should know how to meet an argument; for, sir, don't think, as so many of your countrymen do, that the conversion of the people of the East is an easy matter."

He was a perfect scourge to the Mohammedan priests. Well acquainted with their religion, and with their methods of argument, he knew exactly when to uncover and to assume the aggressive, and how to throw a bomb shell of discord into the enemies' camp. Sometimes he would go to a place where he knew there would be an assembly of learned priests, and present himself as an anxious inquirer. The learned men would stroke their beards complacently, and one of their number would proceed to solve his doubts and difficulties. Then Dilawar would raise some point of orthodoxy upon which he knew they were not agreed, and thus create a spirit of discord in the midst of his opponents. "How can you guide a poor soul to Heaven when you are not agreed among yourselves?" he would say with a smile, as he rose and left the company.

On one occasion, he obtained three days' leave from his regiment. The officer in command inquired why he wanted it. He replied:

"When we were at Delhi there was a very learned Moulvie there, who was said to be the most acute reasoner in all matters of religion. Those were days of fighting, and I had no time to see the learned man; but I now find he is in a mosque about twenty miles away, and I must go to see him."

Dilawar went, and returned in due time, much satisfied with the result. "The Moulvie had never even read our Christian Scriptures," he said, "and how could he meet my arguments?"

I once took him out with me on a preaching tour. We encamped close to a well-known shrine where there was a mosque and a school of divinity. We were soon visited by the Moslem priest and his students. Dilawar was quietly seated in the corner of my tent as I commenced an exposition of Christian truth. To my great annoyance, he

interrupted my discourse and engaged me in a religious discussion. The people were intensely interested, while I was somewhat pained at the spirit of opposition which seemed to characterize his conversation. When the crowd became thoroughly interested he threw off the mask of an inquirer and vigorously attacked Mohammed and his religion, quoting passage after passage from the Koran and the traditions in the original Arabic, to the astonishment and the complete discomfiture of the moulvies of the place. "Who is he?" "Who is he?" said one after another in suppressed whispers, when an old man of the company exclaimed! "It must be Dilawar." I was often distressed at his polemical spirit. "Every man to his work," he would say. "It is mine to cast down, and it is yours to build up."

He had a great horror of anything like priestly assumption, having seen so much of it among the Mohammedans in his mosque life, and he would often attack the clerical element of his new faith.

"You are a set of tyrants," he would say. "You want to lead us by our noses like a row of camels through the desert."

The superstitions of the people always came in for his condemnation, especially their saint worship. He was crossing the River Indus when the overlaid boat showed symptoms of collapse. The boatmen and the other passengers appealed to their respective saints. Dilawar cried out: "O Colonel! O Colonel, help!" When they were safely landed on the other side, the people said: "Why did you call to the Colonel to help you?" "Why," he replied, "I prefer a live colonel to a dead saint. Your saints have been dead ages ago; but the Colonel is only twenty miles distant."

In 1869 Earl Mayo, the viceroy of India, wished to send a trustworthy native on a secret mission through Central Asia, to ascertain to what extent the people of those regions sympathized with the advance of Russia. Dilawar was selected. He was then getting an old man, and somewhat feeble; but he was flattered by the selection; and so well did he keep his state secret that he started on his perilous mission without saying a single word to any of his friends. In the city of Chitral it was discovered that he was a Christian, and the King of Chitral, who at first decided to heed him, upon the advice of his ministers, sent Dilawar and his little party on a road which was known to be impassable at that time of year. In the middle of the night the guides mounted their mules and returned to Chitral, leaving Dilawar and his four companions alone in the snow. While the little party struggled on their journey, they were overtaken by a heavy snow-storm. Four out of a party of five perished from the cold. Only one of the company knew the nature of Dilawar's mission, for the other three were travelers. Dilawar's companion was the first to succumb. Then two others died, and Dilawar and a solitary traveler were alone left. Two nights were spent under a barren rock, almost covered in a snow-drift, when poor old Dilawar died. Just before he died he told the stranger who he was. The stranger after an eventful journey returned to Peshawar, and related to me the sad story of my dear old Afghan friend's death.—*The Independent*.

Many are the vacant seats of those who have been eminently useful in their day; but with humble hopes and confidence in redeeming, sanctifying Power, we look towards a rising generation; many of whom appear to have given up their names, and to be advancing in dedication and usefulness.—*Mary Copper*.

The Covenanters and the Mist.—A party of Scottish Covenanters were once gathered together on the hill-side to worship God in their own way, which was not then permitted by the law of the land, when the alarm was given that the soldiers were approaching. They knew that they could expect no mercy from the troopers, but would probably be ridden over, or shot, or cut down in cold blood, just where they were. Some of them were stout and strong men, but they were unarmed, whilst the greater number consisted of weak and helpless women and children, besides an infirm and aged minister. Defence and flight were alike impossible. What should they do? They gave themselves unto prayer, and cried unto God, that He would save and deliver them, that He would hide them under the covering of His wings. And their cry was heard. Whilst the dragons were yet at a little distance, there came rolling over the hills, and along the hollows, a thick, white, blinding mist, which shrouded and concealed everything, and enfolded the little company in its embrace, and hid them. They themselves kept silent, and soon discovered from the noise and shouting, the oaths and curses of the troopers, that they had lost their way. The commander of the troopers now thought only of the safety of his men and horses; and when, after casting about for some time, they at length found the track, the word was given, and they rode off at a quick trot. No sooner were they all out of sight than the mist rolled off again, the sun shone forth, and those who had been kept by God, and hidden, as it were, under the shadow of His hand, sang praises unto Him for their great deliverance.

Natural History, Science, &c.

Old Roman Lead.—At the excavation of a gas-holder tank at Chester, Eng., a pig of Roman Lead was discovered 23 feet below the ground. It weighed 192 lbs., and bore an inscription importing that it was a tribute to Rome from a tribe in North Wales, known as the Ceanigi, and was cast during the reign of the Roman Emperor Vespasian—about A. D. 74.

The Salt Mines of Nevada.—In Lincoln County, on the Rio Virgin, there is a deposit of pure rock salt, which is exposed for a length of two miles, a width of half a mile, and is of unknown depth. In places cañons are cut through it to a depth of 60 feet. It is of ancient formation, being covered in some places by basaltic rock. The deposit has been traced on the surface for a distance of 9 miles. It is so solid that it must be blasted like rock, and so pure and transparent that print can be read through blocks a foot thick. At Sand Springs, Churchill County, there is a deposit of rock salt 14 feet in depth. The great Humboldt salt field is about 15 miles long by 6 wide.—*San Francisco Bulletin*.

Expansive Power of Heat.—In the Brooklyn Bridge there are overlapping slides at the middle of each span which allow the bridge to lengthen or shorten with the change of temperature. The marks thereon indicate a distance of several feet between the extremes. The bridge expands sideways also from the heat of the sun, but the amount is so small as to be scarcely noticeable. From the same cause, the Washington monument leans to the east in the morning, and to the west in the afternoon. A plummet line suspended in the interior of the dome of the Capitol at Washington, was found by actual measurement (says the *Scientific American*) to swing over a space of 44 inches, caused by the action of the sun's rays on the building.

Saccharine.—This new sugar made from coal-

tar, was an accidental discovery of Dr. Constantine Fahlberg, a German-American, who had been working for a long time on the products of coal-tar. He said to a representative of the *American Analyst*: "One evening I was so interested in my laboratory that I forgot about supper until quite late, and then rushed off for a meal without stopping to wash my hands. I sat down, broke a piece of bread and put it to my lips. It tasted unspeakably sweet. I did not ask why it was so, probably because I thought it some cake or sweetmeat. I rinsed my mouth with water, and dried my moustache with my napkin, when, to my surprise, the napkin tasted sweeter than the bread. Then I was puzzled. I again raised my goblet, and, as fortune would have it, applied my mouth where my fingers had touched it before. The water seemed syrup. It flashed upon me that I was the cause of the singular universal sweetness, and I accordingly tasted the end of my thumb, and found that it surpassed any confectionary that I had ever eaten. I saw the whole thing at a glance, I had discovered or made some coal-tar substance which out-sugared sugar. I dropped my dinner and ran back to the laboratory. There, in my excitement I tasted the contents of every dish on the table. One of them contained an impure solution of saccharine. On this I worked there for weeks and months, until I had determined its chemical composition, its characteristics and reactions, and the best modes of making it scientifically and commercially."

Dr. Fahlberg further stated that a company, with a capital of 2,000,000 marks, had been formed in Germany, and was now manufacturing the article, which was sold at \$10 to \$12 per pound. The duty on the fine chemicals used in its manufacture, and the higher price of labor in America, had caused him to select Germany as the place for making it.

Habits of the Opossum.—C. C. Abbott, in his *Rambles about Home*, details some observations made on the habit attributed to the common opossum of feigning death when in danger. On one occasion a large opossum was captured in an ordinary box-trap, set for rabbits. "On lifting the lid of the trap, the animal was found curled up into a form as nearly globular as it was possible to assume. Being disturbed, it slowly raised its head, opened its mouth wide, but did not offer to bite, and in this position it quietly awaited coming events. After some five minutes of mutual staring, the opossum closed its mouth and slowly restored its head to a more easy position, and even closed one eye, as though the other was all that was necessary to note what might occur. On being roughly handled and given several pushes with a stick, it again opened wide its mouth and protested against disturbance by a low, hissing sound, but did not uncoil its body.

"After waiting an hour, and seeing no sign of feigning unconsciousness, but instead of it, a most provoking indifference, I walked off some distance to a point where I could see the trap, but was myself hidden from the opossum. Fully ten minutes elapsed before I saw any movement on the part of the opossum, and then it was a very gradual uncoiling of the body, a protracted yawn, a stretching of the limbs, and then standing up he looked about and very deliberately walked off. I ran toward him, when he quickened his pace, but was soon overtaken. On seizing him by the tail, he crouched down, partially coiled his body, and spread his jaws to the utmost. When I threatened violent blows about his head (although careful not to strike him), the animal's head slowly sank down, and the eyes closed, but

this was not a feigned act. The breathing was affected but not suppressed, the surface temperature of the body was lowered; I judged, and it was, I believe, a faint, and not a faint; a temporary paralysis of the whole body through fear, and for the time being absolute unconsciousness. Furthermore, as in fainting, the application of cold water had the effect of restoring the animal to consciousness.

"I have made scores of experiments of this kind, and in no one have I seen anything to suggest intentional feigning of death. As this animal is superlatively lazy, and positively timid, and by no means intelligent, when compared with the mink or raccoon, I believe this supposed habit of feigning death is attributable to fear and not cunning; and certainly it is a merciful provision that thus destroys, without pain, all sensation in animals about to be torn to pieces."

Items.

—*Restraining a Congregation in their Worship.*—A colored congregation in Texas were in the habit of giving way to so much excitement when met for worship, and making so much noise, that the neighbors applied to the court for an injunction to restrain them. This was granted by the court, which laid down the law in the case as follows:

"The Constitution guarantees perfect freedom of conscience. No court of law can dictate how a man shall worship; but the exercise of that right must not interfere with the rights of another. Shouting in religious worship may be a matter of conscience; but it does not get beyond State regulations by reason of that. I do not think that noise is a part of religion; but I may not be a good judge of that. It seems to me to be only the result of emotional excitement, such as may be found at conventions or theaters. It may, or may not, be necessary in religion; but it can also be a nuisance. A man has a right to shout as long and as loudly as he pleases, provided he does it where he will not disturb others. Sleep is essential, and to rob a man of sleep is as much an infringement of his rights as if he were robbed of his chattels."

—*Helping the Overworked.*—A correspondent of the *Ledger*, who had often felt herself burdened with the necessary sewing for a family, makes the following suggestion to those who are taking their summer holidays: "Instead of taking from home such an amount of 'fancy work' to while away the time at summer resorts, why not borrow some of the necessary plain sewing of some overworked neighbor or dependent and return it finished? I once knew of two good elderly women who used to bring home and finish many pieces of plain sewing for the mother of a family whose means were as narrow as her hands were full, and who appreciated fully the lift given her by these good Samaritans. Much of the popular fancy work is such pure waste of time and money that one longs to see the energy and means expended upon it directed into channels of usefulness, since the world's need is great."

—*New England Yearly Meeting (Larger Body).*—From the printed Minutes of this meeting the following additional information has been gathered. The Statistical Table gives the number of members as 4412. The number of births during the year were 20, and of deaths 106.

The rates for admission to the Boarding School at Providence were fixed at \$150 for members of their own Yearly Meeting; \$250 for members of other Yearly Meetings, or for those not members, one or both of whose parents are members in New England; and \$300 for others—with extra charges for languages, drawing, &c. We notice with regret, that the Report of the School Committee mentions the receipt, and placing in one of the halls of the school, of a bust of Elizabeth Fry, and the hanging on the walls of the same room of a portrait of the late Sybil Jones, in addition to previous ornaments of the same kind,—although at the expense of private individuals.

The report on the distribution of the income of the Mosher fund, which was left for the circulation

of writings upholding the principles of early Friends, gives as one item of expenditure, the purchase of 60 copies of Barclay's "Inner Life of the Commonwealth," a work which contradicts the statements of George Fox and his co-laborers as to the ground of their religious convictions. The Committee had also used part of the funds in buying 250 copies of "Proceedings at the unveiling of the bust of Elizabeth Fry." We think that such applications of these trust funds can not receive the cool and deliberate approval of those members of the Yearly Meeting who fully retain their attachment to the principles held by Friends in the beginning, and to the spirit which actuated them.

The subject of Divorce having claimed the attention of the Representative Meeting, was referred to a joint committee of men and women Friends, to be reported upon next year.

A minute was adopted advising against the use of tobacco in every form.

It was concluded to hold the next Yearly Meeting at Portland, Maine, on the 2d Sixth-day in Sixth Month, of next year.

Ultra Radical.—The following paragraph indicates that in endeavoring to avoid the evils of a connection between the Church and State, some of the French legislators are in danger of opposing those fundamental principles which lie at the root of stability in government, and of happiness in the community.

"The municipal council of Paris has recently prescribed the use of a child's book of instruction because of its references to the existence of a God. Opposition has been developed to the most elementary instruction in morals as well as in religion; and one member of the municipal council, its chairman at the time, is reported to have said: 'Since immorality varies according to the age, place, and degree of civilization, it is not possible to conceive of one universal and eternal system of morals. The teaching of morals, therefore, as a positive science, must be banished from the school curriculum.'

—*Tolerance of Jews.*—It is about 100 years since the Hebrews began to be relieved from the oppression of centuries. In 1783, Joseph II., of Austria, in an edict of toleration, freed them from many vexatious restrictions. In 1784, Louis XVI., of France, abolished the tax on the Jew, which was specially designed to degrade him. In 1787, Emperor Frederick William, of Prussia, repealed many oppressive laws. In 1805, Alexander I., of Russia, revoked the edict by which the Jews had been excluded from the empire. In 1806, the Jews were made citizens in Italy; in 1813 they were granted civil liberty in Prussia and Denmark, and it was not until 1853, that in England they were made eligible to election to Parliament. At the present time in Russia and Rumania there is persecution, but in most countries there is complete toleration.

—*Christian Advocate.*

THE FRIEND.

EIGHTH MONTH 14, 1886.

Of latter times there has developed in many places in the Society of Friends a feeling, that, while systematic Biblical instruction, and a course of training similar to that which students for the ministry receive in the theological schools of other denominations, are not essential to the exercise of the ministry; yet that they are so important as adjuncts, that the Society of Friends is suffering loss from not furnishing its ministers with the same helps to their preaching.

Series of articles advocating this opinion have appeared in Journals, professedly published in the interests of our Society. One of these (in *The Christian Worker* of First Mo. 7th, 1886) takes the ground, that "the minister of God is ordained of God not only to preach the simpler truths of the Gospel, but also to expound other, deeper, divine things in the mystery of godliness;" and that to do this he must so understand

God's dealings with men of other days as to be able to interpret his "revelation of himself in history, i. e., in life, Christian life in Church history, life in general in universal history." As the natural conclusion from these views, the same article speaks of the desire felt by many "to have a chair of Biblical literature and exegesis founded at Earlham College, in order that Biblical instruction may be put upon a substantial basis. On this foundation the original languages of Scripture should be taught, together with methods of interpretation and the history of the Canon of Scripture," &c. We believe a provision of this kind has since been made at that school.

The continuation of the same article in the next issue of the paper, while freely admitting that one may preach the Gospel without a knowledge of Greek or Hebrew, says that this knowledge is indispensable to every one that "will expound the Scriptures with authority."

Another number of *The Christian Worker* contains a course of study for Ministers, published by authority of the Executive Committee of Western Yearly Meeting (the Larger Body). An editorial article of more recent date in the same paper, declares it to be the duty of ministers "to study with reference to preaching, and then to wait upon God to know what portion of truth to deliver on each special occasion."

The views and feelings, which are expressed in the preceding extracts, seem to us to show a dangerous departure from the spiritual ground of all true religion, and especially of those vital points of worship and ministry, which Friends in the beginning were concerned to testify of to the world. Are they not the natural outgrowth of an undue dependence on man's own abilities and efforts in the work of salvation, and an undervaluing of the work of that Divine Power through whose visitations and help all spiritual good is effected?

The Gospel is the power of God, as the Scriptures assert, "and he that ministers of the Gospel must do it under the influence of that Power; he must (through Divine help) baptize his hearers with a measure of that heavenly influence which has been poured out upon him. This influence will be to the living minister, mouth and wisdom, tongue and utterance; and his attention will be turned to the revelations and help of this Divine Light and Spirit in his own heart, as the source of all ability to preach the word. Like the Apostle Paul, they will be concerned that their speech and their preaching should not be 'with cutting words of man's wisdom, but in the demonstration of the Spirit and of power.'"

We do not undervalue the intellectual culture to be derived from such courses of study as are advocated by those who favor the radical changes in the doctrines and practices of Friends that are now attempted to be introduced among us; but to regard them as a part of the preparation for the work of the ministry, we believe will inevitably tend to lower the standard of the ministry among those who adopt such a view, to prepare the way for the full adoption of such a system as prevails among other professors, and to lead its advocates so entirely away from the fundamental principles of our Society, that they will no longer have a right to be considered as belonging to the same body. The ministry that flows from such a root will be liable to the same criticism that William Penn made upon it in his day,—that it exercised the minds of the hearers "with a sort of unexperienced, unauthorized preachings, leading from the secret strivings, discoveries and conduct of that Spiritual Minister of the everlasting covenant, which is able to bring man into that

way of holiness, without which no soul shall ever see the Lord."

We believe its testimony on this subject is essential to the preservation of our Society as a Church of Christ, built upon Him a spiritual house unto God; and that any falling short in this matter is an evidence of apostasy from our most holy faith. The doctrine is as true to-day, and the experience of it as needful as in any former age of the world—"If any man speak let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." Under the Old Dispensation, those who spoke in the name of the Lord, whom He had not commissioned or sent, were accounted as false prophets that spoke a divination of their own brain; and such a ministry under the Gospel, however learned and eloquent, yet not coming with divine authority, and from the freshly extended command of Christ, is a mark of declension in the Church.

A tract has been sent to us, entitled "Christianity and War," written by a Friend, Thomas C. Battey, of Iowa. We are informed that some friends in Iowa have procured the printing of an edition of 2000 copies, and that the pamphlets are ready for distribution.

The object of the author has been to show that the kingdom of the Messiah is one of peace on earth and good will to men; that His teachings are opposed to all war; that those who embrace as their rule of life His commands to love their enemies and to do good to them that hate them, must necessarily cease from outward warfare; and that such was the belief of the early Christians.

For the settlement of disputes among nations, he advocates the establishment of a form of International Congress, to whose decision such cases could be referred.

The pamphlet seems to us to present correct views on the important subject of which it treats, and we hope its circulation will do good.

SUMMARY OF EVENTS.

UNITED STATES.—The session of Congress was adjourned on the 5th inst., at four o'clock P. M., both Houses having adopted a concurrent resolution to that effect, and all the important measures which were sent to the President during the last two days having been signed by him.

Bills to the number of 13,202 were introduced in the Senate and House at the recent session of Congress; 1101 passed both houses (241 Senate and 860 House bills); 814 were approved and 115 vetoed by the President, and 157 became laws without his signature. These are the New York *Herold's* figures. The *World* correspondent figures up 1087 bills passed and 110 vetoed.

It is stated that "the record of the present Congress fills eight thousand six hundred and thirty printed pages, not including the indexes and the appendix. This exceeds by about five hundred pages the record of any preceding session of Congress."

There is great dissatisfaction at Panama, according to a telegram from that place, on account of the defective mail service with New York. "The mails are from fourteen to twenty days going from New York to Panama, and merchants on the coast complain of shipments arriving before the custom house papers, causing heavy expenses. Merchants, to avoid these losses, prefer buying in the European markets until a satisfactory mail service with the United States can be secured."

The Acting Secretary of the Treasury has amended instructions, heretofore issued, in regard to minor coins, so as to provide that one cent bronze pieces and five cent nickels will be forwarded from the Mint of the United States at Philadelphia, in sums of \$20 or multiples thereof free of transportation charge, on the receipt and collection by the Superintendent of the Mint of a draft on New York or Philadelphia, payable to his order.

Dr. Kimball, Director of the Mint, has completed his report on the production of gold and silver in the United States during 1885. The production of gold is estimated at \$31,800,000, an increase of \$1,000,000 on the estimate for the calendar year 1884. The production of silver for the calendar year 1885, calculated at the coinage rate in silver dollars, is estimated at \$51,600,000 against \$48,800,000 in 1884. The coinage executed during the calendar year at the coinage mints consisted of 47,544,521 pieces, of the face value of \$56,926,810. Of this amount, 3,002,313 pieces, valued at \$27,773,012, consisted of gold coin, and 31,925,544 pieces, valued at \$28,962,176, of silver coin, the remainder minor coin. The number of silver dollars coined during the calendar year 1885 was 28,697,767. The Director estimates the amount of gold coin in the United States on First Month 1st, 1886, to have been \$323,485,453; of silver dollars, \$218,259,761; subsidiary silver, \$75,034,111; or a total stock of coin of \$826,779,325.

Samuel J. Tilden died on the 4th instant at his residence, Greystone, near Yonkers, New York, in the seventy-third year of his age. The news of his death created a profound feeling throughout the country, and especially in New York and Washington. His will is said to be very lengthy. The actual value of the estate is about \$5,000,000, and of this an amount not exceeding one-third is consumed in legacies and incomes to the relatives of deceased. Provision is made for the establishing of free libraries in New Lebanon and Yonkers, "and if in the discretion of the trustees they choose to establish a free library in New York City, they may do so, and if not, they are at liberty to use the funds that a free library would cost, in the promotion of any charitable or educational cause."

On the 8th instant, William Potts and George Hazlitt, coopers, passed through the whirlpool rapids of Niagara, in emulation of Graham's feat about three weeks previously. Both men occupied the same cask, and they landed at Queenstown, on the Canadian side of the river, five miles below the whirlpool. The time occupied by the passage from Maid of the Mist landing to Queenstown was fifty-five minutes.

The State Board of Equalization of Kansas has completed its labors. The total amount of taxable property in the State is \$272,110,683, an increase of \$28,265,406 since last year.

Forest fires are raging in Marathon and Clark counties, Wisconsin, doing great damage. The greater portion of the village of Spencer was destroyed on the 8th, and the loss is estimated at nearly \$400,000, leaving several hundred families homeless. It is estimated that in the entire district covered by the fires nearly 100,000,000 feet of pine timber has been destroyed.

Another ostrich farm—making the fourth—has been opened at Los Angeles, Cal.

The great glacier of Alaska is said to be moving at the rate of a quarter of a mile per annum toward the sea. The front presents a wall of ice some five hundred feet in thickness, its breadth varies from three to ten miles, and it is about one hundred and fifty miles long. Almost every quarter of an hour hundreds of tons of ice, in large blocks, fall into the sea, which they agitate in the most violent manner, the waves being such as to toss about the largest vessels that approach the glacier as if they were small boats. The ice is extremely pure and dazzling to the eye, and has tints of the lightest blue as well as of the deepest indigo. The top is very rough and broken, forming small hills, and even chains of mountains in miniature.

The deaths in this city last week numbered 409, which was 20 more than during the previous week and 5 more than during the corresponding period last year. Of the foregoing 220 were males and 189 females; 151 were under one year of age; 48 died of consumption; 46 of cholera infantum; 33 of marasmus; 24 of diseases of the heart; 21 of convulsions; 19 of inflammation of the stomach and bowels; 16 of inflammation, and 14 of congestion of the brain.

Markets, &c.—U. S. 4½'s reg. 110½; coupons, 112; 4's, 127; 3's, 102; currency 6's, 126 a 136.

Cotton moved slowly at 9½ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was dull and favored buyers. Sales of one car fair western winter bran, at \$14; two cars good do. do. at \$14.25; and two cars fancy southern bran, at \$14.75 per ton.

Flour and Meal.—The general situation of the flour market presented nothing new of importance. Trade was quiet, but prices ruled steady. Sales of 125 barrels Penna. Family at \$3.90; 125 Ohio, clear, at \$4.25; 375 barrels Winter straight, at \$4.50; 375 barrels do. Patent, at \$4.75 a \$4.90; 250 barrels Minnesota clear,

at \$4, and 500 barrels do. Patent, at \$4.85 a \$5. Rye Flour moved slowly at \$3.50 a \$3.50 per barrel.

Gain.—Wheat closed steady at 83¢ cts. bid, and 84¢ cts. asked for No. 2. Corn was dull and nominally unchanged, closing at 48½¢ cts. bid, and 49¼¢ cts. asked. Oats were quiet but firm, with 36¼¢ cts. bid, and 36¾¢ cts. asked for No. 2 white.

Beef Cattle were 3 cts. higher, at 3¾¢ cts. a 6 cts. Sheep were unchanged, at 4 cts. a 5 cts. Lambs were fair, at 3¼¢ cts. a 7 cts. Hogs were unchanged, at 7 cts. a 7¼¢ cts.

The receipts were: Beeves, 2000; sheep, 12,000; hogs, 4500.

FOREIGN.—Parliament reassembled in London on the afternoon of the 8th inst. Gladstone, when he went into the House of Commons, took a seat on the front Opposition bench. His advent was unnoticed, Chamberlain soon afterwards walked by Lord Hartington and John Morley, Gladstone's Chief Secretary for Ireland, Lord Hartington sitting between Morley and Chamberlain. When Gladstone saw Chamberlain the ex-Primer arose and went over to the Radical dissentient leader, shook hands with him cordially and held a conversation with him and with Lord Hartington.

Terrible rioting has been going on in Belfast for several days, which the police not being able to suppress, the military of Dublin have been called on to take in hand. A considerable number have been killed. The city, owing to the wreck and ruin of houses, presents a deplorable aspect. Its appearance is similar to that of Paris after the Commune. It is feared that numerous deaths resulting from the riots have taken place which will never be heard of. The hospitals are taxed to the utmost to accommodate the great number of wounded persons in need of attendance. A painful feature of the riots is the number of children wounded.

The Paris announces that a meeting of all the Bonaparte family, except Prince Victor, will be held on the 15th inst. at Frangings. The object of the meeting is to unite the Royalist party. Prince Victor declines to attend, on the ground that he alone represents the Empire.

Pasteur says that men who habitually use intoxicating spirits are more difficult to cure if bitten by a mad dog than temperate men.

The cholera still continues to ravage various parts of Italy. The returns are irregular, but on the 7th inst. showed a total of 257 new cases and 83 deaths.

Advices from Yokohama to Seventh Month 22d, received in San Francisco, report the cholera raging in that place and Tokio. In Yokohama the type of the disease was the worst ever known there. Between the 15th and 20th inst. the cases averaged over 100 daily, the deaths 50. The better classes, native as well as foreign, were comparatively exempted from the disease.

The *Commercio del Valle*, published in St. Louis, prints a letter from its correspondent in the City of Mexico, saying that the Presidents and ex-Presidents of the Central American republics of Salvador, Nicaragua, Honduras, Costa Rica and Guatemala are now in that city arranging a plan for the union of those States in one confederation, with the ultimate view to annexation to the Mexican republic.

The trial of Editor Cutting at El Paso, Mexico, took place on 5th inst., and resulted in his conviction, sentence to one year's imprisonment at hard labor, and payment of a fine of \$600. Should he be unable to pay the fine, he must serve one hundred days longer. Medina, whom Cutting libelled, has leave to bring a civil suit for damages, on the ground that the offence of Cutting was committed in Texas, and therefore not within the jurisdiction of Mexico. The U. S. Government has demanded his unconditional release.

RECEIPTS.

Received from George M. Haverstick, N. J., \$2, vol. 60, and for William Matlack, \$2, vol. 60; from Henry R. Woodward, N. J., \$2, vol. 60; from Lydia T. King, Pa., \$2, vol. 60, and for Joseph E. Mickle and Thomas Evans, \$2 each, vol. 60; from Josiah Lippincott, N. J., \$2, vol. 60; from Julianna N. Powell, N. J., \$2, vol. 60; from Ann Kaighn, N. J., \$2, vol. 60, and for Amos Evans, \$2, vol. 60; from Elizabeth Wright, New Jersey, \$2, vol. 60; from Benjamin Hoopes, Philada., \$2, vol. 60, and for W. Walter Hoopes, Pa., and T. W. Hoopes, Minn., \$2 each, vol. 60; from Dr. J. J. Confort, Pa., \$2, vol. 60; from John S. Lowry, Philada., \$2, vol. 60, and for Charles S. Lowry, \$2, vol. 60; from Sarah Garrigues, Pa., \$2, vol. 60; from Abraham Gibbons, Pa., \$2, vol. 60, and for William H. Gibbons, and Brinton P. Cooper, Pa., \$2 each, vol. 60, and for Marian

G. Beeman, England, \$2.50, vol. 60; from Sarah E. Evans, N. J., \$2, vol. 60; from Samuel Embree, Ia., \$2, vol. 60; for Sallie T. Hoopes, Pa., \$2, vol. 60; from Ruth A. Crandall, R. I., \$2, vol. 60; for Isaac Pickering, O., Mary E. Cadwalader, Philada., Lydia Thompson and Elizabeth Hoopes, Ia., and Hannah C. Wills, N. J., \$2 each, vol. 60; from Jacob Edge, Pa., \$2, vol. 60, and for Joseph Harrison, Rebecca V. Pugh, Mary Mendenhall, and L. Caroline Ash, \$2 each, vol. 60; from Elizabeth Webster, Fkfld., \$2, vol. 60; from Levi B. Stokes, Gtn., \$2, vol. 60; from Samuel Conard, Pa., \$2, vol. 60; from Mary E. Dickinson, Pa., \$2, vol. 60; for Thomas E. Kinsey, Ind., \$2, vol. 60; from Ruth H. Sharpless, W. Philada., \$2, vol. 60, and for Anna T. Goodwin and Ann Harmer, N. J., and Elizabeth H. Comly, Pa., \$2 each, vol. 60; from Benjamin W. Passmore, Pa., \$2, vol. 60, and for Elizabeth Abel and William Cope, \$2 each, vol. 60; from William Trimble, Pa., \$2, vol. 60, and for Harvey Thomas, Caleb E. Thomas, and Norris J. Scott, \$2 each, vol. 60; from William Bishop, N. J., \$2, vol. 60; from Lydia Saunders, N. J., \$2, vol. 60; from Benjamin Vail, Philada., \$2, vol. 60, and for John Vail, Ia., \$2, vol. 60; from Samuel P. Leeds, N. J., \$2, vol. 60; from Mary Ann Jones, Gtn., \$2, vol. 60, and for Charles Jones, Gtn., and Archibald Crosbie, Ia., \$2 each, vol. 60; from Mary Hall, England, £3, being 10s. each, for herself, William Hall, John H. Walker, Thomas Williamson, William Walker, and Sarah Jane Williamson, vol. 60; for Jane Faron, Del., \$2, vol. 60; from Noble Dickinson, Agent, Canada, \$12, being \$2 each for George Pollard, Henry S. Moore, Henry Sutton, Jesse Stover and Joseph Henderson, vol. 60, and for Joseph Waring, to No. 23, vol. 61; from Thomas Lippincott, Philada., \$2, vol. 60; from Stephen M. Trimble, Pa., \$2, vol. 60, and for Dr. Samuel Trimble and George Trimble, Pa., and Henry Trimble, Philada., \$2 each, vol. 60; from Joseph Pennell, Pa., \$2, vol. 60; from Mercy Cope, O., \$2, vol. 60; from Ellen Wain, Gtn., \$2, vol. 60; from Cyrus H. Gray, Mass., per Robert P. Gifford, \$2, vol. 60; from William Balderston, Pa., \$2, vol. 60; for John Ingham Burt, Philada., \$2, vol. 60; from Rachel F. Parker, Pa., \$2, vol. 60; from Sabina Hancock, Pa., \$2, vol. 60; from Jacob Roberts, Pa., \$2, vol. 60; from William C. Irvin, N. J., \$2, vol. 60, and for Lewis Toft, \$2, vol. 60; from Joseph B. Cooper, N. J., \$2, vol. 60; from Anne W. Leeds, N. J., \$2, vol. 60; from Catharine M. Wood, N. Y. City, \$2, vol. 60; from George W. Taylor, W. Philada., \$2, vol. 60; from Samuel W. Stanley, Agent, Ia., \$2, vol. 60, and for Benjamin V. Sanley, Thomas E. Stanley, Morris Stanley, Robert W. Hampton, Isaac Vernon, Zachues Test, Thomas D. Yocum, Samuel Bedell, Micajah Emmons, and Pearson Hall, \$2 each, vol. 60; from Rachel C. Bacon, Ill., \$2, vol. 60; from John S. Kirk, Pa., \$2, vol. 60; from Thomas Perry, Agent, R. I., \$20, being \$2 each for Anna A. Foster, Ann Perry, Mary A. Shove, George Foster, Lydia F. Nichols, George C. Foster, John W. Foster, Charles Perry, Jr., Arthur Perry, and J. Barclay Foster, vol. 60; from Tacy Cooper, N. J., \$2, vol. 60; from John H. Webster and Albert Webster, Philada., and George S. Webster, Fkfld., \$2 each, vol. 60; from John Tatum, Philada., \$2, vol. 60; for Thomas A. Bell, N. J., \$2, vol. 60; from Amy J. Brooks, N. J., \$2, vol. 60; from Hannah Mickle, N. J., \$2, vol. 60; from John E. Carter, Gtn., \$2, vol. 60, and for Shelter for Colored Orphans, and Rebecca S. Conard, W. Philada., Elizabeth Thornton, Philada., and Benjamin K. Hiatt, Ind., \$2 each, vol. 60; from Richard P. Gibbons, Del., \$2, vol. 60; for Richard Chambers, Mo., \$2, vol. 60; for Melvine E. Hilyard, N. J., \$2, vol. 60; from Susanna N. Canby, Gtn., \$2, vol. 60; from George Lippincott, George Abbott, Jr., and William L. Roberts, N. J., \$2 each, vol. 60; from Mary P. Gibbons, Philada., \$2, vol. 60; from Dr. Joseph Warrington, N. J., \$2, vol. 60; from William J. Jenks, Philada., \$2, vol. 60; from Martha T. Cox, Gtn., \$2, vol. 60; from Susan J. Yerkes, Fkfld., \$2, vol. 60; from Philip P. Dunn, N. J., \$2, vol. 60; for Amos Thorp, N. J., and Ann Smallwood, Pa., \$2 each, vol. 60; from Jonathan Eldridge, Pa., \$2, vol. 60; from Charles Darnell, N. J., \$2, vol. 60, and for Marmaduke S. Pancost, \$2, vol. 60; from Abel H. Blackburn, O., \$2, vol. 60; for Richard M. Chambers, Pa., \$2, vol. 60; from Elizabeth C. Cooper, Pa., \$2, vol. 60; from Elizabeth Marriott, N. Y., \$2, vol. 60; from Hannah Stevenson, Ill., \$2, vol. 60; from Jane E. Mason, Gtn., \$2, vol. 60, and for Jonas Edge, Kans., \$2, vol. 60; for George Wood, N. J., \$2, vol. 60; from Charles M. Cooper, N. J., \$2, vol. 60; from Jacob R. Elreth, Pa., \$2, vol. 60; from William Arclut, Philada., \$2, vol. 60; from Joshua Brantingham, Agent, O., \$30, being \$2 each for Charles W. Satterthwaite, Joseph Winder, Ellwood Dean, Edward Y. Cope, Joseph Stratton, Uriah Price, Joseph Masters, John Hoyle,

Joshua Coppock, Nathan Whinery, William Brantingham, Alfred Brantingham, John Oliphant, Abram Stratton, and Ellen Stratton, vol. 60; from Daniel Williams, Agent, O., \$38, being \$2 each for Asa Branson, Thomas Conrow, Joseph Bailey, David Branson, Jacob Holloway, Edwin F. Holloway, Mary Chandler, John C. Hoge, Ephraim Holloway, Sarah Purviance, Mary A. Mitchell, Stephen Hobson, Mary J. French, Maria Walker, Juliann Branson, Henry Stanton, Mary Ann Holloway, William L. Ashton, and Branson D. Sidwell, vol. 60; from Jonathan Dean, O., per Edmund S. Fowler, Agent, \$4, vols. 59 and 60, from Elizabeth Hunt, O., \$2, vol. 60; from Joseph S. Middleton, N. J., \$2, vol. 60; from Anna M. Warrington, Pa., \$2, vol. 60, and for Curtis H. Warrington, Pa., and T. Francis Warrington, Philada., \$2 each, vol. 60; for George R. Chambers, Pa., \$2, vol. 60; from Dorcas B. Robinson, R. I., \$2, vol. 60; from Mary J. Foster, R. I., \$2, vol. 60; from Clarkson Moore, Agent, Pa., \$28, being \$2 each for himself, Jane Ann Passmore, Rebecca S. Conard, Nathan Cook, Truman C. Moore, Thomas H. Whitson, George T. Satterthwaite, Samuel Hoopes, Eliphaz Mercer, Harvey Murray, William B. Harvey, William Wickersham, and Kirkwood Moore, Pa., and Hibbert D. Moore, W. Philada., vol. 60; from Peter Thomson, Gtn., \$2, vol. 60; from Edward Comfort, Gtn., \$2, vol. 60, and for James E. Tattall, Pa., \$2, vol. 60; from Gilbert Jones, Canada, \$2, vol. 60; from Josua T. Ballinger, Agent, Pa., \$22, being \$2 each for Albert L. Entrikin, Benjamin Hayes, C. Sharpless Mercer, M. D., Mary E. Webb, William H. Reid, Charles S. Carter, Susan Doane, Isaac Evans, Jr., Marshall Fell, Sarah C. Glover, and Sarah H. Matson, vol. 60; from Lydia B. Metcalf, R. I., \$2, vol. 60; from Sarah C. Gaskell, N. J., \$2, vol. 60.

Romances received after Fourth-day morning, will not appear in the Receipts until the following week.

CORRECTION.—We have been requested to state that a poetical piece published in "The Friend" of First Mo. 23d, entitled "Little Foxes"; and also one under date of First Mo. 2nd; and both attributed to Mary Crane, were written by Mary Cram, wife of General Cram. The last name in both cases having been misspelled.

WESTTOWN BOARDING SCHOOL.

During the summer the stage will connect on week days with the 7.7, 9.3, 2.47 and 4.55 trains from Broad St. Station to convey passengers to the school. Telegrams should be sent to West Chester via Western Union Telegraph Company, whence they will be sent to the school by telephone.

DIED, the 6th of Fifth Mo., 1886, at his residence in Crosswicks, N. J., WILSON PARRY, in the 72d year of his age, an esteemed member of Chesterfield Monthly and Preparative Meetings, of which he was a diligent attendant. He was firmly attached to the doctrines and principles of Friends in their original purity. With a heart overflowing with the milk of human kindness, his hand was ever open to relieve the needs and alleviate the sufferings of others; and his kindly influence was felt and appreciated by the community at large. Although the call was sudden and unlooked for, his friends have the consoling belief, that it found him with his lamp trimmed and burning, and that he has entered into that rest prepared for the righteous of all generations.

—, in West Marlborough, Chester Co., Pa., at the residence of her brother-in-law, Richard Darlington, Sr., on Seventh Month 27th, 1886, ELIZABETH GRAY, in the 94th year of her age. She was the daughter of Thomas and Abigail Smedley, of Willistown, Pa. Born a member of the religious Society of Friends, her long life was an example of consistent conformity to its principles and testimonies. Bearing the crosses that came into her life, (and they were many) in a spirit that purified and ennobled her character, she taught many a quiet lesson of simplicity and contentment. Hers was the happiness that comes from a tranquil trust in the Lord. She was blessed with remarkable freedom from physical suffering, great clearness of mind, and resignation of spirit; and the end was sweet peace, and hopeful assurance of happiness hereafter.

—, Seventh Mo. 31st, 1886, JOHN TRIMBLE, an esteemed member and overseer of Concord Monthly Meeting of Friends, Pa., in the 49th year of his age.

THE FRIEND.

A Religious and Literary Journal.

VOL. LX.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 10.)

Sixth Mo. 19th, 1836. Another precious season. Almost immediately on taking my seat in meeting, I was made to feel that the dear Master was very near, and would be found of those who sought Him aright. A renewed visitation was extended to us young people through our friend E. C. "Obedience" seemed to be the burden of the word given. "Fear God and keep his commandments, for this is the whole duty of man." He believed there were those present, who did indeed love their dear Lord, and at times were almost ready to enter into covenant with Him; but when shown what He requires, they have let in the reasoner, and reasoned away that which at the time appeared so plain. A spirit of unbelief has followed, and they stumbled at the cross; thus casting away their shield as though it had not been anointed. How did he plead with this class! representing that nothing would be required of any but what there would be strength given to perform. He dwelt much upon the "little sacrifices called for." May the word not return void.

23rd. A silent good meeting. Was afresh given to feel what precious meetings we should have, did we dwell deep enough in them! Am alive to my own shortcomings; so that my knees are often ready to smite together.

30th. Our Monthly Meeting. I could not come at that stillness I should have liked, though was sensible our meeting was a good one. E. C. had a word of encouragement for tried ones present. He spoke of the necessary purification which the followers of the Lamb had to go through, ere the inscription of "Holiness unto the Lord" could be borne. To some on whom the hand of the Lord was heavily laid, and who had many fears lest they should not meet with acceptance, his language was very encouraging. "Trust in the Lord; O, it is a good thing to trust in the Lord."

Seventh Mo. 14th. A day of sorrow; having been afresh made to feel that sacrifices that have long been required must be made, ere I can advance in my good journey heavenward. Strengthen me, O Heavenly Father, to make a full surrender, that the peace thou hast promised may be mine; and O increase the little grain of faith, that Thy grace may be found sufficient.

17th. First-day. At our meeting we had the company and labors of our friend E. Pitfield, it was unexpected to be thus remembered; and

a fresh cause for thankfulness. She seemed led to visit each class amongst us; setting forth the many ways in which we are proved. Sometimes in the school of affliction; sometimes the little grain of faith is assailed in order to prove our love and allegiance to the dear Master; and the plaintive language would arise, "Will the Lord cast off forever. Will He be favorable no more?" She had remembered the situation of the poor mariners, when tossed with a tempest: it was not till they were sufficiently humbled to apply unto their dear Master, that He arose for their help and rebuked the winds and the waves. He still remains to be the same helper He ever was, and as able to arise and set bounds to the waves; and she believed He was waiting to do it for some present—some tried ones, to whom the language was addressed, "I have prayed for thee that thy faith fail not." In addressing the children she said the Lord often visits them in very young years, and believed there were those present who, if they were careful, would be made as way-marks. E. C. had a word for the careless and indifferent; some who could not see why the way to the kingdom should be such a tribulated one. Elizabeth followed in solemn supplication, interceding that we might receive each day granted us, as a new blessing given us to prepare for a never-ending eternity; and that we might all feel and know that we have precious immortal souls to be saved or lost.

22nd. Attended the funeral of our young friend, Anna Kinsey. Do not know when a death has taken such hold of my feelings! It seems such a little while since she was in the enjoyment of health, but now numbered with the silent dead. Time was allowed her to prepare to meet the solemn messenger; while many are called hence as in a moment's warning. Often have I to admire the goodness of a kind Providence in allowing opportunity sometimes, even at the eleventh hour, to prepare to meet Him, when perhaps days without number have been spent in forgetfulness of Him, and regardless of our soul's peace and salvation. Since the death of dear Anna, and very often before, has a communication of our friend E. C., at a Quarterly Meeting in Germantown, been brought to remembrance. Just at the close of the first meeting, he arose with saying, that soon after taking his seat this language had impressed his mind very forcibly, and it had dwelt with him, and from the feeling attendant he believed it extended to some then present in the younger walks of life. "Prepare to meet thy God." He was short, but very earnest that all might be ready. I have remarked that two young persons then in attendance, have since been called hence; how awakening!

24th. Think I hardly ever assembled with my friends under feelings of more poverty than I did this day. But what cause for thankfulness! on sitting down and gathering into silence, the dear Master was found to be very near. What is there more precious than a good meeting? wherein communion is permitted with Him, who allows us at times to sup with Him. There

is nothing here below that I enjoy more. E. C. had considerable to say. His concern was,— "watchfulness unto prayer." If ever we were followers of the dear Master this must be our condition. He seemed deeply exercised for a state present, which, for want of this watchfulness, the enemy had led far away, even into a disbelieving state as regards future rewards and punishments. He warned in a most solemn manner against such a state.

Eighth Mo. 7th. Our little meeting, held in silence. To me a precious silence. May I learn more and more what true silent worship is; believe it hath been given me in measure so to see into the beauty of it, as to cause a secret rejoicing when meeting day comes; but believe I would feel the preciousness of it in a greater degree if I were more obedient. But the fear of running before my Guide, and of making a profession and not living up to it, hath prevented making sacrifices which in moments of favor have been shown were required. O, the seasons of sorrow passed through on this account!

Tenth Mo. 1st. O for more willingness to walk in the straight and narrow way! denying self, and not my Lord and Master; which I fear is too much the case.

(To be continued.)

For "The Friend."

A Visit to Chester County.

An approaching thunder-storm is a grand and impressive sight. The rapid rolling of the dense masses of cloud, the lighter line of which often precedes the darker portions; the fringed edges of the cloud where the rain appears to be already falling; the distant lightning's flash, and the mutterings of the thunder, all add to the sublimity; and this is increased by the feeling of awe which naturally accompanies such an exhibition. I enjoyed such an experience on the afternoon of the 25th of Sixth Month, as I rode in the cars from Philadelphia to West Chester. The rain-fall was but light where we were travelling; but, as we proceeded, the deep muddiness which Chester creek and its branches had suddenly gained, showed that a heavy outpour of water had fallen on the earth, and that it had washed into the streams a large amount of the soil and clay of the country along their banks.

This denuding process is ever going on, and is gradually changing the form of the country. The lands are being worn down, the material is being carried by the rivers and deposited in the ocean, whose shore-line is thus being pushed out; and as the pressure on some parts of the earth's crust is lessened and on others increased, by this removal of solid matter, the time comes when the difference is so great that a balance must be restored by depressions, and upheavals, such as have greatly modified the earth's surface in former ages, and which are not unfrequently experienced in our own time.

Much of Chester County is underlaid with gneiss and hornblende rock, which, as it is decomposed by the weather, furnishes chemical materials favorable to the growth of vegetable

life; and thus forms the basis for a very fertile soil. Seasonable rains had aided the efforts of the farmers, so that not only were the trees beautiful in the freshness and luxuriance of their foliage, but the grass and grain showed promise of an abundant yield. Perhaps no class of people have more cause than those who till the ground, to acknowledge their dependence on the Divine blessing for the success of their efforts. Unless their own part of the work is faithfully performed; unless the ground is prepared, the seed sown, and the needful cultivation given, they cannot hope to succeed; but after all these things have been done, unless the rains of heaven water their crops, and the sun in its turn smile on their land, there will be but little to reward their toil.

During the few days we were in Chester county, I saw enough to remind me afresh of how helpless man is when the elements contend against him. The wheat was still green, but commencing to show the change of color which betokens the ripening of the grain. On some of the wheat fields a decided brown hue was rather suddenly developed, which was caused, I believe, by a slight growth of rust affecting the plant, favored by the damp weather which had preceded. This often greatly injures the crop, but in the present instance it did not appear to be sufficient to affect it very seriously. Yet it was enough to remind a thoughtful observer of the consequences which might have resulted from a few days longer continuance of the damp and foggy weather, which favors the growth of this form of fungus: a source of danger against which human effort is helpless. Do not such warnings remind one of the need of constant reference, in the affairs of life, to both the human and the Divine elements of success? and also call up the exhortation of the apostle, "not slothful in business, fervent in spirit?"

This visit took me back to the vicinity of my first botanical studies, and gave me an opportunity of revisiting some floral friends, with whom I had become acquainted many years before. Among these were the *Pyrola elliptica*, or Shin-leaf, a member of the Heath family; two species of Loose-strife, *Lysimachia quadrifolia*, and *L. ciliata*; the Enchanter's Night-Shadow, *Circaea Lutetiana*, a common and widely diffused plant; a large-leaved species of Galium, *G. circearans*, called Wild Liquorice, from the taste of the leaves; the Rich Weed, *Collinsonia Canadensis*, a smooth, strong-growing woodland herb, whose yellow flowers have the fragrance of the lemon; the Alum Root, *Heuchera Americana*, with large, round, heart-shaped leaves at the root, from which springs up a slender stem, two or three feet high, bearing a long spike of whitish flowers tinged with purple; and many others.

It was interesting to notice, as I had often done before, when travelling in Chester county, the abundance and beauty of the ferns which clothed some of the roadside banks. One spot, near the foot of a hill, where the bank was probably supplied with moisture which drained from the strata above, was almost covered with them. In the space of a few yards in diameter, I observed at least five species, and of several of these there were many specimens. Among them were the large *Osmunda interrupta*, which has a few of the leaflets in the middle of the frond converted into fruit capsules; the Ebony fern (*Asplenium ebeneum*), a little species, with a smooth, shining, dark-purple, slender stem, of from six to twelve inches in height, along which the short leaflets are closely arranged; and the *Aspidium acrostichoides*, whose general appearance is quite unlike the most of our ferns. The

other species I could not distinguish without the aid of a "Botany," which I had not with me.

On one of the days of our pleasant sojourn in that favored section of country, we visited the Serpentine ridge which lies a short distance north of West Chester, at the very spot which I had rambled over when a school-boy at Westtown. Serpentine is a rock that is very interesting to the geologist and mineralogist. Detached ridges of it appear in several parts of Chester county. It is composed mainly of silica and magnesia. and it furnishes a number of interesting minerals, and several kinds of plants which are seldom seen in other localities. On this occasion, I found growing in the crevices and among the crumbled debris of the exposed rock, the same species which I had gathered in the days of my childhood. Among these was a Chick-weed (*Cerastium oblongifolium*), with white, star-like flowers, larger and more conspicuous than on most kinds of these humble plants, and with oblong leaves thickly clustered on the stems. Still more graceful and beautiful was a species of Sandwort (*Arenaria stricta*), growing in dense masses. Each slender stem has its lower part well covered with narrow leaves, in whose axils many others are clustered, so as to give it much the appearance of a moss. Above this the naked stem projects, and is crowned with a lovely white star. Another still more curious plant, which grows on the bare serpentine rock, and like those just described, is seldom or never found elsewhere in this section of country, was the *Talinum teretifolium*, for which I know no common name. It belongs to the same natural family as the Purslane and Spring-Beauty (*Claytonia*), all of which have fleshy leaves. In the *Talinum* these are cylindrical. The plant sends up long and naked flower-stems, which bear clusters of beautiful pink flowers, that open in succession. Gathering a few of the plants, which bear transplanting very well, I brought them home in a small flower-pot, and they are now (17 days later) blooming freely, and will probably continue to do so for some time to come.

J. W.

For "The Friend."

A Singular Dream.

Thomas Taber, of whom a brief account was given in "The Friend," if questioned and answered, would occasionally converse with propriety when he was sleeping.

One night his daughter-in-law heard his voice much louder than usual. She went to his bedroom door to learn the cause. He appeared to be engaged in supplication, with as much fervency and as appropriately as in his public appearances in that manner. The following morning she inquired of him how he rested the night previously. He said about as usual; but he had a very singular dream.

He dreamed he was attending a religious meeting, where there was a large gathering. He was clothed with the spirit of supplication; but for some cause he was lying on the floor and could not rise to his knees. As the audience rose to their feet around him, he had to raise his voice as loud as he well could, in order that he might be heard.

L. T.

Instructive counsel was given, relative to the care which should be exercised over servants of every denomination! that nothing may exist in our families that can in any way harm them, and that as much as in us lies, we may encourage them in that which is good.—*Mary Copper*.

Grace for Grace.

The law was given by Moses, but grace and truth came by Jesus Christ. And in Him dwelleth all the fulness of the Godhead bodily. And of his fulness we have all received by measure, and grace for grace. For unto every one of us is given a manifestation of his Spirit for us to profit by, if we will receive it and use it. And whatsoever doth make manifest, is the light from the grace of God, which hath appeared to all. And as the light is believed in and followed, it will shine more and more unto the perfect day. So grace, as it is received and used, will advance us on from grace to grace, as we need it, and from glory to glory, until we are changed into the likeness of our Saviour; into the same divine image that was lost in the fall. For "of the increase of His government and peace, there shall be no end," until we come, in the unity of the faith and of the knowledge of the Son of God, unto perfect men; unto "the measure of the stature of the fulness of Christ."

But this great change must be wrought by the Spirit of the Lord, and not by the spirit or power of man. For no man can redeem his brother, nor give to God a ransom for him.

Christ came into the world outwardly, but is now in our hearts by his light and grace, that He might redeem us from all iniquity. But are we redeemed? If not, whose fault is it? He came outwardly to his own, but they as a nation received Him not. He now comes to his own spiritually; that is, to us all; for we are all his own by purchase; we have all been bought with a price, even the price of his death and sufferings. But do we receive Him? It was said, "as many as received Him, to them gave He power to become the sons of God." But of what benefit is the power, unless we use it so as to experience the new birth? For we are not truly and fully his sons, unless we are begotten of Him, by the overshadowing of his grace, and born again: not of corruptible seed, but of incorruptible; "not of blood, nor of the will of the flesh, nor of the will of man," like the first birth; but of Him who was made flesh and dwelt amongst us, full of grace and truth. An earthly birth fits us for earth; but we must have a heavenly birth to fit and qualify us for heaven and heavenly things.

Christ's dwelling amongst us outwardly was of short duration, and his bodily appearance was limited to comparatively but a few. So it was expedient that He should go away; but He went with a promise, that He would come again in Spirit, as a comforter to his disciples, and abide with such as received Him, forever, even unto the end of the world. He also told them before He left, that He had many things to say to them, "but ye cannot bear them now." They had first to receive a greater growth in grace. But He says, "when He, the Spirit of Truth, is come, He will guide you into all truth, and show you things to come." And of the increase of His government and peace there is to be no end. But the Stone that was cut out of the mountain without hands will fill the whole earth, and will bring into subjection the earthly part within us.

While Christ's bodily presence here on earth was limited, his Spirit, or the light and grace of God that brings salvation, is unbounded. For it extends as far as the effects of sin have ever reached. And we are told, that all have sinned and come short of the glory of God. Upon whom hath not his light shined, in order to show them their sinfulness? and also to show them that the kingdom of God does "not stand in out-

ward meats and drinks, but in righteousness and in peace and joy in the Holy Ghost?"

The life and immortality that are hid from the wise and prudent of this world, are revealed unto the babes in Christ, as they grow in grace, and through obedience increase in capacity to receive the knowledge of God, till they attain to their measure of the fulness and stature of Christ. It is as we advance from grace to grace that we grow strong in the Lord and in the power of His might, and become enabled, through the abounding of his grace, to pull down the strongholds of sin and Satan in our own hearts.

Then, and only then, we shall be successful in carrying on the warfare against the sensual of the world; and in casting down imaginations, and every high thing that is so remarkably inclined to exalt itself above the true knowledge of God.

It is from the fulness of God that we receive grace as we need it. And his grace is sufficient for us, if we will use it. For it is grace that saves us by enabling us to overcome the enemy, and to destroy his works in our hearts. But if it is by grace that we are saved, it is through faith in Him that saves us, and that gives us of his grace: for without a living faith it is impossible to please God. And if our faith is more in the wisdom and eloquence and the cultivated intellect of man than it is in the power of God, how can we expect it to please Him "who sees not as man sees?" If we abuse or neglect the grace we have received, how can we expect to receive more? If we have not a living faith, how can we worship or serve the living God? For the living God dwells in living temples only. And if our faith, when we assemble to worship Him, is more in the creature than in the Creator, more in the poor minister than in the great Minister of ministers, more in the gift than in the Giver, more in the letter of the Scriptures than in the Spirit that gave them, more in the musical sounds which only please the outward ear than in the silent melody of the heart: what is our worship better than idolatry?

Is it strange that in such a meeting an outward life and activity should be substituted and encouraged, in order to keep up the appearance of religion, after the divine life has departed? Then, a head religion takes the place of the heart-felt grace of God. Is it strange that the life and light and power of God does not arise in our meetings, nor in our ministry, when it is not waited for, or hardly believed in? If we forsake the Spirit, and turn our expectations and our faith outward, the Spirit will forsake us; our houses will be left desolate, and the things which belong to our peace will be hid from our eyes. But if we walk in the light, and in the living faith of our Redeemer, it will be as the path of the just, which will lead us from grace to grace, from glory to glory, even to the perfect day. Then we shall have "boldness, or confidence to enter into the holiest (even this side the grave), by the blood of Jesus, by a new and living way, which He hath consecrated for us." For we shall then be no longer under the law of Moses, but under the law of the Spirit of life in Christ Jesus, which has set us free from the law of sin and death.

As the outward Jews had their outward light, or pillar of fire, to guide them in their outward journey from Egyptian bondage, so the inward and spiritual Israel in his journey towards his spiritual inheritance, has an inward light to guide him outward from the bondage of sin and death, to a spiritual inheritance, which is far beyond the boundary line of sin and sorrow. But we have to be led, like Israel of old, through much

tribulation and many conflicts with the enemy, until we reach Jordan, and witness the final overthrow of our enemies. And this advance, although it may be through many meanderings and trials, has to be made step by step, from grace to grace, from faith to faith, from glory to glory, even as by the Spirit of the Lord, before we are permitted to enter the Holy land.

Let us remember that this great deliverance, granted to Israel of old, was wrought by the miraculous power of God, through Moses. And if we are saved from the bondage of sin, it must be by the power of the mighty God of Israel, through Christ, who is like unto Moses. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you." So it is by grace that we are saved from the bondage of sin, through faith in the same Almighty power that saved Israel from bondage under Pharaoh. It is not of ourselves, or our own works, lest we should boast of the strength or ability of man. For the whole plan and work of salvation is the gift of God. Yet we must "work out our own salvation with fear and trembling; for it is God which worketh in us both to will and to do of his own good pleasure." And we must, by his assisting grace, carry out the work which he wills us to do, as good stewards of the manifold grace of God; and trust that He will do for us that which we cannot do for ourselves; but nothing more. For man went into sin and transgression of his own free will; and the will is still left free for us to receive or reject the terms of salvation from sin. But there is no salvation in sin. While "sin lieth at the door," it will forever bar our entrance into the heavenly kingdom, either here or hereafter; for I believe the Lord's kingdom may come, and His will may be done, here on earth as it is in heaven.

D. H.

Dublin, Ind., Seventh Mo. 18th, 1886.

The Koh-I-Noor Lost.

At one of the early meetings of the board the jewel was formally made over to the Punjab Government, and by it committed to the care of John Lawrence. Perhaps the other members of the board thought him the most practical and business-like—as no doubt in most matters he was—of the three; or they deemed that his splendid physique and the gnarled and knotted stick which (fit emblem of himself) he always carried with him would be the best practical security for its safe keeping. But in this instance they misjudged their man.

Half unconsciously he thrust it, wrapped up in numerous folds of cloth, into his waistcoat pocket, the whole being contained in an insignificant little box, which could be thus easily put away. He went on working hard, as usual, and thought no more of his precious treasure. He changed his clothes for dinner, and threw his waistcoat aside, still forgetting all about the box contained in it. About six weeks afterward a message came from Lord Dalhousie saying that the Queen had ordered the jewel to be at once transmitted to her. The subject was mentioned by Sir Henry at the board, when John said, quietly: "Send for it at once."

"Why you've got it!" said Sir Henry. In a moment the fact of his carelessness flashed across him. He was horror-stricken, and, as he used to describe his feelings afterward when telling the story, he said to himself: "Well, this is the worst trouble I have ever yet got into."

But such was his command over his counten-

ance that he gave no external sign of trepidation. "O, yes of course; I forgot about it," he said, and went on with the business of the meeting as if nothing had happened. He soon, however, found an opportunity of slipping away to his private room, and, with his heart in his mouth, sent for his old bearer, and said to him: "Have you got a small box which was in my waistcoat pocket some time ago?"

"Yes, sahib," the man replied; "Dibbia (the native word for it), I found it and put it in one of your boxes."

"Bring it here," said the sahib.

Upon this the old native went to a broken down tin box, and produced the little one from it.

"Open it," said John Lawrence, "and see what is inside."

He watched the man anxiously enough as fold after fold of the small rags was taken off, and great was his relief when the precious gem appeared. The bearer seemed perfectly unconscious of the treasure which he had had in his keeping. "There is nothing here, sahib," he said, "but a bit of glass!" The Koh-i-noor was then quickly presented to the board, that it might be forwarded to the Queen; and when John Lawrence told his story great was the amusement it caused. The jewel passed, I am told on good authority, through one or two other striking vicissitudes before it was safely lodged in the English crown. But never, I feel sure, whether flashing in the diadem of Turk or Mogul, or in the uplifted sword of Persian, or Afghan, or Sikh conqueror, did it pass through so strange a crisis, or run a greater risk of being lost forever than when it lay forgotten in the waistcoat pocket of John Lawrence, or in the broken down tin box of his aged bearer.—"Life of Lord Lawrence," by R. Bosworth Smith.

The Parsis of India.

My first view of the Parsis was on the steamer Sutlej. A number of them took passage at Aden for Bombay. A portion of the forward deck was assigned to them, where they spread out their bedding every night, and gathered it up in the morning. They were of fine features, intelligent, affable and communicative. They wore excellent clothing. I observed that their more prominent buttons were of solid gold. I had several conversations with them, when our subject was generally their religious opinions. The more I saw of them, the more favorably I was impressed by them. This contact with only a few members of this strange community made me fully prepared for a larger view of the great Parsi population of Bombay; and every day I spent in the city, the stronger became my admiration for this people, save only their false religion.

Throughout India there are nearly two hundred thousand Parsis, and of these one half live in and about the Presidency of Bombay alone. They form a class by themselves, separated socially from both the Christian and Hindu populations, and as thoroughly independent of all other classes as if they were the sole people inhabiting Western India. They are the descendants of the Persians who were driven out of their own country, in the eighth century, by the Mohammedan conquerors of that kingdom. Some of the fugitives took shelter on the little island of Ormuz, at the entrance of the Persian Gulf. But there was no peace in this retired place. They succeeded in getting a few boats, and, embarking on them, set sail for the Indian coast. They could have remained in Persia had they been willing to adopt the Mohammedan faith. But the religion of Zoroaster had too

strong a hold on them. They would not sacrifice any one of its tenets. They preferred exile to another faith. In India, they were cautiously received by the Hindu prince, Jaji Rana.

This was in the year 716. The prince was afterwards favorably impressed by their appearance, and gave them full liberty to reside, and practice their religion, in his province of Sanjan. They enjoyed three centuries of quiet, during which time they were re-enforced by other migrations of their countrymen. When the Mohammedans from Persia, in their march of conquest, finally reached India, and set up the great Mogul Empire in the valleys of the Ganges and the Indus, the Parsis were again in great danger. They feared the cruelty of the same hand which had conquered them at home, and made them exiles forever from their native country. They allied themselves with the Hindu chiefs, and yet both Hindu and Parsi were conquered, and, as a political and military force, went down beneath the all-powerful Mogul chiefs. But they scattered, led quiet lives, engaged in commerce, and were permitted to preserve their faith. So soon as the English came to Western India, the Parsis hailed them as the hope of the country. From that day to this they have admired the English rule in India, and have been its warmest supporters in all the dangers which have threatened the hold of Britain on her Indian possessions.

The large settlements of Parsis in Bombay occurred just before the king of Portugal gave the island to the English, as a marriage dowry to Catharine, Princess of Braganza, in 1688, when she married Charles II. of England. From this time they enjoyed a new and broader life. They now had their first open field in India, on a perfect equality with the people of all other nations. While loyal to the country as an English possession, the future depended less upon any political relations than upon their capacity in commerce. Here has been the department to which they have steadily adhered for two centuries; and to-day they stand at the head of the business of Bombay, and have the profound respect of every class.

One can easily recognize the Parsi wherever he meets him. He uses a dress different from his ancestors in Persia. It is a half-way costume between the Hindu and the European. He wears a loose garment of cotton, flannel or silk, extending from his neck to a few inches below his knees. Many are now wearing light trousers—a late innovation. The round, dark skull hat, rising like a small cylinder, but without brim, is the head-covering of the men. The ladies dress very becomingly, and are distinguished for their jewels and rich robes. They differ entirely from the Mohammedan and Hindu women in the high and honorable estimate which the Parsi men place upon them. They, with their children, often accompany their husbands in afternoon drives on the Malabar Hill, and in other directions. Their equipages are richly appointed. There is an air of happiness and comfort as one sees the Parsis in public, which those who know them well say prevails in their homes as well. I saw many of the ladies driving out on afternoons, along the Queen's Road, with as much style as though their spirited horses were whirling them around the broad road in Hyde Park. The ladies wear a loose robe, but with uncovered head and with becoming shoes. With them, not less than with the men, the tendency is constantly toward the adoption of European dress. They are getting to take their meals sitting in chairs, instead of, as formerly, squat upon the floor. The household usages are gradually conforming

to the English methods. They are very fond of many lights at home, and their rooms are hung with so many lamps, that, at night, one can always distinguish the Parsi house.

The most notable features of the Parsi population of Bombay are, their rise to great wealth, their present control of the internal commerce of the country, and their vast trade with China and Japan. It has frequently been the case that when a Parsi has risen to eminence and wealth his son has continued his business with equal success, and entered upon all the official dignities of the father. Many prominent families, have become synonyms for commercial success and probity. Many of them trace their origin far back to their first days in India, when their fathers were fugitives from Mohammedan oppressors; and some of them make a leap still farther back, into Persia, their original home.

Their benevolence has been commensurate with their growth in wealth. There is nothing which a Parsi more enjoys than in giving freely to a needy cause. His heart is in his hand. He is touched by an appeal to his sympathy, and rich and poor alike give freely, according to their ability. Some of the largest and most beautiful charities and educational institutions of Bombay have been established by them as direct gifts to the country. The Benevolent Institution, founded by Sir Jamshidji Jijibhai, consists of a group of male and female schools. This gentleman was the first Parsi baronet created by England, in recognition of his many benevolences and his sterling character. The Alexandra College, for Parsi ladies, was established by Manikji Khurshidji. Many of the studies pursued in European schools are in the curriculum. When one sees such an institution as this, with all the appliances of an English educational establishment, it cannot be surprising that the higher Parsi classes should be rapidly adopting European ideas and usages.

The present Parsi faith is the system of Zoroaster. Monotheism lies at its base. Haug says: "The leading idea of his theology was Monotheism; that is, there are not many gods, but only One. The present Parsis, basing their doctrines on the most ancient writings of their ancestors, believe in the resurrection of the body, future life, immortality of the soul, and rewards and punishments. They reverence the sun, fire, water and air. They pay such devotion to fire, that, to a stranger, they seem to regard it as a proper object of adoration. But their scholars repudiate the supposition, saying that they only regard fire as a manifestation of Diety. Karaka, speaking for his co-religionists, says: "God, according to the Parsi faith, is the emblem of glory, refugeance and light; and in this view a Parsi, while engaged in prayer, is directed to stand before the fire, or to turn his face toward the sun, because they appear to be the most proper symbols of the Almighty." My Parsi fellow-voyagers, in the steamer for Bombay, performed their morning devotions at sunrise, and always took care to turn their faces to the East when making them. One cannot see the minute attention of any Parsi to fire, and his keeping the sacred flame always burning in his temples and home, without firmly believing that, at least among the common people of the community, there is such a regard paid to fire as to be more a devotion than simple respect. It seems to be, in their sense, an original divinity rather than a simple emanation.

There is nothing of which the typical Parsi is prouder, next to the creed he gets from Zoroaster, than of his historical traditions. He loves to

think of his old kings, Cyrus, Cambyses, Darius and all the rest, when the world quaked beneath their armies. He remembers with peculiar joy the time when Persia's eye dared to look upon even Europe as a fit field for conquest, and that his own Xerxes fought the Greeks in the Bay of Salamis, and within sight of Athens.

We cannot but believe that the Parsi, as he studies more closely the differences between his own faith and the Christian, will, in due time, come to accept the latter. His community is sure to be reached by the all-pervading gospel. Mitchell, who studied the prevailing tendencies among these people during his residence in Bombay, thus expresses his belief in their Christian future:

"The immense disparity between Christ and Zoroaster is dawning, we believe, on that interesting people, the Parsis of India. They have been clinging to their ancient faith from a feeling of nationality rather than of religion—from tradition more than conviction; but immense changes are certainly at hand. But we believe that, as the Magi from the East, who probably were Zoroastrians, hastened to lay their gold, frankincense, and myrrh at the feet of the new-born Redeemer, so, ere long, the Parsis will, in all probability, be the first of Eastern races to take upon them, as a race, the easy yoke of Christ."—*Bishop John F. Hurst in the Methodist Review.*

For "The Friend."

Reminiscences of Phebe Taber.

After she was confined to her room by the severity of her disorder, a person residing in Starksboro, Vt., who had been severely ill and was in a low and desponding state of mind, paid her a visit. She said: "I have been very anxious for a long time to see thee, but have been unable to come. I felt sure that if I could only see thee, thou would tell me something that would help me, and I would be better."

Phebe looked earnestly at her, and remained awhile silent; then said: "Poor child! How can I help thee? What can I do for thee? Thou sees how I am afflicted, and that I have enough to do to bear my own sufferings; though I desire neither to murmur nor complain. How can I help another to bear theirs! Thou will have to do as I have done, look to thy dear Saviour for help and support, and entreat Him to give thee strength to bear and patience to endure, all the chastenings that may be laid upon thee. He alone can help thee. 'Cast thy burthens upon the Lord,' and he will sustain thee."

Her visitor seemed disappointed, but thoughtfully, though not then satisfied. A few days after her return home, she said to her family and friends, "I so much wanted to see Phebe Taber, for I believed she could help me; and she has helped me; but not in the way I expected; and I am better. I have looked to my Saviour for strength and support, and He has had compassion upon me." In a few weeks she regained her health, and with it her usual equanimity.

An aged Friend and former neighbor of theirs, after the death of his wife, having been taken by his son from his old home and away from friends, became indisposed, and came to their house for medical treatment and entertainment. His health soon materially improved, and for a time he was content and apparently happy. But at length he became sad and sorrowful. Phebe inquired the cause, and if he was more unwell, or again suffering. He said he had so much enjoyed being with them, it seemed almost like his old home; but now he must return again to his son's, away from his old Friends and meetings;

and finish the remainder of his life alone. Phebe told him, if that was all, to give himself no further trouble; their house should be his home while he needed one. He was thankful; and in a few months his health became so much impaired that he was confined to his room. His brother, Nathan Meader, came to see him, and said, "I have allowed Levi to live with you, because it was his choice. But I cannot let him remain longer. He is my brother. I must take him home with me to die." Levi deceased in a short time after his removal. It was his funeral at which Valentine Meader, in his last communication at Friends' meeting-house, in Lincoln, stood for nearly two hours.

L. T.

THE CLAY CHERUB.

BY ELIZABETH AKERS.

What is immortal? Dreamers speak of love
Outliving mortal breath,
And conquering fate and circumstance and death;
And wise men preach, and poets sing in rhyme
Of faith and fame which years cannot disprove,
And hope which laughs at time.
And yet, the veriest trifles oft outlast
All these, and leave them in the misty past,
Proving how empty is their boast above
A silken shred, a flower, or faded glove.

He took a piece of potter's earth one day—
My friend, remembered still—
And, with an artist's ready craft and skill,
Fashioned for me a little cherub-face.
"Alas!" I said, "Why make of brittle clay
A thing of so much grace,
So beautiful and sweet and dainty fair?
Its lines will yield to the effacing air.
Their delicate carving, shield it as I may,
And dry and crumbling, gain by grain, away."

The brows were bent as in a wondering dream,
Half joy and half surprise;
The gentle lids closed over sleeping eyes;
The tender lips just parted in a smile
So sweet and life-like, it would almost seem
That, in a little while,
It would awaken, laughing, from its rest;
And quietly across the baby breast,
Which slumber's lightest breathing seemed to thrill,
Two angel wings were folded, soft and still.

He smiled, and touched the rounded cheek of clay,
And gravely said to me:
"This little face you prize so tenderly
Holds in itself no element of change,
No germ of dissolution or decay;
And it would not be strange
If, in so kind and loving hands as yours,
It lasts for years, and even still endures
When much that you and I, dear child, to-day
Believe immortal, shall have passed away."

How truly did he speak! Death's seal was set
Even then upon his face,
Though love refused to see its fatal trace;
And, though the world was fair with light and bloom,
Still in his eyes, where mirth and feeling met,
There lay a shade of doom.
Long since their earnest depths forgot the light;
But, wrapped in happy sleep and visions bright,
Unchanged by time, unshadowed by regret,
The little cherub-face is perfect yet.

The hand which dowered with life a marble bust,
And caught a marvellous ray
Of beauty in this bit of worthless clay;
That wrought out power and passion from a stone;
Called smiles from cold Carrara's prisoning crust,
By skillful touch alone;
Awakened loveliest dimples in a cheek
Rock-hewn, and made the carved lip almost speak—
Has now, oblivious of its lofty trust,
Forgot its canning, and returned to dust.

In the true heart that loved him, even yet
The wild and frantic grief,
Which long rejected solace and relief,
Has only changed to fixed and silent pain;
And every spring-time, when the violet
Wakes to the moving rain—

While the glad birds build, and the new leaves grow,
And the brooks sing—its blossom sweet and low
Keeps vigil by his rest, with blue eye wet,
Like one who waits and never will forget.

What has it not outlived and put to shame,
Outlasting their decay,
This little fragment of untempered clay?
Youth, love, and all that makes existence dear;
Life's brightest dreams—an artist's dawning fame,
A woman's hope and fear,
A child's sweet life, that promised to atone
For years of toil and we endured alone—
Faith's strong reliance, friendship's steadiest flame—
And yet the clay-wrought face remains the same.

Wherefore it seems these trifles, which we call
Mere nothings of a day,
Last when our son's best treasures pass away;
Beside the life-time of a book-pressed flower,
Love's fond forever dwindles brief and small,
And fame is for an hour;
Joy's promise fades before a rose's red,
And clay endures when youth and hope are dead;
Shadows outlast our trust, as years betfall,
But human sorrow long outlives them all.
Woodbridge, N. J. —*The Independent.*

Lace-making at Nottingham, England.—Joachim Miller in *The Independent*, says:—"There is or was originally a long, high bank of very soft sandstone on the north bank of the river Trent, pointing to the sun. In this soft sandstone the early Britons dug caves. They dug them deep and wide, and wonderful in construction. It is said that even now the city of caves under the ground is almost as large as the broad and populous city on top of ground. In cases of invasion or conquest, these cave dwellers would retreat underground and defy pursuit. It is the boast of the people of Nottingham that their ancestors were never really conquered by any one. It is said that William the Conqueror even diverted the Trent and threw it against the mouths of these caves, trying to drown them out like rats. But they remained in their caves, all the time secure. And whether the story is true or not, the Trent still flows in an old and artificial channel, when its waters are high, close along the base of the great sandstone mountain, which, to this day is pierced with holes that are said to be endless.

The weaving of laces came about here in this way: The half or wholly savage women sitting at the mouths of these caves and holding their threads against the sun with the darkness behind them could see the fine threads better and so could do finer and better work than any other women in Western Europe. And then their immunity from conquest and consequent uninterrupted in their peculiar industry fastened it here and kept it well forward.

Natural History, Science, &c.

Sea Water as a Preservative.—The Vigo Bay Treasure Company, of London, lately received a collection of articles taken from the treasure galleons sunk in the harbor of Vigo, Spain, in 1702. There are specimens of logwood and mahogany that, in spite of their 184 years submersion, are in a perfect state of preservation. Dyers who have experimented with the logwood state, that it is even better for dyeing purposes than the wood now imported. The mahogany, too, is very fine and solid. One log, 12 feet long and 22 by 32 inches square, is being sawed up to be used in the manufacture of furniture and walking-sticks for mementoes. The chief curiosity, however, is an ancient pulley-block, 4 feet high by three feet broad, with four solid copper sheaves, 18 inches in diameter. It is of solid oak, and was probably used in hoisting heavy articles. The wood is perfectly preserved, but

an iron band is completely corroded away, while the copper wheels are only slightly oxidized.—*Scientific American.*

The Sleeping Disease.—This is a singular and invariably fatal malady peculiar to the negroes of certain districts on the Western Coast of Africa. The patient, usually a male adult, is seized with a sensation of drowsiness, which continues rapidly to increase in spite of all efforts to throw it off, until he sinks into a profound and seemingly natural sleep. This continues for about twenty-one days, when death takes place.

Throughout the course of the disease, the patient preserves a quiet and peaceful countenance, may be easily aroused for a short time, will take nourishment, and generally answer a few questions in a perfectly rational manner. With the exception of the abnormal tendency to sleep, nothing exists to denote disease. Every remedy that could possibly be of any avail has been used without any apparent beneficial effect. They sleep on, and quietly glide into eternity in spite of professional skill.—*Scientific American.*

The Tip of the Tongue.—Strictly speaking, with the tip of the tongue one cannot really taste at all. If you put a small drop of honey or of oil of bitter almonds on that part of the mouth, you will find, no doubt to your great surprise, that it produces no effect of any sort; you only taste it when it begins slowly to diffuse itself and reaches the true tasting region in the middle distance. But if you put a little cayenne or mustard on the same part, you will find that it bites you immediately; the experiment should be tried sparingly; while if you put it lower down in the mouth, you will swallow it almost without noticing the pungency of the stimulant. The reason is, that the tip of the tongue is supplied only with nerves which are really nerves of touch, not nerves of taste, proper; they belong to a totally different main branch, and they go to a different centre in the brain, together with the very similar threads which supply the nerves of smell for mustard and pepper. That is why the smell and taste of these pungent substances are so much alike, as everybody must have noticed: a good snuff at a mustard-pot producing almost the same irritating effects as an incautious mouthful. As a rule, we do not accurately distinguish, it is true, between these different regions of taste in the mouth in ordinary life; but that is because we usually roll our food about instinctively, without paying much attention to the particular part affected by it. Indeed, when one is trying deliberate experiments on the subject, in order to test the varying sensitiveness of the different parts to different substances, it is necessary to keep the tongue quite dry in order to isolate the thing you are experimenting with and prevent its spreading to all parts of the mouth together. In actual practice this result is obtained in rather a ludicrous manner: by blowing upon the tongue between each experiment with a pair of bellows. To such undignified expedients does the pursuit of science lead the ardent modern psychologist. Those domestic rivals of Dr. Forbes Winslow—the servants—who behold the enthusiastic investigator alternately drying his tongue in this ridiculous fashion, as if he were a blacksmith's fire, and then squeezing out a single drop of essence of pepper, vinegar, or beef tea from a glass syringe upon the dry surface, not unnaturally arrive at the conclusion that the master has gone stark mad, and that, in their private opinion, "it is the microscope and the skeleton as has done it."—*Cornhill Magazine.*

Wrens and the English Sparrow.—Something had gone wrong with the birds, and the occupants of two neighboring wren-boxes were discussing the situation. They were in great earnest, as their chattering and the energetic bobbing of heads and tails plainly indicated. After some five minutes or more of most animated discussion, a plan of action was decided upon. They returned, as I supposed they would, to the house of one of the pair of wrens, and settled upon its roof and upon the little perch at its entrance. An English sparrow had taken possession of the box, and could not be dislodged.

The wrens took their stands near by, and quietly waited for the sparrow to appear. This it did not do immediately, and one of the wrens became quite uneasy. It chirped and twittered in a restless manner, and finally flew to the wren-box near by and entered it. I suppose it was a parent bird anxious about its eggs or young. Some ten long minutes passed, and still no signs of the sparrow. The three wrens that remained never quit their posts. Finally the sparrow thrust out its head, and emerged from its retreat. In an instant the three wrens darted upon the usurper and drove him from the bird-house. Vainly he endeavored to escape the sharp thrusts of their bills. The wrens were as active as swallows, and eluded every attempt on the part of the sparrow to attack them. The moment he essayed to close with one, the others were upon him; and so successfully did they manage the fight that they cut off his final effort to regain the bird-box. They pursued the sparrow in whatever direction he took, and so wearied him with their ceaseless assaults that he finally yielded to sheer exhaustion and fell to the ground. At this point I interfered, and, picking him up, found upon examination that he was so sorely wounded, that he soon died. As to the wrens: seeing that victory had crowned their efforts, they united in singing such a song of rejoicing as wrens never sang before.—*C. C. Abbott's Rambles about Home.*

Items.

—*Romanism in Canada.*—An article on this subject in the *Presbyterian Review*, states that there is no part of North America in which the Roman Church possesses so much political, social and ecclesiastical influence as in the Province of Quebec. It is there established by law, and may collect tithes by process of law, and also assessments for the building of places of worship, parsonages, &c., the amount of which is to be determined by the ecclesiastical authorities. Immense sums of money and large sections of land have passed into the hands of the "Church." The educational institutions of the Province are controlled by its clergy.

Ecclesiastical Finances.—Several cases of embezzlement or improper use of trust-funds held for religious uses, have latterly appeared. They give force to the recommendation of the Finance Committee of the General Assembly of the Presbyterian Church, who advised "not to take for granted that the honesty of any man is so unquestionable as to dispense with watchfulness;" and that all the accounts be faithfully examined at least once in every three months.

A "Gospel Wagon."—A substantial road wagon, says the *Episcopal Recorder*, has been constructed for Ferdinand Schiverea, a well-known street preacher, whose ministrations have been interfered with by the police. It is covered over, except about two feet in front, where it is protected by a hood. The back part is filled with bibles and tracts. He purposes to drive about the city until he reaches a likely spot, where he will stop, distribute tracts, offer his bibles for sale at a nominal sum, and preach to the people who may collect around him. As peddlers are allowed by the city laws to declaim as much as they choose in selling their wares, he may

hope to be able to preach as a peddler without molestation.

—*New England Yearly Meeting (Smaller Body).*—We learn from the *Western Friend* that this meeting convened at Westery, R. I., on the 12th of Sixth Month, Edward K. Hobson and his companion Newby Hodson, from Kansas, were present with credentials. John W. Foster was appointed Clerk. "The usual routine of business was transacted in harmony and love. In the appointment of members of the Meeting for Sufferings, a departure from the former custom was made by the appointment of women Friends as members of this body."

—*The Western Friend on The Christian Worker.*—*The Western Friend*, in commenting on the charges of unsoundness published by the *Christian Worker*, and which were noticed in "The Friend" of Seventh Mo. 31st, denies their correctness, and calls on that paper either to retract its charges, or to produce proof that those against whom the charges were made differ from George Fox, Robert Barclay and the other early Friends, in their views of the Atonement, the State of Man in the Fall, the doctrine of the Light of Christ in man, the Blood of Christ, Justification by faith, and the Resurrection of the dead.

—*A Newspaper Evil.*—A New York journalist says:—"A few weeks ago about 1,500 people assembled in one of the largest halls we have, to listen to addresses by Bishop Potter, by Red Cloud, by General Armstrong, Principal of the Hampton Institute, and by several well-educated Indians. The hall was packed, the meeting was spirited, the addresses were entertainingly instructive, and a movement in the direction of Indian rights was initiated which bids fair to have great wide-spread national results. The same evening a little foul-mouthed tailor addressed perhaps a hundred socialist agitators—men who were not citizens, a majority of whom are not engaged in any occupation whatever except that of agitation—in a hall back of a lager beer saloon on Third avenue. In the papers of the city the following morning appeared from one-half a column to a column of this tirade, and in one or two papers appeared a paragraphic allusion to the meeting addressed by the bishop and his associates. That is a fair illustration, not a strained one, a perfectly fair illustration of the way in which the newspapers of the city treat the two classes of thought and action. Anything that is dirty, mean, wrong, contrary to the public good, is written up, described at full length, made piquant and interesting; but matters which tend toward the elevation of the race, which look to the cleansing of our city, which take hold of the solid substantialities of the people, are passed by, either in absolute silence or with paragraphic attention.

"I remember many years ago, when I was city editor of the *New York Times*, and lived in Brooklyn, my mother wrote me from the country, where she was spending a few months, that a stranger who judged of Brooklyn by what appeared under the head of Brooklyn news, would imagine that there was nothing in the City of Churches except a city hall, a few criminal courts, police stations and a morgue. No city in the world surpasses New York in intelligence, in a love of all that is good and pure and noble and decent and humane, but with the exception of a few reports of sermons, with now and then a record of some English lecturer or Irish orator, all the upper realm is left untouched. Our reporters are instructed to scent the carrion. They never bring the rose with its perfume, or the lily with its grace, or the pansy with its drooping beauty before the public attention, but the dead dogs of agitation and the swollen carcasses of crime, and the offal of dirt and squalor, these are thrust before the disgusted eyes and under the offended nostrils of an amazed and outraged people."

There are sources enough of danger surrounding our nation to warn us that our liberties and peace will not be secure, except under the influence of a deep Christian principle pervading our people. There is no natural happiness except for "that people whose God is the Lord."

THE FRIEND.

EIGHTH MONTH 21, 1886.

In the last number of "The Friend" there were published some remarks on the pleas which have been put forth for an *educated* ministry. Closely connected with this subject are the allied ones of the maintenance of ministers, and of the supplying destitute congregations with preachers.

A writer from Oregon, in *The Christian Worker*, of Seventh Month, 1st, mentions as the *first* need of Friends at the place from which he wrote, "A good evangelist, sent here and supported by Eastern Friends. Some efficient workers have in the past, offered to come if Friends would support them."

The *second* need is like unto the other: "Our Missionary Board needs money to supply home workers." The writer adds: "Many Friends here see the great necessity of taking our ministers out of secular business, that they may give their time to the work of the ministry."

These expressions indicate a very marked departure from the doctrines of Friends, as to the motives which should regulate the movements of ministers, and as to the source of spiritual help on which dependence is placed.

A similar lesson is taught by the action of the "Committees on Evangelistic Work," or by whatever titles they may be called, which have been appointed in several Yearly Meetings. In the report of such a committee to the late New York Yearly Meeting, it is said: "Imperative appeals have continued to come from various parts of the Yearly Meeting, asking for a resident pastor who shall shepherd the flock of God, and whenever it was possible the demand has been met; yet there are many small meetings without the needful care." "We would urge upon the Yearly Meeting an earnest consideration of this need."

The Report further states, that the Committee had paid the expenses incurred in such cases; and that in most cases, "the time has been for a few weeks only, but in some it has continued throughout the year."

Although the Report thinks it would be unjust to such ministers to say that they preach for money or are salaried, yet it is difficult to see how a line of distinction is to be drawn between this system and that against which Friends have objected from their very rise, as "hiring ministry." We believe it flows from a loss of faith, perhaps scarcely perceived by its advocates, in the care of the Head of the Church over its welfare, as shown in the ordering and disposing of his ministers, and in his immediate workings on the hearts of the people. Not satisfied with endeavoring to live in communion with Him, and laboring in the services which He appoints, some in their zeal endeavor to supplement his work by arrangements of their own.

Where ministers are sent by a committee to labor in a particular locality, and supported there, it is unreasonable to expect anything else than that they will at least appear to earn their living by preaching at every gathering of the people, and that whether they are sensible of a fresh opening and motion, or not.

But in place of comments of our own, we prefer to quote, in a condensed form, some remarks made by Thomas Story to the Archbishop of Canterbury, which show the views held by our Society as to the source of Gospel ministry, the manner of its exercise, and the degree of support which the Church is bound to bestow.

"We believe that Christ only hath right and power to call, sanctify, and qualify, whomsoever He pleaseth, as ministers and officers in his congregation, or amongst his people. And we observe that now, as in times past, He taketh the weak things of this world whereby to overpower the strong; and foolish, whereby to confound the wisdom of the wise: that no flesh may boast before Him.

"And when at any time we are sitting together in silence, as we usually do, waiting upon the Almighty for the influence of his Holy Spirit, that we may be comforted, refreshed and edified thereby, if any one has his understanding enlightened thereby into any edifying matter, and moved and enabled to speak, the rest have proper qualifications by the same Spirit, to discern and judge, both of the soundness of his speech and matter, and also of the spirit and fountain from which his ministry doth arise; and if from the Holy Spirit of Christ, who is Truth, it hath acceptance with the congregation, and though but in few words, it is comfortable and edifying.

"And it often doth happen, that such person is moved or called by the Word of God to travel in this service in some other places remote from his habitation, which will take him off from his business whereby he maintains himself, his wife and family; suppose him to be a cobbler of old shoes, a patcher of old clothes, or the meanest mechanic that can be named, poor and not able to fit himself with necessaries for his journey: in such a case the Friends of the meeting to which he belongs provide all such things, and furnish him. And if in that service he is so long from home as that his horse fails, and his clothes wear out, and necessaries are wanting unto him, then the Friends where he travels, where his service is acceptable, take care to furnish him till he returns to his family and business. And in the time of his absence from them, some Friend or Friends of the neighborhood visit his family, advise in his business, and charitably promote it till he return. But as to any other temporal advantages, or selfish motive of reward for such service, there is no such thing among us. For if our ministers should have the least view that way, and insisted upon it; or our people were willing to gratify that desire, we should then conclude that we were gone off from the true foundation of Christ and his apostles, and become apostates."

On page 399 of last volume, there was a short notice of Canada Yearly Meeting, which met at Pickering on the 18th of Sixth Month. We have since received a copy of the printed Minutes, and also of a document prepared by the Representative Meeting.

In the Minute of Advice it is said that Christian love "leads into a forgiving spirit, and to pray for the salvation of all, including enemies."

In the care of children, "the need of early and continued training in the way they should go was felt and expressed. But that duty cannot be rightly performed without an understanding of the way ourselves. We must walk in the right way, and the light of our example must reflect the character of the sons of God, if our precept and our restraint is to be effectual with our children. Instructions in right things may be diligently applied in our intimate intercourse with the children, and we need as diligently to guard every avenue to wrong."

A concern arose in the women's meeting to address a short epistle to a company of members who had removed to and were residing in the North West Territory, and are holding a meet-

ing after the manner of Friends; and also to a few members who reside in British Columbia.

"On carefully considering the whole matter of the lawsuit now pending, the Representative Meeting was authorized to avail themselves of any right opening that may present for a settlement of the matter without the Law Courts."

A document prepared by the Representative Meeting, and which is called "A brief re-affirmation of our fundamental principles," was approved and directed to be printed.

This document (which is quite short) opens with a statement of doctrines, extracted from the Canada book of discipline; and asserts that those who depart from these foundation principles have no constitutional right to the name and privileges of the Society of Friends. "Yet many in membership have assumed the right to change their opinions and have persistently propagated and tried to commit meetings to the official acknowledgment of extreme innovations in doctrine and practice." "They have obtained a decree from the Court of Appeal, which denies that the Society of Friends have any foundation principles, and consequently are changeable." This decision "is a cause of deep suffering."

The document closes with the following sentences: "We are well assured that the adoption and propagation of unsound doctrines have been the sole cause of the trouble and separation in meetings. There cannot be a harmonious worshipping and working together without a submission to Christ, the Head, and being joined together in Him.

"The dissensions and separations which have occurred have been the cause of long-continued suffering; and our prayers are to the Lord that He will so move upon the hearts of the people that they may be gathered into the one fold with the One Shepherd over them."

The Editor of the *Independent* received a letter from the "pastor" of a church in New England, of which it says, "We print it, because the remedy proposed will apply to a good many other cases." For the same reason we give a part of the letter a place in "The Friend."

"The — church here, for over a year has been divided into two parties on account of a personal quarrel between leading members of the church. Every attempt to settle the difficulty had only made matters worse, so that when I came here for my summer's work, one party in the church refused to attend the meetings, or to aid in the support of the church.

"It was evident to me that unless a reconciliation was effected speedily, the church would go down; and so I began to cast about in my mind for some method by which to approach the leading men involved, with a view to securing peace. It was while my mind was thus occupied that I took up *The Independent* for June 8d, and read this editorial note:

"The best way to settle a quarrel is for the innocent one to take the initiative and forgive the guilty one. A quarrel is seldom healed in any other way. Try it."

"It seemed to suit the case exactly, and as in this case both parties were thoroughly convinced of their own innocence, I determined to read the note to both of them. This I did; and the result was that both took the initiative. Everybody forgave everybody else, and at a large church meeting a few days ago, where both parties were present, resolutions of peace were unanimously adopted; and now everything is lovely."

SUMMARY OF EVENTS.

UNITED STATES.—A protective association of liquor dealers has been formed in this city. One of the resolutions adopted is the following: "That we agree with the State League in giving our adherence to men and measures that bespeak for us aid and comfort in prac-

tically carrying out our principles, and that the presidents of our respective organizations be instructed to take active steps in this direction without making this a political organization or tributary to either party, but solely as it may aid the advancement of our cause."

A despatch from Reading, Pa., says the cloud-burst and storm on the night of the 13th inst. was unprecedented. The streets of Hamburg presented the appearance of rivers. Hundreds of cellars were flooded, and wagons and agricultural implements were washed from farm-yards into the Schuylkill river and carried away. Cornfields were washed away, leaving not a vestige of the crops, and tobacco fields were riddled. The fruit crops are a total loss.

Heavy rains have fallen in many sections of Middle and Northern Wisconsin, and have greatly subdued the forest fires. In other places the forests are still blazing. Early on the evening of the 13th inst. a fire suddenly advanced toward that part of the village of Spencer not destroyed a week ago. The sheet of flame is described as having been "over one hundred feet high, and creating a roar that could be heard for miles." Wagon loads of goods formed a caravan to neighboring towns. At Stiles "similar scenes were enacted. People buried their effects to save them from destruction. As the people were about despairing of saving the town, showers of rain fell and averted the apprehended catastrophe."

Extensive fires have also occurred in the Northwestern part of Michigan.

An earthquake, which lasted twelve seconds, was felt at Indianapolis on the afternoon of the 12th inst. Houses were shaken perceptibly, but no damage is reported.

Captain Traut, of the steamship Venitian, while towing the disabled steamship Werra, made use of oil during a storm in smoothing the troubled waters. He reports that after oil bags were hung out, not a drop of water broke on board the Werra, and the ship was in all respects more comfortable.

Specimens of gold are exhibited in Eau Claire, Wisconsin, which is said to have been discovered seventy miles north of that city, the ore assaying \$80 per ton.

Seventy-six Chinamen were expelled from Innean City and Douglas Island, Alaska, on the 6th instant. They were shipped to Fort Wrangel, on two small schooners.

Governor Ireland, of Texas, has issued a proclamation calling for contributions in aid of the sufferers by the drought in Brown, Coleman, Callaghan, Eastland, Stephens, and other counties of that State.

A "rich oil belt" is reported to have been discovered five miles from Livermore, California.

The deaths in the city last week numbered 362, which was 47 less than during the previous week and 105 less than during the corresponding period last year. The main causes were: cholera infantum, 41; consumption of the lungs, 52; inflammation of stomach and bowels, 13; marasmus, 30. Of the total number of deaths, 118 were of children under one year.

Markets, &c.—U. S. 4½'s registered, 110½; coupons, 111½; 4's, 126½; 8's, 102; currency 6's, 126 a 136.

Cotton sold in a small way on a basis of 9½ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed.—Winter bran dull. Sales of four cars western winter bran, at \$14 to \$14.25 per ton.

Flour and Meal.—Choice fresh-ground old wheat flours were in moderate request and firmly held, new wheats were dull and favored buyers. Sales of 125 barrels choice old wheat Pennsylvania Family, at \$4; 250 barrels Ohio, straight, at \$4.50; 375 barrels winter Patent, at \$4.90 a \$5; 250 barrels Minnesota clear, at \$4 a \$4.12, and 375 barrels do. Patent, at \$5. Rye flour was dull at \$3.30 a \$3.50 per barrel.

Grain.—Wheat 85½ cts. bid, and 86 cts. asked for No. 2 red. No. 1 Pennsylvania red, new, 89 cts. bid. Rye, No. 2, Pennsylvania sold at 36 cts. Corn—Sales of No. 2, high mixed, in grain depot, at 5½ cts. No. 2 yellow, in grain depot, 54 cts. Oats, No. 2 mixed sold at 33 cts. No. 2 white at 37½ cts. No. 1 white at 37½ cts.

Beef cattle were 3½ cts. to 5½ cts. Sheep, 2 cts. to 4½ cts. Hogs, 7 cts. to 7½ cts.

The receipts on the 16th were: Beeves, 2500; sheep, 12,600; hogs, 5000.

FOREIGN.—The Canadian Government has issued orders forbidding American vessels from entering the Bay of Chaleur, on pain of instant seizure.

Cardinal Taschereau, a Roman Catholic bishop in Quebec, has written a letter condemning the organization of the Knights of Labor, as of a secret society, which the bishops are enjoined to proceed against as against others of the same kind. Cardinal Gibbons, of

Baltimore, Md., commenting on this letter, says:—"We hold that if a man joins a society, swearing never to reveal any of its workings, no matter how criminal, and to obey the dictates of its officers blindly, he surrenders his personal liberty, becomes a slave to his fellow man, and cannot partake of the sacraments of the church. On the other hand, if a man joins an organization, swearing to keep secret its workings, with the proviso that nothing therein shall be contrary to the laws of the land, to his conscience and religious tenets, we hold that his action is perfectly justifiable. The whole question as to the church's attitude towards the Knights of Labor, depends on which of these oaths the members take."

Rioting in Belfast has been renewed. A dispatch of the 16th says: "The military withdrew from the streets at one o'clock this morning. Since then the city has been quiet." "Public houses are being closed, and other precautions are being taken." "Secular strife has recurred in a deplorable, cold blooded fashion." Several hundred persons have been wounded, and taken to public or private hospitals. The *London Times* censures the Protestants of Belfast for their refusal to submit to the authorities.

The Longford [Ireland] Board of Guardians has adopted resolutions denouncing five local landlords for the heartless eviction of fifty-six families. The Board asks the Government to take immediate cognizance of the landlords' action, in order to prevent wholesale pauperism and the deportation of large numbers of the people of Ireland.

Prussia and the Vatican have signed a convention terminating the religious controversy between them so far as it related to all secondary matters, and regulating the presentation of benefices and appointments to ecclesiastical seminaries within the kingdom of Prussia.

The number of new cases of cholera in Italy, reported on the 16th inst., was 170, and the number of deaths 69. It is stated that the places most seriously threatened lie in the centre or on the edge of marshy plains, where there is always more or less malaria at this season of the year.

Cholera of the most virulent form prevails among the French troops in Tonquin.

Central Russia, especially the neighborhood of Moscow, has been devastated by tornadoes and water-spouts. Many buildings, bridges and crops have been destroyed.

A spring of petroleum, of fine quality, has been discovered at Ferrand, Auvergne. This is said to be the first petroleum found in France.

RECEIPTS.

Received from Edward Bailey, Pa., \$2, vol. 60; from Samuel Fogg, Pa., \$2, vol. 60; from Daniel B. Price, Pa., \$2, vol. 60, and for Hannah Child, N. Y., \$2, vol. 60; from John Akins, Pa., \$2, vol. 60; and for Levi Akins and John Akins, Jr., \$2 each, vol. 60; from Joel Cadbury, Philada., \$2, vol. 60; from William Kite, Gtn., \$2, vol. 60, and for William Kite, Jr., N. J., \$2, vol. 60; from Rebecca Hornor, Philada., \$2, vol. 60, and for Lydia M. Tucker, Pa., and Jane P. Cox, N. J., \$2 each, vol. 60; for Sidney Garrigues, Pa., \$2, vol. 60; from Nicholas D. Tripp, Agent, N. Y., \$22, being \$2 each for himself, Phebe Sampson, Mary M. Otis, William R. Hazard, John W. Hazard, Isaac Hazard, Hazard Library, Lydia C. Hoag, George Hoag, Edward Simkin, and Samuel G. Cook, vol. 60; from James Kersey, Agent, Ind., \$12, being \$2 each for William T. Hadley, William C. Stanley, Joel W. Hodson, Mary Ann Osborn, Mary Malinda Frazier, and Aaron Shaw, vol. 60; from James Dennis, D. I., \$2, vol. 60; from David Darnell, N. J., \$2, vol. 60; from John Woolman, Philada., \$2, vol. 60; from Edwin P. Sellow, Pkld., \$1.25, to No. 52, vol. 60; from Ellen Bromley, Phila., \$2, vol. 60; from Amos Buzby, N. J., \$2, vol. 60; from Emma Farmer, W. Philada., \$1, to No. 52, vol. 60; from Mary Wistar, W. Philada., \$2, vol. 60; from N. Newlin Stokes, M. D., N. J., \$2, vol. 60; from J. M. Albertson, Pa., \$2, vol. 60; from Rebecca Hilberd, Pa., \$2, vol. 60; from Ephraim Smith, Philada., \$2, vol. 60, and for Morris S. Cope and Elizabeth Hughes, Pa., \$2 each, vol. 60; from Milton Stanley, Agent, Ind., for Joel Newlin, Eunice W. Palmer, and William T. Fawcett, \$2 each, vol. 60; from Joseph Howell, Gtn., \$2, vol. 60; from Neal Madson, Io., \$2, vol. 60, and for Isaac Walker, \$2, vol. 60; from David Peckham, Ind., per Archibald Crosbie, \$2, vol. 60; from John W. Hilyard, N. J., \$2, vol. 60; from Samuel Williams, N. J., \$2, vol. 60; from Amy S. L. Exton, N. J., \$2, vol. 60; from Samuel H. Headley, Pa., \$2, vol. 60;

from Reuben Satterthwaite, Del., \$2, vol. 60; from Andrew Roberts, Oregon, \$4, vols. 59 and 60; from Ephraim Tomlinson, N. J., \$2, vol. 60; from Ann Burgess, Pa., \$2, vol. 60; from Henry A. Knowles, Io., per N. H. Knowles, \$2, vol. 60; from Caleb Hoopes, Pa., \$2, vol. 60, and for Benjamin P. Hoopes, \$2, vol. 60; from Mary N. Griffith, Va., \$2, vol. 60; from Elwood Comfort, Mich., \$2, vol. 60; for Lydia B. Price, Pa., \$2, vol. 60; from John W. Tatum, N. J., \$2, vol. 60; from George McNichols, Agent, Io., \$10, being \$2 each for himself, James Beezley, Eli Scott, Milton Mills, and Martha West, vol. 60; from William P. Smedley, Pa., \$2, vol. 60; from John I. Glover, N. J., \$2, vol. 60, and for Martha Veitch, Nev., and Zebedee Nicholson, N. J., \$2 each, vol. 60; from Joseph E. Hoopes, Pa., \$2, vol. 60; from Daniel Packer, N. J., \$2, vol. 60; from Thomas Ashton, Pa., per Stephen M. Trimble, \$2, vol. 60; from Joshua Haight, Agent, N. Y., \$2, vol. 60, and for H. S. Haight and William Breckon, \$2 each, vol. 60; from Henry W. Roberts, N. J., \$2, vol. 60; from John R. Tatum, Del., \$2, vol. 60; from Francis Taber, Mass., \$2, vol. 60; from Joseph H. Branson, N. Y., \$2, vol. 60; from Mary T. Jones, Philada., \$2, vol. 60; from Helga Thompson, Io., per David D. McGrew, Agent, \$2, vol. 60; from David J. Brown, for Reece L. Thomas, Ezekiel C. Shoemaker, Richard C. Shoemaker, and Charles T. Lukens, Pa., \$2 each, vol. 60; for Lettice Evans, N. J., \$2, vol. 60; from Elizabeth H. Bromley, Philada., \$2, vol. 60; for Sarah J. Dutton and Robert Parker, Philada., \$2 each, vol. 60; from Anna T. Hancock, Philada., \$2, vol. 60; from Hannah F. Smedley, Philada., \$2, vol. 60; from Edward Richie, Philada., \$8, being \$2 each for himself, Edward B. Kichie, N. J., Elizabeth Allen, Philada., and Rachel J. Shoemaker, Ind., vol. 60; from Stephen Hodgkin, Clarkson Hodgkin, Wilson Hodgkin, and Joseph Brauntingham, Kans., \$2 each, vol. 60; from William Carpenter, Agent, N. J., \$12, being \$2 each for himself, Samuel P. Carpenter, Ann D. Simmicks, Achsah S. Reeve, Enoch S. Zellely, and Josiah Wistar, vol. 60; from Jesse H. Garrett, Pa., \$2, vol. 60; from Thomas Twining, N. Y., \$2, vol. 60; from George B. Allen, Pa., \$2, vol. 60; from Lewis Passmore, Pa., \$2, vol. 60; from George Sharpless, Agent, Pa., \$20, being \$2 each for himself, John P. Sharpless, Margaret Maule, Isaac Good, Emily Pusey, Margaretta J. Mercer, Hannah N. Harry, Mary Ann Wickersham, Joshua Sharpless, and Barclay Cope, vol. 60; from Thomas F. Scattergood, Pa., \$8, being \$2 each for himself, Sarah S. Scattergood, Mary E. Forsythe, and Anna M. Woodward, vol. 60; from Josiah A. Roberts, Pa., \$2, vol. 60; from Rebecca S. Hutton, Pa., \$2, vol. 60; from Mary Ann Baldwin, Pa., \$2, vol. 60, and for John E. Baldwin, \$2, vol. 60; from George Blackburn, Agent, O., \$38, being \$2 each for himself, Thomas Y. French, John French, Catharine W. Darlington, Richard B. Fawcett, Josiah Fawcett, Edward Bonsall, Charles Gamble, Rachel C. Stratton, Barzillai French, Mark Bonsall, John M. Stratton, Joshua J. Boone, Martha J. Cook, William Fisher, Miriam French, Robert Miller, Sarah L. Stanley, and Jonathan Blackburn, vol. 60; from Benjamin Ellyson, Io., \$2, vol. 60; from Guilielma Freeborn, R. I., \$2, vol. 60; from Mary De Cou, N. J., \$2, vol. 60; from George S. Hutton, Pa., \$2, vol. 60, and for Thomas Y. Hutton and Ann Paudrich, \$2 each, vol. 60; from Richard J. Allen, Philada., \$12, being \$2 each for himself, Rowland D. Allen and William C. Allen, Philada., Henry D. Allen, W. Town, Richard J. Allen, Jr., Cal., and Rowland J. Dutton, N. J., vol. 60; from William Henry Brown, Gtn., \$2, vol. 60; from Rebecca E. Bacon, Philada., \$2, vol. 60, and for Henry H. Elkinton, \$2, vol. 60; from Joseph G. Eldridge, Io., per G. T. Beale, \$2, vol. 60; from Phebe A. Elkinton, Philada., \$2, vol. 60; from Mary W. Bacon, N. J., \$2, vol. 60; from Finley Hutton, O., \$2, vol. 60; from Abel J. Hopkins, Del., \$2, vol. 60, and for Laurence H. Hopkins, D. C., and Chalkley J. Hopkins, Md., \$2 each, vol. 60; for Phebe Coutant, O., \$2, vol. 60; from Mary B. Clement, N. J., \$2, vol. 60; from Joel Thompson, Del., \$2, vol. 60; from Hannah Wilkins and Mary M. Wilkins, N. J., \$2 each, vol. 60; from Milton Stanley, Agent, Ind., for Esther Mills, Sarah Mills, and Amos Whitson, \$2 each, vol. 60; from Henry Wood, N. J., \$2, vol. 60; from Stephen H. Foster, Ill., \$2, vol. 60; from Lydia S. Griffen, N. Y., \$2, vol. 60.

Erratum.—The second name in the 33d line of the Receipts in the issue of "The Friend" for the 7th inst., should be John Pardo, instead of John Bards, as erroneously published.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

WANTED,

Position as governess in private family, by a woman Friend who has had experience. Best references given. Address E. P. N., Box 115 Westcley, R. I., until Ninth Mo. 1st.

NOTICE.—Western Yearly Meeting of Friends (smaller body) will convene at Sugar Grove, near Plainfield, in Hendricks County, Indiana, on Sixth-day, Ninth Mo. 10th, 1886, at 10 o'clock, A. M., and the Meeting of Ministers and Elders on Fifth-day preceding, at 3 o'clock, P. M.

WESTTOWN BOARDING SCHOOL.

During the summer the stage will connect on week days with the 7.7, 9.3, 2.47 and 4.55 trains from Broad St. Station to convey passengers to the school. Telegrams should be sent to West Chester via Western Union Telegraph Company, whence they will be sent to the school by telephone.

DIED, at her residence in Ullyses, Tompkins County, N. Y., the 26th of Seventh Mo., 1886, AMY M. PYLE, wife of Edward Pyle, in the 45th year of her age; a member of Hector Monthly Meeting of Friends. In the early part of an extended sickness of seven months she was impressed with a belief that she should not recover, and was enabled through mercy, to give herself into the hands of her Redeemer, and make a full surrender of herself, her prayer being, "Here am I, body, soul and spirit; all Thine; do with me as Thou seekest fit." And after a time, she felt that the sacrifice was accepted, and although the struggle was great to give up her husband and children, and other near relatives, yet she was enabled to feel a full resignation to part with all; and also an evidence that her sins were forgiven, and a place of rest prepared for her. She was favored beyond many in having near access to the Holy Spirit, saying "I have never been left to myself since I made a full surrender; I sometimes have to seek longer than others, but it is always there; I can always turn to it and find it." And she was at seasons so filled with the presence of her Saviour, that in much tenderness of spirit she praised His holy Name for His wonderful love to her soul, and for such great condescension to one so unworthy as she felt herself to be, saying, "These are tears of joy." Her illness was marked with an unshaken faith in her Redeemer, saying at one time, "How can any one distrust Him who has taken me into His enclosure, and prepared, and cleansed for His kingdom. It would be sinful for me to have one doubt; which I have not had." Being naturally of a social disposition, she was interested in passing events, but did not care to dwell long upon them, saying "I would rather settle back to heavenly things; these are more than anything of earth." "How many precious seasons I have had in the night when I could not sleep;" "and each day brings new mercies." She was frequently engaged in supplication for her family; and at times for others; and seemed to have a work from season to season by way of counsel or encouragement to those who mingled with her. As her own sufferings increased, she petitioned for strength and patience to hold out to the end, expressing her full readiness and even longing to go, yet always coupled with "Not my will, but Thine be done;" or "Thou knowest best, dearest Lord;" "Thy time will be the right time." Being in deep pain, she said, "Take me, take me dearest Father, for Thou knowest I am ready." Many were the expressions that fell from her lips from time to time, evidencing to those about her the peaceful state of her mind, and that the Supporting Arms were underneath to the close; when she quietly passed away; and we reverently believe was admitted through the Pearl Gates into that city which has no need of the sun, neither of the moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof.

—, at the same place, the 30th of Seventh Mo., 1886, ANNA, daughter of Jesse and Rebecca H. Meckel, in her 16th year. Being in delicate health, she evinced at times a tenderness of spirit, and though the summons to her was sudden, we can but trust she was safely gathered.

—, at her late residence, in Philadelphia, on the 12th of Eighth Mo., 1886, SIDNEY POTTS, widow of Joseph K. Potts, aged 87 years, a member of Western District Monthly Meeting.

WM. H. PILE'S SONS, PRINTERS,
Nos. 420 & 422 Walnut Street.

THE FRIEND.

A Religious and Literary Journal.

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Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 17.)

Eleventh Mo. 6th, 1836. In company with mother and brother J., went to the city and attended their evening meeting. There was a large collection of people. The upper seats were filled with many dear Friends; all of whom sat as with their lips sealed, except our friend E. Evans, who supplicated on our behalf; wherein all states seemed brought into view, even to the weakest who had no more to offer, than the poor widow formerly which the Lord was pleased more to own, than they who cast in of their abundance. Then on behalf of the precious lambs, craving that He would feed them with that which will be as nourishment to their poor souls, &c. A solemn covering prevailed, under which the meeting closed. The next morning attended the Quarterly Meeting; the first part of which was held in silence. The last was an interesting and instructive season; much weighty and excellent advice being given by E. E. and others, on the subject of "love and unity;" also the neglect of the attendance of our meetings, encouraging to visit and labor with such, also to visit not only the delinquent ones but those who were confined at home with sickness or infirmity, shut up as it were in their prison-houses. Saying that if we lived under a right feeling, we would be drawn toward such. She feared there was too much of a caring exclusively for ourselves and our own immediate families. Were there only as much care in the discharge of our religious obligations as is shown to our outward concerns, what a different people should we be! It seemed as though each one was endeavoring to excel in neatness and niceness; every thing kept in the most exact order as to outward concerns, so much so that it seemed to her, she could almost see inscribed on some door posts, "This is my home forever and ever." How awakening was her call to such as were using lawful things in an unlawful manner! She feared the day was approaching to some, if there was not a change, when the language would go forth, "Let Ephraim alone for he hath joined himself to idols." E. Pitfield followed in solemn supplication. The business throughout was conducted in much harmony. Never more precious did the order of Society, and the ever blessed Truth appear to me. Did we only live up to it as we ought, what glorious meetings should we have!

20th. First-day meeting. E. C. addressed

the young people, some in an especial manner, who were ready to cast away the little shield of faith. He warned us not to take our flight in the winter season, neither on the Sabbath day; continued against an unbelieving spirit, such as doubting whether they had ever been visited by the Holy Spirit, and whether such and such a thing was required! If this was indulged in, said he, by and by we should be left to ourselves, and the precious visitations of a Saviour's love would be withdrawn. O, how he labored for the help and restoration of these! May I seek Best Help, to withstand that busy enemy, who is seeking to cast down and destroy.

Twelfth Mo. 4th. Went to meeting this morning with a heavy heart. But how shall I sufficiently return thanks for the favor of this day! My hard heart was unexpectedly broken in upon and made to overflow, under a sense of the Lord's mercy still extended. May I keep close to my dear Master.

8th and 11th. Preserve me, O Heavenly Father! from a spiritual death.

18th. On first taking my seat in meeting this morning, a precious feeling overspread. But for want of keeping on the "watch," clouds of darkness surrounded; through which not a sigh could ascend. I was led to bemoan my situation; and, like Job, to take a view of days past, when good meetings and good seasons were oftener known by me. I can say, there is nothing I enjoy more than a good meeting. Fear I have not prized and sufficiently improved past favors, or I should not now be so often left; and experience such great desertion. A little comforted this afternoon in reading in S. Grubb, of the low places she was let into.

29th. Our Monthly Meeting held at Gwynedd. We had the company of our dear friend, Alice Knight, from Frankford. She has a minute to visit the families composing our Monthly Meeting. The company and labors of this dear friend were truly strengthening and encouraging. She revived in our first meeting, "They that wait on the Lord shall renew their strength," &c., and spoke of the many precious promises of the dear Master, which remain sure. She had a word of tender encouragement for the young people. May they and we profit thereby. Ezra followed with, "The spirit and the bride say, come," and "Let him that heareth say, come," &c. All were invited, and to all the call is extended. Those who are truly united to Jesus, are willing to leave all, yea, houses or brethren, wife or children, for his sake. And their reward even in this life is an hundred fold, and in that which is to come, life everlasting.

First Mo. 1st, 1837. It seems as though it could not be that another year has run its course! How many during it, have been summoned from time to a never-ending eternity! Very many of my friends and acquaintances, have been called hence; and I yet spared! Has it not been that I may work out the salvation of my poor soul! which is not in readiness to appear before the Judge of quick and dead. May I be more alive to this all-important subject; and

while health and strength are afforded, be found diligent in begging of Him who alone can, so to strengthen, that when the summons comes, it may not find me unprepared.

First-day evening. This evening our friends A. Knight and E. Comfort, had a sitting in our family. Both were much favored; particularly dear A. Her gift is small; and how precious was it to see her care not to exceed it. There is something very instructive to me, attending the ministry of those who have small gifts, when they are willing to abide in the littleness, and hand forth just what the dear Master gives. After a precious stillness, Alice called our attention to the words of Paul: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his name's sake;" upon which she instructively enlarged. She seemed much concerned on behalf of the younger part of our company; fearing there was a holding back in some of us, not being willing to part with all the dear Master was calling for. Ezra, also, was much exercised for some of us in a particular manner. He believed it had been shown unto us very clearly, what was called for; but there was not a willingness to part with *all*, but rather an endeavor to serve two masters—themselves and their Heavenly Father too. This, we were plainly told, would not do, and that we could make no advancement in the good way, till a full surrender was made. He feared there were some of us, who were standing in the way of others; such as would not enter the kingdom, nor suffer those that would. Said if there only was a yielding up, we would be blessed in basket and in store; and that there were those present who would be made preachers of righteousness, and pillars in the Lord's house to go no more out. He called our attention, also, to the uncertainty of life.

12th and 15th. Fifth and First-day meetings. The former a season wherein self was much humbled and brought down. Am sensible I have not arrived at that state of humility which so helps to make the true Christian. There is so much in me to be humbled and laid low, that at times it seems to me, nothing short of the hand of my Heavenly Father being laid heavily upon me, will make me what I ought to be. How apt are we to forget, when surrounded with every blessing and things pass on in a smooth course, that here we have no continuing city! How I crave for myself and my young friends, that we may bear this in mind; for if not, I fear a day of trial will overtake us. My feelings during our little meeting this morning, were those of *great strippedness*; causing me to feel sorrowful in that the little time set apart for the solemn purpose of worship, should, in a manner, be lost.

Second Mo. 3rd. Attended yesterday our Monthly Meeting; the forepart of which was held in silence; yet to me a season of instruction. How exceedingly precious I felt it to be, that of true silent waiting upon the Lord! though I know I am far from attaining this state, yet I believe a little foretaste has been given, which causes an hungering and thirsting after more. And does

not the promise still remain, that those that "wait on the Lord, shall renew their strength?" and "those that hunger and thirst, shall be filled?" Nevertheless, it feels as though it could hardly be, that those precious promises can belong to one so poor as self! Were I dealt with according to my deserts, should not merit the very least of His favors; but thus it is, we are cared for by Him who regards the poor of his flock. It seems to me that we children, or at least my poor self, were living too much in forgetfulness of the many kind bounties received. Be pleased, O Heavenly Father! to make us what we ought to be. Let us not live to dishonor Thee, or our dear parents, whose prayers, I believe, have oftentimes been put up for our preservation. How I feel for our dear mother! she being yet, in the ordering of a kind Providence, spared to us. May we improve the blessing, and be the means of smoothing her declining years, and not in anywise bring down her gray hairs with sorrow to the grave, or great will our condemnation be.

(To be continued.)

For "The Friend."

A Trip to the Saguenay.

LETTER NO. 1.

Saratoga, Seventh Mo. 29th, 1886.

Dear Friend: Not having been asked to resign as one of thy correspondents for "The Friend" when in distant parts, I venture to report at this point on my trip for this year's vacation to the wild scenery and mountain and sea air of the Saguenay River.

Leaving Philadelphia about noon yesterday, with my wife and niece, our course in the afternoon lay along the west shore of the ever beautiful Hudson, the scenery of whose Highlands and water sheets, is a feast of which the eye does not easily tire, or the mind grow weary in contemplating. The commerce of the river is very great, and the numerous steamboats with their many passengers, and the homely transports of the canal traffic give an air of life and utility to the changing scenes as the train swiftly speeds on its way. We reached this place late in the evening as an abiding place for the night; but the hours kept are not those of country towns, and the place was full of life and brilliant with electric lights. Many of the hotels were entertaining their guests with music on the piazzas, and it was painful to realize that so many of the intelligent of the country are willing to give so much of their time and attention to so profitless a mental food as music. Music is a growing evil to the American people, the ill effects of which are shown more and more to the observer year by year.

The hotels of this place are noted for their size and the extravagance of their appointment, the dining-room of one of them, we were told, will seat from 1400 to 1500 guests. Besides the few large and fashionable ones, there are many small ones, and moderate boarding houses, accommodating the 9,000 transient residents, according to their tastes.

The original attraction of the place, as is well known, was the medicinal properties of the springs, or more properly speaking, the artesian wells of Saratoga.

It has been supposed that an ancient ocean spread over this part of the globe, whose waters, in whole or in part, deposited their solid portions on the bed and disappeared. Convulsions of the crust of the earth afterwards took place, and still further changes occurred, the ocean bed subsiding, and being now beneath the rock and present surface, and the mountains of the Kavaderosacc

range on the west appearing above the surface. It is further supposed that the rainfall on the higher grounds around Saratoga, now finds its way through the crevices of the rock to the ancient ocean bed beneath, where it absorbs certain of the solid portions and becomes charged with carbonic acid, to which is due the effervescent properties of the springs. And thus we find, upon boring through the rock, a bubbling seething fountain of saline waters, of great service in some of the ills that flesh is heir to, and a boon to the afflicted.

Great numbers of invalids frequent the springs for the waters, and the early morning hours are interesting seasons to watch the callers; all classes patronize them, the wealthy and the ragged, the cultured and the ignorant—the well, as well as the sick—the former as an invigorator rather than a medicine.

The depths of the borings vary from about 100 feet to 300 and over, and the force of the stream sometimes spouts it to considerable height, but at other wells the dipper must be used to reach the waters. The amount of these waters annually consumed must be enormous, as the shipments to distant parts are very heavy; but the supply seems inexhaustible. Chloride of sodium predominate among the records of the analysis, and then follows a long list of bromides and chlorides which the chemist generally writes down, and perhaps finds, as a result of his labors.

There is quite a difference in the amount of solids in the different springs, although not far distant from each other, and the calcareous deposit of the water varies accordingly, and so of the diseases for which each is prescribed.

The chemist can imitate these waters by adding their various constituents, but nature's subtle principle of combination and harmony is wanting in the mixture.

Besides the fashions and follies of the place, which draw the butterflies of society, and besides the healing waters sought by the invalids, there are attractions at times to the scientific and the lover of useful pursuits. Saratoga is of late years the meeting place of Scientific Societies, Banking Circles, Trade and Commerce Associations, Educational Institutions and the like, and much useful knowledge may be obtained at their Sessions and Lectures through the season.

The Summer School of Methods is now in session, and has attracted some hundreds of teachers from all parts of the country, including several of our friends of that important calling; and we gave an hour to one of the Lectures on the subject of thinking, and how the human mind generally reaches its conclusions and opinions. Probably most of the audience heard little but what they had thought on before, but the subject was treated with perspicuity, and held its interest to the close.

A ride of two hours compassed the principal springs of the place,—a few of which were outside the city. The country for most of the region around, presents but little in the way of pretty or striking scenery. There are many fine houses of the wealthy, and we rode through the grounds of Judge Hilton's park of 800 acres, with its good roads and handsome houses, and pretty lawns. The ground has been stony and light in soil, but expense with lavish hand has wrought a great change, and the views from the residences are about the only fine ones to be seen around Saratoga.

It is always easier to grumble at an abuse than to bear one's own share of the labor necessary to get rid of the abuse.

A Testimony of Lewes and Chichester Monthly Meeting concerning DANIEL PRYOR HACK, a Minister, deceased.

In the death of our dear friend, Daniel Pryor Hack, we have lost a beloved and venerated pastor, who for upwards of sixty years fed the flock of Christ in these parts. But deeply as his loss is felt amongst us, sorrow is not the uppermost feeling; much rather do we rejoice that he has entered into his eternal rest; and give thanks for the grace which was bestowed on him, manifesting to us how the Lord is able, now as ever, to save and keep and sanctify his believing and obedient children.

This grace began to work as the mind of our dear friend unfolded. Visiting when a child his grand-parents at Hertford, he loved to go apart, whilst others were at play, to read the little books which his grandmother, Mary Pryor, lent him; and at school, whether he went before he was ten years old, he used to talk of heavenly things with the little boys who slept in his room.

At thirteen and a half he went as an apprentice to Chelmsford. The words of Christian sympathy of the Friend who visited him on the receipt of his certificate were a great help to him; and when he was little more than fourteen, he wrote:—"O that I may be concerned rightly to bow myself in humble reverence, and to petition for aid from the Almighty to serve Him truly!"

At nineteen he was drawn for the local militia, and refusing to serve, or to pay the fine imposed, he was with some other young Friends committed to jail for a month. Treated with all the consideration a prison permitted, his affectionate heart still felt keenly the separation from his friends and the loss of liberty; and the first evening he was much cast down. Soon, however, peace returned; and when he heard the watchman on his round cry, "All's well," his heart responded, "Yes, all is well." He received comforting visits from various Friends on their way to and from the Yearly Meeting; and he himself made calls of sympathy on the prisoners, two of whom were under sentence of death for sheep-stealing.

Just before the termination of his apprenticeship he received a "family visit" from Susannah Nash and Priscilla Hannah Gurney; two portions of Scripture which they quoted were often recurred to by him through life:—"Lord, I have loved the habitation of thy house and the place where thine honor dwelleth;" and "Did not our hearts burn within us, as He talked with us by the way?"

In 1815 he returned home to Brighton to assist his father in business, which he did with ability and diligence. He afterwards became a partner; but in 1827, disapproving of some departments of the business, he relinquished his share in it, and, receiving some addition to his income from other sources, he never carried out his intention of entering into commercial life elsewhere.

He had been already recorded a minister by our Monthly Meeting in 1823, on the same day as his beloved friend Grover Kemp.

In his religious services away from home, extending to nearly (if not quite) every meeting of Friends in the United Kingdom, he was frequently joined by his beloved wife, whose entire sympathy and excellent judgment were very helpful to him, especially in times of physical weakness, and of spiritual conflict by which he was often brought very low. The pastoral care which they exercised for so many years was not confined to their own Quarterly Meeting; and their solicitude for the religious and temporal welfare of a large circle of friends was greatly

blessed, and was repaid with no common degree of confidence and love.

In the frequent calls made by Daniel Pryor and Eliza Hack on Friends visiting Brighton, as well as on residents, social courtesy often led to religious sympathy and communion. Especially to be noted was the timeliness of these and other similar visits, due not only to a delicate consideration, but still more to a watchfulness of spirit for the pointing of the Divine finger.

We give thanks to God when we call to mind the abounding love which dwelt in the heart of our dear friend, the reverent sweetness and humility of his spirit, his courtesy, hospitality and charity. Nor must we omit to mention his delight in the Holy Scriptures, and in other writings in which Christ is exalted and the work of the Holy Spirit magnified. Although full of gentleness and meekness, he was bold in his Master's cause, and inflexible wherever Christian truth was concerned. The well-being of our Society was intensely dear to him. Any interruption of brotherly love, or inconsistent conduct of any kind, deeply grieved him. But his sympathy with his fellow-men was not confined to our community; he took an active part in the philanthropic work of his own town, and in the national movements for the temporal and moral progress of his fellow-men.

Although numbering so many years, our dear friend had to contend with physical infirmity throughout early and middle life. In one of the few memoranda he has left of his religious experience, he writes (in 1856):—"Feeling the uncertainty of my continuance here, I am desirous of recording that I have nothing but unmerited mercy to trust to; but I do reverently and humbly trust that notwithstanding all my shortcomings and backslidings, which have indeed been very many, so that I feel I am not worthy of the least of all the Lord's mercies, He who was pleased in marvellous condescension to visit me in early life, and has watched over the seed sown in my heart through all the vicissitudes attendant on my pilgrimage, and enabled me (as I cannot doubt) to bring forth some fruit, however small, to his praise,—will not now cast me off, but will through his unbounded love and mercy in Christ Jesus, my adorable Saviour, forgive all my sins and complete his own work in me."

In prayer and preaching he was frequent and fervent, and so continued to the end, his offerings after he reached his ninetieth year being as lively and instructive as at any previous time. He was able to attend his meeting for worship nearly to the close. Three weeks before he died he spoke with much freshness, saying he had a message of cheer for such as were "going heavily on their way, because of the oppression of the enemy," and inviting all who were undecided to make their choice for Christ.

The last illness continued about a week. It was accompanied with much bodily oppression and suffering. "To depart," he said, "and be with Christ would be far better;" yet it was his frequent prayer that he might be kept from impatience: "If it be Thy will, give me a little ease; if not, grant me strength to bear it. His affection towards his family, who were with him, was tender in the extreme, and he desired his love to be given to all his friends, saying: "It goes out to all the world. I want all my dear friends to be brought to the Saviour, and to have their whole trust placed in Him that He may be their all in all. I feel it most precious—the atoning sacrifice of our Lord and Saviour Jesus Christ for the sins of the world. We must not

limit Him and his work in the hearts of the children of men; when they come to Him, He brings them to the state of little children. We must not reason." When near the close he was heard to say, "All is peace; all is joy; let me go; glory! glory! He will be with me through a never-ending eternity. Dear, dear Lord! Lord Jesus!" These were nearly his last words. He entered into rest on First-day morning, the 7th of Third Month, 1886, aged ninety-one years and five months.

His remains were interred at Blackrock on the 11th, in the presence of a large company of sorrowing yet praising survivors; after which a meeting of worship and thanksgiving was held at the meeting-house, Brighton.

Pharaoh's Palace in Tahpanhes.

W. M. Flinders Petrie, the explorer and the discoverer of Naukratis, has been working for the last two months upon a large mound, or group of mounds, called Tell Defeneh, about twenty-five miles south of Port Said, and which Egyptologists and historians have long identified with the "Pelusiac Daphne" of the Greek writers, and the "Tahpanhes" of the Bible. Here, says the *Times*, he has discovered the ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah (chapter xliii), Johanan, the son of Kareah, followed by "all the captains of the forces," and "the remnant of Judah," brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon. This flight of the Hebrew princesses took place about B. C. 585. Pharaoh received them with hospitality. To the mass of Jewish immigrants he granted tracts of land, while to the daughters of Zedekiah, his former ally, he assigned this royal residence, which the Bible calls "Pharaoh's house in Tahpanhes." W. M. Petrie's exploration has been so thoroughly carried out that not only the architectural structure of the building, but even its history has been rescued from oblivion. The building was first a stronghold, quadrangular, lofty, massive. It contained sixteen square chambers on each floor, both the outer walls and partition walls being of enormous strength. This stronghold was built by Psammetichus I, whose foundation deposits (consisting of libation vessels, corn rubbers, specimens of ores, model bricks, the bones of a sacrificial ox, and of a small bird, and a series of little tablets in gold, silver, lapis-lazuli, jasper, cornelian, and porcelain, engraved with the royal name and titles) have been discovered by W. M. Petrie under the four corners of the building. The name of the founder being thus determined, we at once know for what purpose the castle was erected. Having fought his way to the throne by means of a force of Carian and Ionian mercenaries, Psammetichus granted them a permanent settlement at "Daphne of Pelusium," where, according to Herodotus, they occupied two large camps, one on each side of the river. Here they continued to be quartered till Amasis, a later king of the same dynasty, transferred them to Memphis.

"The docks where their vessels were laid up and the ruins of their habitations," says Herodotus, "were still to be seen in my day at the place where they dwelt originally, before they were removed by Amasis." (Book II, chapter 154.)

Now this fortress, built by Psammetichus, probably about B. C. 665 or 666, stands in the midst of what was once a square courtyard, the whole being again enclosed within an immense walled area measuring 2000 feet in length, by 1000 feet in breadth. Some three or four acres of the en-

closed soil have been turned over by W. M. Petrie's Arabs to a depth of six inches, and have yielded an extraordinary number of arrow heads, in bronze and iron, besides horses' bits, iron and bronze tools, fragments of iron grating, iron chains, etc.

A number of later structures have been added on against its outer walls, thus forming a curiously irregular ground plan and more than doubling the superficial extent of the original building.

What the excavations have disclosed is, however, still more curious. And here it is necessary to remember that the place is not merely a ruin, but a burnt ruin, the upper portions of which have fallen in and buried the basements. Furthermore, it was plundered, dismantled, and literally hacked to pieces before it was set on fire. It would be idle, under these circumstances, to hope for the discovery of objects of value among the ruins. Moreover it was only in the basement chambers, where things might have fallen through from above, or have been left in *situ*, that there seemed to be any prospect of "finds" for the explorer. Now, the basements were the offices, and some of these offices have been found intact under the superincumbent rubbish. There is certainly nothing very romantic in the discovery of a kitchen, a butler's pantry, and a scullery. Yet even these domestic *arcana* become interesting when they form part of an ancient Egyptian palace of 2552 years ago. The kitchen of "Pharaoh's house in Tahpanhes" is a big room with recesses in the thickness of the walls, which served for dressers. Here some fourteen large jars and two large flat dishes were standing in their places, unharmed amid the general destruction. A pair of stone corn-rubbers, a large iron knife, various weights, and three small flat iron pokers—or possibly spits—were also found in this room. The butler's pantry, it need scarcely be said, was the room to which wine jars were brought from the cellars to be opened. It contained no amphore, but hundreds of jar-lids and plaster amphore stoppers, some stamped with the royal ovals of Psammetichus, and some with those of Necho, his successor. Here, also, was found a pot of resin. The empty amphore, with quantities of other pottery, mostly broken, were piled in a kind of rubbish depot close by. Some of these amphore have the lute-shaped hieroglyph signifying "nefer" (good) scrawled three times in ink upon the side. Most curious of all, however, is a small room evidently sacred to the scullery maid. It contains a recess with a sink; a built bench to stand things upon; and recesses in the wall by way of shelves, in which to place what has been washed up. "The sink," writes W. M. Petrie, "is formed of a large jar with the bottom knocked out, and filled with broken potsherds placed on edge. The water ran through this, and thence into more broken pots below, placed one in another, all bottomless, going down to the clean sand some four or five feet below." The potsherds in this sink were covered with organic matter, and clogged with fish bones.

In other chambers there have been found large quantities of early Greek vases ranging from B. C. 550 to B. C. 600. A sword-handle with a wide curved guard, some scale armor, bronze rings, amulets, beads, seals, small brass vessels, and other minor objects of interest have also turned up, and two rings engraved with the titles of a priest of Amen. Some small tablets inscribed with the name of Amasis (Ahmes II), and a large bronze seal of Apries (Hophra) are important, inasmuch as they complete the name-links in the historic chain of the 26th Dynasty. Apries brings us to B. C. 591-570, and to the time of the flight

of the daughters of Zedekiah. It may be that the Egyptian monarch added on some of the latter external chambers for the accommodation of their suite; "for all the captains of the forces," all the nobles, and priests, and merchants of Judea were among the immigrant multitude. With them, also, sorely against his will and judgment, came the prophet Jeremiah, whose first act on arriving at Tahpanhes was to foretell the pursuit of the Babylonian host:

"Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of Hosts, the God of Israel: Behold I will send and take Nebuchadnezzar the King of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword." Jeremiah xliii: 8, 9, 10, 11.

W. M. Petrie writes: "Outside the buildings, I find by repeated trenchings an area of continuous brickwork resting on sand, about 100 ft. by 60 ft., facing the entrance to the latter buildings at the east corner. The roadway ran up to a recess between the buildings and this platform. The platform has no trace of chambers, and seems to be an open-air place for out-door purposes, such as loading goods, arranging things, etc.; just such a place as is needed for business, and such as even poor villagers make before their houses, levelling a smooth hard bed of mud, which they keep clean swept. It is curious how exactly this answers to the brick area, 'at the entry of Pharaoh's house in Tahpanhes,' and it would be exactly the place where Nebuchadnezzar would 'spread his royal pavilion.' The rains have washed away this area and denuded the surface, so that, although it is two or three feet thick near the palace, it is reduced in greater part to a few inches, and is altogether gone at the north-west corner."

To identify Jeremiah's stones (unless he had first inscribed them, which is unlikely) would of course be impossible. Yet W. M. Petrie has looked for them diligently, and turned up the brickwork in every part. Some unheven stones have indeed been dug out from below the surface, but whether those placed there by Jeremiah cannot be told.—*Selected.*

"*He Goeth before Them.*"—This is a sight which may still be seen in the East. With us sheep are driven; with the Orientals they are led. The shepherd goes on before, and the sheep follow after, much as dogs follow their master in the West, but without the briskness and vigor of dogs. It is not unusual to see the shepherd leading the sheep thus, and at the same time carrying upon his shoulder some tender youngling of the flock.

"It is a sorrowful thing to see the eternal truth, that Christ is the Head of the Church, laid aside; and we claim that it is practically laid aside when a pre-arranged order of service is the custom in a meeting. It is certain that to set a pastor over a meeting is to usurp authority on the human side, and that it inevitably tends to hamper the free exercise of spiritual gifts."—*Interchange.*

LOVELINESS.

"Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face."

Once I knew a little girl,
Very plain,
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose!
She was plain.

But the thoughts that through her brain
Came and went
As a recompense for pain
Angels sent;
So full many a beautiful thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

St. Nicholas.

"THE NIGHT COMETH."

BY EMMA C. DOWD.

An angel passed through a busy street,
His step was swift and his smile was sweet;
And he sped in the path of the rising sun,
Saying, softly, "The day is begun,
The night cometh."

He met a child who laughed and ran,
Chasing the butterflies with her fan,
A circlet of lilies, white and fair,
Crowning her wavy yellow hair;
And, stooping, he asked, in a gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head,—
"I am one of his little lambs," she said;
"Then do," said the angel, "as He commands;
Your work is ready, it waits your hands!"
The child made answer, "I'll not forget,
I shall do my work ere the sun has set;
But 'tis going to be such a long, long day;
It is morning now, and I want to play!"

The angel watched her in sad surprise,
As she flitted away with the butterflies;
And he sped in the path of the rising sun,
Whispering soft, "Will the work be done?
The night cometh."

An hour flew by, and the child lay dead,
A stain on the beautiful, sunlit head,
A stain which the lilies could not hide,
Though they spread their waxen petals wide;
And the weepers heard, in a voice divine,
Like the solemn moan of a wind-stirred pine,
"The night cometh!"

The angel passed through the busy street,
And met a man with hurrying feet;
"Stay," he cried; "are you one of those
Who love the Master and hate his foes?"
"Oh, yes!" he replied; "my name is enrolled
In the books of the church. I am safe in the fold."

"Then do," said the angel, "as He commands;
Your work is ready, it waits your hands!"
"Good sir," said the man, "I shall do my work
All in good season, I'm never a shirk;
Just now I am busy, as you must see,
But some time—yes, some time—I hope to be free
To work for the Master; I'm still in my prime,
With life before me,—there's plenty of time!"

The angel watched him, speeding along
With a troubled brow through the jostling throng;
And he followed the path of the setting sun,
Whispering soft, "Will the work be done?
The night cometh."

The years rolled on. Through a city street
A man walked slowly, with tottering feet;
His form was bent and his face was old,
And his heart was as hard as his silver and gold;
But he seemed to hear, like a mournful rhyme,
"Life is before me, there's plenty of time!"
And those who were nearest him heard him say:
"It is growing dark,—I have lost the day!
The night cometh!"

S. S. Times.

Waiting upon God.

This duty does not, we fear, receive the attention it deserves and demands. The great activity which of itself is so commendable a feature in the religious life of our day, yet carries with it a grave tendency to push into the background those quieter soul-exercises that nourish the inner life. Traces of this may be seen in our public services, but it is in the sphere of private devotion that the neglect is more likely to prevail, and it is here also that its operation is most to be dreaded. Not that we think the exercises of the closet are altogether ignored, but often, we believe, they are so circumscribed and hemmed in by the pressure of other duties that no adequate time is left for true "waiting upon God." During the brief interval spent alone, the soul has no time to divest itself of the pre-occupations and cares that go with it even into the Divine presence. And thus many come and go from the closet as worshippers in the outer court only, without having entered the holy of holies, where to the anointed eye the King reveals His beauty, and where, in the sacred stillness, His still small voice falls upon the opened ear. The loss to those who fail to gain this close access to and undistracted waiting upon God is so great and irreparable that we do not hesitate to say that time should be found for it at all costs. In very few cases will this necessitate any abatement of service; the time required will usually be found in other directions, but if need be even Christian work must give place to the claims of Divine communion. The time abstracted from the closet will prove a dearly bought gain for which no amount of activity will ever be able to offer adequate compensation.

The importance of this exercise is seen in the prominence it receives in Scripture, and the blessings that are attached to it. "The Lord is good to them that wait for Him," "He worketh for him that waiteth for Him," bestowing a wealth of blessing, and imparting a fulness of Divine strength that transcend all human conception. These times of solitary waiting upon God become epochs in spiritual experience. It was when Jacob had sent his family and his possessions across the Jabbok and tarried behind alone, that there came out of the darkness One who wrestled with him, and "blessed him there." And having looked on the face of God, he was prepared to meet his brother. The biographies of the Old Testament concur in testifying that the men who waited on God in secret were the men who carried His presence with them in their public ministry, and had their witness sealed by manifestations of His almighty power.

Our Lord enforced the necessity of this quiet waiting in the most effective of all methods of instruction, by leaving us an example that we should follow in His steps. Not only did He seek the retirement of the olive shades, or the mountain side for His night-long communings with His Father, but once and again He paused in the midst of His work, even when it seemed most prosperous and successful, and leaving the thronging multitudes behind Him, sought the seclusion of the desert for solitary converse with

God. If He found this necessary, and that at a time when life moved slowly and with even pace, how much more does the necessity bear upon us weak mortals, in an age when life rushes with frantic speed, and is full of ceaseless commotion and strife!

The Psalmist summed up the lessons and experiences of an eventful life in one emphatic conclusion when he exclaimed, "My soul, wait thou only upon God." We would with all possible earnestness reiterate his counsel. The living God is not fully known to many of His servants because they do not wait in silence till He can reveal Himself, and they have to go forth to their service in weakness, and with faltering testimony, because they lack the inspiration of His presence, and the authority of His direct commission. And for want of waiting on God many do not know themselves. It needs the light of His sacred presence to give self-discovery. Beneath His searching eye, and in the solemn stillness of His presence; the soul's gaze is diverted from outward things and turned in upon itself, and then illusions fade, and false estimates are dispelled. The soul awakened to a true perception of its own innate worthlessness, is stripped of all its self-trust and vain glory, and humbled in the dust. This becomes the prelude to blessing, for the prostrate soul is prepared to receive the fulness of grace and strength that God waits to bestow on those who wait on Him. For lack of this waiting on God, there are many busy workers who cannot discern between the impulses of fleshly zeal and the promptings of the Divine Spirit; but they who have learned to wait on God have also learned to wait for Him, and do not hastily run where He does not lead. "Wait on the Lord; be of good courage, and He shall strengthen thine heart: Wait, I say, on the Lord."—*From the Reaper.*

For "The Friend."

Faith-healing.

The *Medical Record* of Third Mo. 27th, contains an article, by Dr. J. H. Lloyd, which describes the efforts and results of a committee of the "Society for Psychological Research" in Philadelphia, to investigate the subject of faith-cure. The inquiries they made of those who profess to practise this method of healing disease were partially unanswered, from the natural aversion which such persons felt to expose to cavil and criticism that which in their eyes was clothed with a degree of sacredness. As one of them wrote: "I should as soon expose the sanctity of my homelife to the public eye, as the sacred work of God in human bodies to scientific criticism."

The individual cases which came under examination furnished little or no evidence of any curative power having been exerted, except by influences which have long been recognized in the medical profession.

An elaborate article on the same general subject in the *Century Magazine* for the Sixth Month, written by J. M. Buckley, a Methodist minister, brings to notice the remarkable physical effects produced by "Mesmerism" or "animal magnetism;" the trances among the early Methodists and other religious bodies; the cures of Dr. Newton, those performed by Prince Hohenlohe, Father Matthew, and at various shrines of the Greek and Roman Catholic Churches,—such as Knock Chapel in Ireland, and at Lourdes in France; the curing of King's evil by the touch of royal hands; the cures that have followed the incantations and superstitious rites of medicine-men in heathen communities; and those effected

by Mormon priests; many of which are equally remarkable and as well authenticated as those of the faith-cure establishments of the present day. The reality of many of these cures and effects, J. M. Buckley does not doubt, but he attributes them to the operation of natural causes, such as the influence on the nervous system produced by the concentration of the attention upon a part of the body, &c.

In illustration of his subject, he narrates the following case: "The daughter of an eminent clergyman in this city [New York] had been sick for a long time, entirely unable to move, and suffering intense pain. One of the most famous surgeons in New York declared, after a careful examination, that she had diseases of the breast-bone and ribs which would require incisions of so severe a character as to be horrible to contemplate. Three times the surgeon came with his implements to perform the operation, but the parents could not bring themselves to consent to it, and it was postponed. At last the late Dr. Krackowitzer was called in; he solemnly and very thoroughly examined her from head to foot, taking a long time, and at last suddenly exclaimed, 'Get out of bed, put on your clothes, and go down stairs and meet your mother in the parlor!' The young lady automatically arose and obeyed him. The next day she took a walk with her mother, and soon entirely recovered. Dr. Krackowitzer stated that he recognized in her an obstinate case of hysteria, which needed the stimulus of sudden command from a stronger will than her own. I received this narrative from the young lady's father; she has never had a relapse, and is still living in excellent health."

The conclusions which J. M. Buckley reaches are that the claims of Christian faith-healers to supernatural powers are discredited by three facts:

- (1). They can exhibit no supremacy over pagans, spiritualists, magnetizers, mind-curers, &c.
- (2). They cannot parallel the mighty works that Christ produced, or the works of the Apostles.
- (3). All that they really accomplish can be paralleled without assuming any supernatural cause."

The *Scientific American*, more than a year ago, contained some very sensible observations on faith-cures. It said: "It is not our purpose to deny or even to question, the verity of cures 'by faith.' The mind so acts on the body, and the brain plays so important a part in the nervous system, by which the whole organism is energized and controlled, both in regard to its functions and nutrition, that it is not only quite possible, but an absolute fact, that many maladies which are not so far advanced as to be dependent upon changes in structure, or 'organic diseases,' may be remedied by or through the agency of the mind. We will even go so far as to affirm that a very large proportion of the ailing might be, and probably would be, sound, if only they were sufficiently strongly impressed to believe themselves to be so. This influence of the mind on the body has been the stronghold of quackery from the earliest times, and 'faith' is as powerful an influence for good or evil now as it has ever been. Such 'miracles' as the Salvationists are working among the emotional classes, whether illiterate or well-informed, have uniformly signaled the commencement of a new era in religious enthusiasm. When the first enthusiasm subsides, 'miracles cease' of physico-mental necessity. The large class of so-called hysterical, cataleptic, and even epileptic affections are distinctly amenable to this influence; so are those nervous dis-

turbances and derangements which consist wholly or chiefly in disorderly activity, as distinguished from actual disease. The mimetic maladies, of which there are always a very large number of cases, are, of course, amenable to the curative influence of faith. Outside of these classes, however, stand a multitude of badly managed or misunderstood cases which only need to be placed on a new footing—it matters little what—to get well.

"There is not a word to be said against 'healing by faith.' Every busy practitioner has cases under his observation that he would be heartily glad to find so powerfully affected that they can be cured even by this agency. Of course, it is true that many of the poor people who are reported to be 'cured' are actually benefited, and by their faith. This is a fact, and there is no sort of reason why the benefits received should not be permanent. If the subjects of these cures are thankful to the Giver of all good, that is not a matter to make merry about. It is as it should be."

It is very certain that the same Divine Power which enabled Apostles of old to effect miraculous cures, can enable the servants of the Lord to perform similar wonders in this day. I know of no good reason for discrediting such an experience as that of Thomas Story, who relates that on returning from a journey, "I went home to my father's house in the evening; and having taken much cold, so that I was hoarse, I spoke with difficulty when I went into the house; yet through a very sensible operation of the Divine Truth, and the healing virtue thereof, under which I sat in silence for about half an hour, I was perfectly healed; by which I was forever confirmed in the belief of the miracles of Christ recorded in Holy Scripture." The Lord's hand is not shortened that He cannot save, neither is his ear grown heavy that He cannot hear." It still remains both a privilege and a duty to present our cause to Him, in times of affliction as well as in all the other exigencies of life. But as man knows not what he should pray for, except as he is taught by the Holy Spirit, and as all petitions should be in submission to the Divine will, it is unreasonable for him in a general way to assume, that specific requests for restoration to health will be granted, in the manner in which he may desire.

The Massoretic text is the name given to the punctuated and vocalized text found in ordinary Hebrew Bibles. It is so called because it represents the completed labors of the Massorettes or Traditionalists, whose labors began in obscurity, but the results of which were committed to writing between the sixth and ninth centuries of the Christian era. Like other early Semitic writings, the Old Testament was originally written without vowels, and without breaks between separate words. This led frequently to ambiguity, and the labors of the Massorettes were directed to fix immutably the meaning of the sacred text, by supplying to each word its appropriate vowel-marks. Unfortunately, the Massorettes were but poorly supplied as textual critics. The text now found in Hebrew Bibles represents only a single line of descent, while the ancient versions have been made from texts showing in many cases readings at variance with those of the present text. Many scholars believe that a large proportion of the divergent readings which can be inferred from the ancient versions represent a purer text than the present Massoretic text; and such scholars claim that these divergent readings shall receive due attention in any

attempt to fix what was, in any particular case, the actual reading of the Hebrew Scriptures.—*S. S. Times.*

Natural History, Science, &c.

The Purification of Sewage.—Col. Waring, in an article in the *American Architect*, says that sewage as such is not taken up by crops, until after its organic character has been destroyed by a process of putrefactive fermentation. This is effected through the agency of bacteria, which abound in fertile soil near the surface of the ground; and it requires the presence of air. Under natural conditions this organic destruction takes place only near the surface, probably nine-tenths of it within the first six inches, and practically not at all below a depth of twelve inches. These remarks point out the importance of avoiding cess-pools, and other arrangements by which sewage is removed from the purifying action of the air and soil—all of which tend to corrupt the underground streams and thus prepare a supply of typhoid and other diseases for those who use their water.

The English Colonial and Indian Exhibition.—Besides the art courts, there are other courts illustrating the raw products and rough manufactures of the country, which are scarcely less interesting—filled with varied timbers and bamboos, fibre, cotton, coffee, rice, oil-seeds, etc. Then the ethnological department has a surpassing interest with its modeled groups of the less known inhabitants of India and the countries closely adjacent—the Andamanese and inhabitants of the Nicobar islands, the Karens of Burmah, the Singphos, Mishmis, Nagas, and others. Nor is the animal life of India left unrepresented, for a huge jungle trophy has been arranged, with the great game in their natural haunts presented with life-like force; and close by is the hunting trophy of Kutch Behar, in which an elephant, preceding the beaters, has come upon several tigers, one of which he has cast prone into the grass, while the other has sprung upon him with a terrible grip. Meanwhile the jungle fowl are flying away from the scene of conflict, and the monkeys in the trees are making haste to depart. To arrange these trophies great numbers of animal's skins have been brought from India, with jungle-grasses, bamboos, trees and many wild natural products.—*The American.*

The Nettle.—A Belgian botanist named Gravis has published a work on the anatomy and physiology of the Stinging Nettle, of 250 quarto pages, profusely illustrated. He feels that there is yet much to learn about the plant, and that even "the patient study of a long life would not exhaust all the knowledge that a stinging nettle is capable of affording."

Excavating the Sphinx.—The chief director of the department of antiquities in Egypt having suggested the excavation of the Sphinx from the sands which in the past 3000 years have accumulated around and partially buried it, funds have been subscribed for this purpose.

Heating by Flame.—At a meeting of the Gas Institute, London, Thomas Fletcher, gave an account of his recent researches into the heating power of flame by direct contact, and reproduced some of the experiments from which he deduced his results. He stated that in heating by flames applied to the bottom of a vessel full of water, there is a great loss of heat because the contained liquid keeps the bottom plate of the vessel at its own temperature, and, flame cannot be made to come into direct contact with a cold surface. He illustrated this by pasting a paper label on the bottom

of the vessel before applying the flame, and on removing the flame the paper was not even scorched. His process was to use a vessel with a number of rods inserted through the bottom, one and one-half inches long and spreading out into a flat disc at the top, where in contact with the water, to give a greater heating surface. With the same gas jet and similar conditions the water in this was boiled in one minute fifty seconds against three minutes fifteen seconds for the vessel with an ordinary bottom. He mentioned his experiments on this principle with a larger size of boiler, and claimed that it would be possible to reduce the heating surface one-half in marine engines by its adoption. The principal difficulty was, he said, to insert these rods in boilers for high pressure without weakening them, but he hoped to surmount the difficulty by making use of transverse ridges, which would be rolled in the boiler iron, and would not seriously interfere with its strength.—*The American.*

To Obviate Sunstroke or Heatstroke.—London *Lancet* recommends ventilation, regular nutrition, light clothing, and, as far as possible, remission of the pressure of work. "Beer and other stimulants," it says, are hurtful rather than helpful, and the substitution of non-intoxicating cooling drinks for those beverages is a truly scientific and sanitary advance in public taste. Protection of the head is a subject which is well understood. It should not be forgotten that the neck, as well as the cranium, requires to be covered."

Ground Squirrels.—Most residents of the country are familiar with these pretty little striped squirrels, which run along the fences and in the woods. They are often termed Chipmunks, which is frequently shortened into "Chippy," the name by which I knew them in childhood. Their nests are placed in burrows excavated a number of feet under the earth, and lined with grass. About the middle of the Eighth Month, they commence to store up provisions for the winter, bringing quantities of corn in their cheek pouches, and later in the year, acorns and chestnuts, which are laid away in their burrows. Children sometimes dig up these stores, and rob the poor squirrels of the chestnuts which they have so industriously gathered.

C. C. Abbott thinks the ground squirrels give up their out-door life after the first heavy white frosts in the fall. On the 3d of Eleventh Month, he dug out one of their nests, and found in it four chipmunks very cozily fixed for winter, in a roomy compartment, and all of them thoroughly wide-awake. Their store of provisions was in a smaller room adjoining, and consisted of chestnuts and acorns. The shells of those they had eaten were all pushed into one of the passages, so that there might be no litter mingled with the soft materials that lined the nest. When the cold becomes more intense, they pass the time in a dormant condition, until awakened by the returning warmth of spring. A pair that were dug out in the Third Month were quite torpid, and apparently lifeless when first taken up in the hands, and did not become thoroughly lively until after several hours' warming.

The same pleasant writer describes the summer movements of a family that had taken up quarters under a stone wall near his house. On the 23d of Sixth Month, six young ones made their appearance about the wall. "Very frequently during that summer I was astrid at sunrise, and I always found that these chipmunks were already on the go; and throughout July, they appeared to do little but play in a very animated sort of way. They seemed to be playing

at what children know as 'tag,'—i. e., they chased each other to and fro in a wild, madcap fashion, and tried to touch or catch one another, and sometimes to bite one another's tails. Occasionally the tail of some laggard gets a nip, and he gives a pitiful squeal, which starts them all to chattering. But however mad may be their galloping, let a hawk swoop down, or even pass over, and in a moment every one is motionless. If on a fence, they simply squat where they are: if on the ground, when an enemy is discovered they will dart to their nests with incredible swiftness. These creatures, during the summer, play merely for play's sake. Indeed, so far as I have studied animal life, this indulgence in play, just as children play, and for the same reasons, is common to all animals."

Items.

—Treatment of the Chinese.—The China Branch of the Evangelical Alliance has addressed, from Peking, a communication to the President of the United States, encouraging him to use his influence for the protection and proper treatment of the Chinese who are in this country. They urge this for three reasons:

1. The maintenance of the sacredness of treaty obligations in the eyes of the Chinese, who are well aware "that the Burlingame Treaty expressly guarantees to the Chinese in the United States, the same privileges as to residence and trade as are granted to the citizens of the most favored nations.

2. "Those principles of kindness, hospitality and justice, which belong to all mankind, and, being implanted in the natural conscience, are of universal obligation." "In view of the hatred and grievous wrongs experienced by their countrymen in the United States, what must be the estimate formed by the Chinese people of the humanity and justice of Christian nations? What the estimate of the effect produced by the teachings of the Christian sacred books?"

3. The danger to the lives and property of American and European residents in China. "It cannot be expected that Americans and Europeans should enjoy their present liberties, kind treatment, and official protection in China, while the Chinese in America are driven out of the country by ruthless mobs. It is not in human nature not to resent such injuries, and retaliate upon the people which inflicts them."

—Warlike Missionaries.—The *Independent* says, that the American Baptist Missionaries in Burmah have been active in enlisting their Karen converts, and procuring arms for them from the British government, to assist in the overthrow of the party which opposes the British occupation of that country, and who are known as Dacoits. The Dacoits are said to have attacked the native Christian Karens, who are inhabitants of the mountains, and without whose aid "it would be almost impossible for England to conquer and hold the country." The Dacoits are encouraged by their Buddhist priests; so that the war is partly of a religious nature, as well as political.

A "Christian" war with weapons designed for the destruction of life and limb, seems to us a confounding of light and darkness; and not to be reconciled with the mission of Him whose coming was announced with the angelic message, "Peace on earth, and good-will to men."

—Unity without Conformity.—The editor of the *Christian Advocate* quotes with approval the following extract from the sermon of an Episcopal minister: "Let any man, or any body of men, turn men from darkness to light, and from the power of Satan unto God; let them make saints of sinners, and moral men of reprobates, and do it in the name of our Lord Jesus Christ, 'both theirs and ours,' and though 'they follow not us,' we will say, with the Master, 'Forbid them not.'" And he further expresses the desire that the time may come, "when all genuine Christians shall so rejoice in the work done by each and all, that there will be an irresistible gravitation into two or three great bodies, which

shall remain separate only because of radical differences of conception upon certain points, but shall maintain the unity of the Spirit in the bond of peace."

—*Words Unfelt.*—A correspondent of the *S. S. Times* speaks of how frequently it is the case that the words of the hymns sung in places of worship are "the words of an unknown speech," and remarks: "It sounds comical to hear an ordinary congregation of well-dressed, comfortable-looking people singing, 'Jesus, I the cross have taken, all to leave and follow thee.' Think of a woman with a silk gown on, and a stuffed bird in her hat, standing up and singing, 'Naked, poor, despised, forsaken, thou from hence my all shall be.'"

—*The Ordinances.*—The *Christian Worker* states that at Goshen Quarterly Meeting [a branch of the Ohio Binns' Body] a proposition was introduced "to forward to the Yearly Meeting a request to reaffirm the long-established views of Friends on the ordinances, as being both orthodox and scriptural; but there being a considerable expression in favor of toleration on this subject, it was dropped after a short discussion."

—*Sugar Grove Suit.*—The *Star and Crown* states that at a recent meeting of the Representative Yearly Meeting of Western Yearly Meeting [Larger Body], in reference to the suit for the possession of the meeting property at Sugar Grove, Hendricks Co., Ind., the meeting "was fully united as to the desirability of having the matter amicably adjusted and further litigation ended." A committee was appointed to have the matter in charge, and to make overtures looking to a final peaceable settlement of all matters in controversy.

Tell the Truth.—A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said, "Your father has been telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy modestly, "father told me the lawyers would try and tangle me in my testimony; but if I would just be careful and tell the truth I could tell the same thing every time."

and the knowledge of God grew, so I became as a counsellor of them that were tempted in like manner as I had been."

The late Thomas Kite, of Philadelphia, (of whom a Memoir has been published), was remarkably engaged in this line of service, as well as in the more public work of the ministry. Many were those, especially young people, over whom he watched with loving care, and whom he endeavored to instruct and encourage in the path of true dedication to the Lord, by his sympathy, advice and private ministry, as well as by the use of the pen.

And at the present time, do we not all know those on whom the Lord has laid a large measure of this concern, and whose loving care extends over many? and of whom it may truly be said that the Lord has given them a field of labor in this direction?

The extension of such care and oversight is one of the principal duties of the duly qualified Overseers of our meetings—officers who probably are designed to fill nearly the same position as the *episcopoi* (bishops) in the primitive church, for the literal meaning of *episcopos* is, one who watches over others.

But in the performance of this, as of every other religious duty, we must remember that it is the extension of Divine life and help which alone can make such labor spiritually useful. Those who are rightly exercised in such services, will be free to acknowledge, that unless they act under the fresh impulse of the love of God and concern for the welfare of others, their efforts will be flat and useless. We believe that no one of the Friends to whom reference has been made, as peculiarly drawn into such labors, ventured to enter upon them in their own time and way, but waited for the arising, on each occasion, of a renewed concern and feeling of duty. As they thus moved in the fear of the Lord, and in dependence upon his guidance and help, a blessing rested upon their labors.

This consideration seems to show that this form of religious labor (and the same is true of every other), cannot be made a matter of mere official duty, which a person must regularly perform as a thing of course, in order to comply with his part of an arrangement with others, who, in consideration of his service, undertake to provide for his maintenance. "The wind bloweth where it listeth"—the Spirit of the Lord moves on the hearts of his servants as it pleaseth Him,—and we cannot command its fresh influences.

The case is a still plainer one, when among the duties expected of such a "pastor" is that of preaching to the people. Whatever attempts may be made to reconcile the appointment of persons to salaried positions of this kind, with the doctrine of a free gospel ministry; and however plausible the plea that it is only extending the necessary assistance to those who already feel the concern, but have not other means to support themselves and families; such a step is a long stride into the system of paid ministry, with its attendant evils. It almost inevitably leads the preacher to prepare himself and speak to the people, even when there is no bubbling up of the pure spring of gospel ministry. And it as surely leads the people to depend on outward preaching, instead of gathering into that state of inward exercise and waiting on the Lord for instruction and help where his refreshing presence may be felt.

In the discussions over the "Home Mission" work in the late London Yearly Meeting, this tendency towards the establishment of a system of paid ministry was clearly pointed out, as one

of the results of the operations of the committee in charge of Home Missions. It was stated that the grants of money in successive years had been £131, £694, £977, and £1,298; and that these figures showed very clearly the course on which they were embarked; and Friends were asked to consider "whether the uncasiness and difficulties caused by the work of the Committee, had not been greater than any good it had done."

Where the true ground of ministry is thus departed from, there is danger that the gift of discernment will be lost in the people, and the day come, spoken of by the Lord's prophet, when men call good evil, and evil good, and can no longer distinguish between that which serveth God, and that which serveth Him not.

SUMMARY OF EVENTS.

UNITED STATES.—The recent trial of anarchists at Chicago, has resulted in a verdict of guilty, with the penalty of death upon seven of the accused, and a sentence of 15 years' imprisonment upon another. Application has been made for a new trial.

The detailed report of the Agricultural Department on the condition of the growing crops says, that the returns for Eighth Month show an improvement in wheat in the Northwestern States, compared with the report for the Seventh Month. The harvest is two weeks earlier than usual, and the quality is unusually good, except in sections where heavy loss has occurred from blight. The general average condition of the wheat crop is placed at a fraction over 80. A heavy decline in the condition of the corn crop is reported, the average having been reduced from 95 to 81.

A great storm along the Gulf coast, on the 19th and 20th insts., did damage to the city of Galveston, Texas, to an amount estimated at \$500,000. The wind blew with great violence, while the waters of the Gulf inundated the eastern and southern portions of the city to the depth of from one to seven feet. "A despatch of the 22d says: The beach and the adjacent portions of the city for several blocks back from the shore presented a deplorable scene of havoc and desolation as far as the eye could see. The ruins of hundreds of houses, large and small, had been hurled and twisted into every shape in the awful maelstrom that then prevailed. All pleasure resorts along the Gulf shore are either swept away or ruined." Great destruction of property has also been occasioned by it at Corpus Christi and other towns along the Texan coast, and in the neighboring country. It extended for 200 miles inland, destroying thousands of houses and involving a pecuniary loss of many millions. Thirty-eight lives are known to have been lost. Great suffering it is expected will ensue, particularly to the negroes, from the loss of crops and shelter.

The amount of new railroad constructed thus far in 1886, is reported to be 2655 miles, and the amount to the same date last year, 1472 miles.

In a recent address, T. V. Powderly, speaking on behalf of the Knights of Labor, denounced the rioting and violence carried on in the name of that organization, and said: "The Anarchists will never obtain a foothold in the Knights of Labor. Anarchy is destructive to civil liberty, and no honest workman can afford to identify himself with an organization which has for its object the destruction of life and property."

Markets, &c.—U. S. 4½'s registered, 110; coupons, 111½; 4's, 126½; 3's, 102; currency 6's, 126 a 136.

Cotton sold in a small way to spinners on a basis of 9½ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed.—Winter bran in ample supply and steady. Sales at \$14 per ton.

Flour and Meal.—Desirable old wheat flour were firm, with a fair demand. Sales of 125 barrels low grade Western Winter, at \$3.60; 375 barrels Ohio, straight, at \$4.50; 500 barrels winter Patent, at \$4.90 a \$5; 125 barrels Minnesota straight, at \$4.60. Rye flour was inactive at \$3.25 for new, and \$3.40 per barrel for choice old.

Grain.—Wheat No. 2 Delaware red, new 90 cts. bid. No. 1 Pennsylvania red, new, 92 cts. bid. Rye, 56 cts. per bushel for No. 2 Pennsylvania. Corn—Sales of No. 2 mixed, at 54½ cts. to 55½ cts. on track. Oats, No. 2 white, at 36 cts. No. 3 white, at 34 cts.

Beef cattle were 3 cts. to 5½ cts. Sheep, 2 cts. to 4½ cts. Hogs, 7 cts. to 7½ cts. for Western.

THE FRIEND.

EIGHTH MONTH 28, 1886.

In the editorial of last week, some reference was made to a demand that has been urged by one who still claim to be members of the Society of Friends, for the settlement and support of meetings—under our name—of persons as resident *pastors*. It is evident that these are to be looked upon as a kind of ministers, who are to preach to the people, when no other ministers are present; and, in some cases at least, are expected to spend their time in looking after the spiritual interests of those who may be considered as their flocks.

The Society of Friends has always recognized the importance of a watchful care over one another by its members, especially of the more experienced over those less advanced in religious growth and knowledge; and, indeed, the Holy scriptures often refer to this service. Very many are felt the concern which animated Stephen Crisp, one of its early and dignified members, who says: "The more I came to feel and perceive the love of God, and his goodness to flow forth upon me, the more was I humbled and bowed in my mind to serve Him, and to serve at least of his people among whom I walked. As the word of wisdom began to spring in me,

The receipts on the 23d were: Bees, 4000; sheep, 14,000; hogs, 5000.

FOREIGN.—The English Parliament convened on the 19th inst. Churchill, speaking on behalf of the Ministry said, "The Government had come to the conclusion that the adoption of coercive measures for Ireland would be unwise." Continuing, he said, "The Government intended to devote the recess to a careful consideration of the question of local government for all three kingdoms. They hoped that when Parliament reassembled in February, they would be prepared to submit definite proposals on that most important of all questions." In conclusion, he said that the Government took the verdict of the country in favor of maintaining the union as final and irrevocable. Upon that verdict they based their policy, and by that policy they, both as a Government and as a party, would stand or fall.

The British national debt amounted Third Month 31st, 1886, to \$3,722,079,540. Deducting certain "loans recoverable," &c., the net debt is placed at \$3,565,569,570.

Many evictions at Gweedore, in the district of Donegal, have lately taken place. The total amount of the rents concerned does not exceed 500 yearly. There were 150 policemen and bailiffs and 60 cars. Boats engaged for eleven days in the proceeding, and at a cost of £100 a day. "The scenes were pitiful, the people being steeped in poverty."

Rioting in Belfast has been checked, but occasional disorders have taken place within the past few days, and the military and police have been on guard. Much complaint has been made of the arbitrary action of the police.

Prince Alexander of Bulgaria, has abdicated the throne. A dispatch from Berlin states that, England having refused him active support against Russia, and Turkey being afraid to risk war in behalf of Bulgaria, and the Gastein meeting showing that the alliance was unbroken, his position was a hopeless one. After his abdication, Alexander was escorted over the frontier. The populace then adopted a resolution requesting the Czar of Russia to re-extend his sympathy to the Bulgarian people, and proceeded to the palace of the Russian agent, and submitted it to him, all kneeling. The agent assured them of the Czar's friendship, and a provisional government was formed. The garrison at Shumla refused to recognize the provisional government. This event has occasioned much surprise in Europe, and on account of the possible political complications involved, has awakened much excitement. The *London Times* observes: "The event must be regarded as a triumph of Russian diplomacy, and it is a very impressive event. It is also, in a less degree, a reverse for England's diplomacy. It is only too clear that the Marquis of Salisbury is confronted with all the dangers and difficulties in an aggravated form which he had to face on his first accession to power."

The *Daily News* says: "Alexander was nominally a vassal of the Sultan, and if it can be shown that he was deposed without the Sultan's consent, a grave international difficulty will at once be raised."

A dispatch from St. Petersburg says, that a passenger steamer plying on the river Volga, at Saratov, capital of the Province of Saratov, in Russia, was burned, on the 21st, and that two hundred lives were lost. The fire was caused by the fall of a hanging lamp while the passengers were in bed. Many of whom were drowned.

Advices from Yokohama to the 3d inst., state that the cholera is raging in Corea. In Keishodo alone 20,000 deaths are reported. The natives call the scourge a divine visitation, and refuse to give medical attention to those stricken with the disease.

RECEIPTS.

Received for James S. Newbold, Pa., \$2, vol. 60; from John Hutchinson, N. J., \$2.84, to No. 52, vol. 60; from John H. Ballinger, N. J., \$2, vol. 60, and from Edward H. Jones, \$2, vol. 60; from Allen T. Leeds, N. J., \$2, vol. 60; from William J. Evans, N. J., \$2, vol. 60, and for Martha Evans, \$2, vol. 60; from Anna Wright, N. Y., per Frederick Appenzeller, Agent, \$2, vol. 60; from Paschal Worth, Pa., \$2, vol. 60; from George S. Garrett, Pa., \$2, vol. 60; from Joseph J. Hopkins, Pa., \$2, vol. 60; from John Carey, Agent, O., for Joseph Stanton, Lewis Johnson, William Haworth, and Elijah Haworth, \$2 each, vol. 60; from Edward G. Smedley, Pa., \$2, vol. 60; from Joshua H. Ballinger, N. J., \$2, vol. 60, and for Mark Ballinger, and Charles Ballinger, \$2 each, vol. 60; from Samuel L. Whitson, W. Philada., \$2, vol. 60; from Rufus Churchill, N. S., \$2, vol. 60; from Mary M. Applegate, N. J., \$2, vol. 60; from S. Eliza Warren, N. J., \$2, vol. 60; from

Caleb Webster, Philada., \$2, vol. 60, and for Samuel C. Webster, \$2, vol. 60; from George Sharpless, Pa., \$2, vol. 60, and for Lewis Sharpless, Minn., \$2, vol. 60; from Mary H. Pennell, W. Philada., \$2, vol. 60, and for John Hill, Brooklyn, \$2, vol. 60; from Priscilla M. Lippincott, N. J., \$2, vol. 60; from Edward S. Lowry, Philada., \$2, vol. 60; from Samuel Allen, Philada., \$2, vol. 60; from George Abbott, N. J., \$2, vol. 60; from Mary Ann Sharpless, Pa., \$2, vol. 60; from John Evans, Ind., \$2, vol. 60; from William A. Fulghum, Ill., \$2, vol. 60; from Dr. Samuel N. Troth, Philada., \$2, vol. 60, and for Abel N. Troth, N. J., \$2, vol. 60; from Emma Jones, Gtn., \$2, vol. 60; from Joshua Jefferis, Pa., \$2, vol. 60; from Jane H. Pickering, N. J., \$2, vol. 60; from Isaac Carr, Fkfld., \$2, vol. 60, and for Marianna Eastburn, Brooklyn, \$2, vol. 60; from Beulah Palmer, Pa., \$2, vol. 60, and for Mary C. Palmer, Susan H. Sharpless, and Aaron P. Dewees, \$2 each, vol. 60; from Sarah T. Warrington, Eli Sharpless, and Casper T. Sharpless, N. Jersey, \$2 each, vol. 60; from Josiah W. Cloud, New Jersey, \$2, vol. 60; from Barclay R. Leeds, Philada., \$12, being \$2 each for himself, William H. Leeds, Oregon, D. L. Leeds, Philada., Edwin Leeds, Va., Arthur N. Leeds, W. Town, and Reading Room Lake Mahonk House, N. Y., vol. 60; for James McLaughlin, N. Y., \$2, vol. 60; from R. P. Lovett, Pa., \$2, vol. 60, and for Tacy R. Satterthwaite and Elizabeth Satterthwaite, \$2 each, vol. 60; from Rebecca K. Masters, W. Philada., \$2, vol. 60; from Christy Davis, Cal., \$2, vol. 60, and for Mary Alice Brown, Mass., \$2, vol. 60; from Abraham Cowgill, Agent, Io., \$16, being \$2 each for himself, Ada M. Ball, Oregon, and Nathan Satterthwaite, John Thomas, Samuel S. Cowgill, Lewis W. Bye, Israel Heald, and Sarah Sharpless, Io., vol. 60; from Phebe C. Harkness, Minn., \$2, vol. 60; from Rebecca Ashend, N. J., \$2, vol. 60; from Joseph H. 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Smith, Robert Elyson, Milton Cameron, Abner Woolman, Eliza Ann Fogg, Margery Crew, Edwin Fogg, Sarah Stanton, Edward Williams, Thomas A. Crawford and Phebe J. Williams, vol. 60, and for Lydia Warrington, to No. 18, vol. 61; from Thomas Emmons, Agent, Io., \$20, being \$2 each for Evan Smith, Benjamin Bates, Joshua P. Smith, Jonathan Briggs, George W. Mott, Albert Emmons, John Lipsey, John Hogue, and Joseph Edgerton, vol. 60, and for John Q. Spencer, to No. 17, vol. 61; from John E. Darnell, N. J., \$2, vol. 60; from Sampson Allen, N. C., \$1, to No. 27, vol. 60; from Horatio G. Cooper and Lewis Forsythe, Pa., per Clarkson Moore, Agent, \$2 each, vol. 60; from Mahlon M. Child, Del., \$2, vol. 60; from Charles Stokes, Agent, N. J., \$12, being \$2 each for Elizabeth T. Engle, Isaac W. Stokes, Esther Prickett, Horace Allen, Sarah B. Haines, and Benjamin J. Wilkins, vol. 60; from Samuel W. Stanley, Agent, Io., \$12, being \$2 each for John E. Hodgins, Barton Dean, Joseph S. 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Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 16th St., above Arch, on Second-day, Ninth Mo. 13th, 1886.

The departments for Boys and Girls respectively remain under the care of their former Principals, John H. Dillingham and Mary W. Woolman, who are assisted by a corps of competent instructors. Two vacancies in the Girls' Department have been filled by the appointment of Jane J. Wetherell and Mary Anna Jones, who it is believed will form valuable additions to the working staff.

The Boys' Primary Department, so long under the efficient care of Susanna House (now released on account of ill health) will be conducted by Elizabeth Warner. A Girls' Primary Department has been organized under the direction of Anna Yarnall, for some years an efficient teacher in the upper school.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friends' Library, soon to be removed to a new building now being erected for its accommodation within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many seminaries. The terms are moderate, and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily from and after the first of Ninth Month, from 9 A. M. to 12 M., and 3 to 5 P. M., when teachers will be in attendance to give information and receive applications for admission.

Further information may be obtained from JOHN W. BIDDLE, Treasurer of the Committee, No. 119 S. Fourth St.

MOORESTOWN ACADEMY.

Under the care of Chester Monthly Meeting of Friends, N. J., will re-open Ninth Month 6th, 1886.

R. A. FORSYTHE, Principal.

Application may be made to Wm. Evans or Mary W. Stokes, Moorestown, N. J.

MARRIED, at Friends' Meeting, Moorestown, N. J. Eighth Mo. 19th, 1886, WILLIAM J. BLACKBURN, of Danville, Indiana, and M. ELIZABETH COLEMAN, of Moorestown.

DIED, at his residence near Harrisville, Ohio, Seventh Mo. 12th, 1886, BENJAMIN BRANSON, in the 38th year of his age, a member of Short Creek Monthly, and Harrisville Particular Meeting. He bore a lingering illness with patience and resignation, at different times referring to his affliction as a dispensation of mercy; and although he entertained a hope, until a few weeks before he closed, that his health might improve, when that hope was taken away, calmness and resignation appeared to be the clothing of his spirit. A few days before his death, in connection with other weighty expressions, he uttered the following: "I have been endeavoring for several years past to have all my deeds brought to the light; and to become liberated from any undue attachment to the things of this world, and I have found that this state is attainable; I now feel no burden nor condemnation resting upon me. My hope is not the hope of the hypocrite."

Eighth Month 8th, 1886, suddenly of heart disease, FRANCIS W., son of William and Jane D. Stanton, aged 11 years, 4 months and 3 days, a member of Stillwater Monthly Meeting, Ohio.

THE FRIEND.

A Religious and Literary Journal.

VOL. LX.

SEVENTH-DAY, NINTH MONTH, 4, 1886.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 26.)

Second Mo. 12th, 1837. On Fifth-day last, I attended our Quarterly Meeting under feelings of great desertion. Though so poor myself, I thought our meeting was a good one. No strangers being in attendance, the service seemed to fall on our own friends. E. Robeson, early in the meeting, revived the query: "Children have you any meat?" turning our attention to Him, who alone can supply, and desiring that none might go empty away. E. Comfort followed with a word for the tried and discouraged ones. A. Knight succeeded Ezra with: "It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him." Counsel flowed sweetly to the younger part of the meeting.

26th. Came to the city yesterday, and attended the morning and afternoon meetings at Orange St. In the evening was at Arch Street. The two former were held in silence, but instructive opportunities to me. Sensible I am that there is too much of a disposition alive in me, to be looking to the poor instruments for help; and I fear it was that, which drew me thither this day. Therefore silence was a good and necessary lesson. The dear Master is able and willing to feed all his hungry, erring, thirsting children; and will do it as He is sought unto. Hence, as said before, I was instructed in these silent opportunities. This craving for words, and looking to the poor instruments, as I can testify, has a very scattering effect. In the evening, upon gathering with my friends in their meeting, my heart was made to overflow under a sense of the dear Master being in the midst. I felt it a privilege, also, to be permitted to assemble with so many fathers and mothers in the Church, the very countenances of whom did me good. After a season of precious silence, Thomas Kite arose with saying, he was loth to break the covering overspread, but believed he was called upon to revive in our remembrance, how it was with that favored people, the children of Israel, when pursuing their journey to the promised land; noting particularly the precious promise that was given unto them of a better country, "a good land." So we, also, in a spiritual sense, have the same promise. While such as were seeking after it, and who at times may feel the mountains on either side, the sea before, and Pharaoh and his host pursuing after, may remember, how He manifested himself for their deliverance, making way

where none could be seen; leading them by the pillar of cloud by day, and the pillar of fire by night. To the true Israel, his language was very sweet. He believed there were those present, who were pursuing after righteousness, and who were holding forth the inviting language to their dear children, "come and follow me." Ah! they can invite them, but they cannot pursue the journey for them. Though Noah, Job, and Daniel stood before me, saith the Lord, yet could they save neither son or daughter. After this, the young people were pleaded with to turn unto the Lord, &c.

Fourth Mo. 23rd. E. C. was led to speak in meeting this morning of the purifying operations necessary to be passed through, before we could be made a fit receptacle for the dear Master to dwell in. "He shall sit as a refiner and purifier of silver;" "and He shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness." "Then shall the offerings of Judah," &c. He believed there were among the younger part of this meeting those who had known something of this purifying work; these were encouraged to endure patiently the refining process, and not seek to get themselves out of the furnace till the work was complete, or until all was consumed, that was offensive in the Divine sight.

27th. Our Monthly Meeting held at Gwynedd, E. C. was close and searching in testimony. He spoke of the famine that was declared should come upon a people formerly, not an outward famine of bread and of water, "but of hearing the word of the Lord." Said if some who were now present, were not more concerned to seek the Lord for themselves, this would be their experience: and for such his concern was great. I felt sensibly the force of this communication. None knows but thee, O Heavenly Father! the hunger and thirst I have passed through of late!

Fifth Mo. 1st. Attended, yesterday, Philadelphia Quarterly Meeting. John Letchworth was short and lively in testimony, on the subject of being only professional Christians. Our last meeting was truly excellent. The much counsel and advice handed, tending to strengthen that which is ready to die. B. Sansom, H. Hartshorne, and E. Evans, were very lively. The Representatives also fulfilled their station and duty in handing down the exercises of the Yearly Meeting. The necessity of improving our time and talents was feelingly revived. The one talent was to be improved as well as the five. Dear Beulah told us, "It was the willing and the obedient who were to eat the good of the land." H. Hartshorne had a word of encouragement for some tried ones present, who she believed were going mourning on their way; and like one formerly who trembled for the ark of God, were saying secretly within themselves, "The glory is departed from Israel;" their harp was hung as upon the willow. "They that carried them away captive, required of them a song; and they that wasted them, required of them mirth; saying, sing us one of the songs of Zion. But how shall we sing the Lord's song in a strange land?"

Near the close of the meeting, after the reading of the epistles and extracts, E. Evans arose with: "The needy shall not always be forgotten, the expectation of the poor shall not perish forever." For the encouragement of some tried ones present, she believed she was called upon to revive this promise. Some who had been sensible that for many days past, there had been a bountiful table spread, and different states handed forth to, but they had received nothing; so that great discouragement surrounded them, being ready to conclude, they were forgotten. But as had been quoted, "The needy shall not always be forgotten," &c., and, "For the crying of the poor and the sighing of the needy, now will I arise saith the Lord." Oh how comforting was her language to some who were passing quietly along, it being known to none but the great Searcher of hearts, what they were passing through. She believed the language to their poor souls had been, "Salute none by the way;" therefore they could not feel freedom to unbosom to any. Such were recommended to keep close to their dear Lord; who still remains a refuge for all such to flee unto, who is a very safe, and an ever sure refuge. She urged these often to be found like Daniel, putting up their petitions to Him, with their faces toward Jerusalem. And believed, however tried such might feel, they were under the peculiar care of their Heavenly Father; and the day was coming in which these little, secret, hidden ones, would be brought forth, who were now, though out of sight, the very bones and sinews of the Church; and whose secret petition often was, "reject me not from amongst thy people."

4th. Attended our own Quarterly Meeting, held at Germantown. We had the company and labors of our dear friend, Hannah Warrington. It was when the Bridegroom of souls withdrew himself, then it was that the bride truly mourned. She believed this was the experience of some then present; who, for a long time past, had felt the absence of the Beloved of their souls; but as these held on their way, He would again arise for their help. She also held forth a word of encouragement for the younger part of the meeting; that we might be found coming up in more faithfulness. The children of believing parents were loudly called upon. For if these were not faithful, others would be called in to fill the ranks, &c. In the last meeting she had a tender word of encouragement for some among the dear children—as she termed them—who were going mourning on their way, not only on their own account, but on account of the Church; that she had heard a plaintive language, even the bleating of the tender lambs had sounded in her ears. Our meeting throughout was a good one; though I never felt more unworthy to be a partaker.

7th. Renewedly convinced this day, that there is nothing more conducive to a spiritual growth, than trials and afflictions, if rightly abode under. When a kind Providence is pleased to open wide his hand, and to spread blessings all around, such as health, kind friends, &c., 'tis then we are too apt to forget Him. I have very much feared

this has too much been my case of late! while enjoying the bountiful gifts, have been too forgetful of the Giver. So that I have sometimes feared the day is not far distant, when some of these favors will be withdrawn.

19th. Went to our little meeting this morning under feelings of great brokenness; a state I have not been able to attain to for many months past. Such hath been its hardness its impenetrability, that it seemed as though my poor heart could get no relief. Even tears were denied. The heavens appearing as brass, and the gates thereof as iron; and the enemy buffeting on all sides. Ah! this has been a painful season, and comparable to a long wintry one. But I am not able to set forth the rejoicing that filled my heart this morning, to find my hard heart broken and access granted. Oh, how precious! I feel almost afraid to speak of the favor, from the apprehension it may be the presage of closer trials! if so, my strength be given to keep close to the dear Master—the alone place of safety.

29th. Went to meeting this morning with fear and trembling; yet secretly craving to be found in my place; which in measure was granted; particularly the latter part, when the feeling was so sweet and soothing, that I even felt like wanting to tabernacle there. The thought hereupon of again having to enter on the busy cares of the world felt a burden. How disheartening would it be, had we nothing to look forward to, but the cares and joys which *this* world gives! But when we can truly hope for a "better country," a "richer inheritance," how animating!

(To be continued.)

For "The Friend."

A Trip to the Saguenay.

LETTER NO. 2.

Steamboat St. Lawrence, below Quebec, Seventh Mo. 30th, 1886.

We were through with Saratoga by 3 o'clock on the 27th, and taking rail for Caldwell, passing for a part of the way along the upper waters of the Hudson, with its saw-mills and dams and booms and countless logs, we embarked on that beautiful lake known in poetic literature as "Horicon or the Silvery Waters;" but called by Englishmen, of more loyalty than romance, by the prosaic name of George.

The plain name, however, has never dimmed the beauty of the waters, and for an hour we had a charming sail, with the lights and shadows of the setting sun and fleeting clouds, setting off the combination of bluffs and slopes and water with rare beauty; the climax of the panorama being a magnificent rainbow, which a shower just before landing afforded us.

We halted for the night at a good hotel on an island near Bolton, one of the prettiest parts of the lake, and next morning, when the steamboat "Horicon" came along, we resumed our journey down the lake, realizing in the expressive language of an appreciative friend who traversed it some years ago, that "beautiful exceedingly, enchantingly, exquisitely, was Lake George." A short rail ride at the foot of the lake, transferred us to the steamer on Lake Champlain,—a lake of greater dimensions than Lake George, not so famous for scenery, but of great beauty, and the day's boating of enjoyment ended at Plattsburg; whence a little less than three hours by cars landed us at Montreal.

The Canada customs men are less inquisitive or more intuitive about traveller's baggage than the American, and we passed inspection without

examination or delay, and gladly reached a resting place, the hour being late.

Montreal is a solid city of substantial residences and stores, good public buildings, costly houses of worship, macadamised streets, and is rapidly Americanizing—a marked advance in this direction being observable within a few years.

A great cathedral is one of the places of note in Montreal, and two of our party looked into it, the other refraining because of the probable homage expected to be paid to the building. We next visited the Bonsecours market, and were interested in the provisions and wares on the shambles—from familiar meats and vegetables to leaf tobacco and straw hats. Considerable quantities of cubes of maple sugar were for sale, hardly distinguishable from brown soap to the eye, even of the expert of the party.

Through with the central parts of the city, an accommodating cabman with a strong horse took us on the Mount Royal Drive, whence we had a fine view of the city below, with the harbor, the river, the Victoria Bridge, 1½ miles long, and the Lachine Rapids—the last we did not see to advantage, the atmosphere of a showery morning being unfavorable.

Snow and ice are natural productions of the Dominion of Canada, and the people of Montreal take great delight in winter in "tobogganing" on the former and building a palace of the latter.

The "Toboggan" is the Canadian coasting sled, a long thin board, about 2 feet wide, turned up across the front, with hand-rails at the sides, and holds several persons. One of the favorite courses is on top of Mount Royal, and begins with an artificial hill made of timber for the start; whence it stretches across a little plateau some 1800 feet. The Ice Palace is built on a square of vacant ground in the city, the crystal masonry being quarried from the St. Lawrence river in pieces 5 and 6 feet thick, and cemented with water by the aid of the zero weather at ready command. Though a foolish expense, it must be very pretty and strange and sparkling, especially just as it begins to melt away in the glow of the vernal sun. The snow sports and Ice Palaces of Montreal, draw great numbers of visitors in what they call carnival week; notices being already up at our hotel that rooms could now be engaged for the next carnival in the Second Month of 1887. Comfortable accommodations at this time must be costly to the guests, as the hotels fill the rooms with as many as can be got in, unless enormous prices are paid for the use of the rooms by one or two persons.

At 7 o'clock we took the night boat for Quebec, and though a little discouraged by a heavy thunderstorm prevailing, we fared comfortably.

Between the region of the Thousand Islands, and for a long distance below Montreal, the mountains of the Laurentian Range are so far removed from the river that beyond the waters of the river itself, with its famous rapids, there is little of striking interest in the scenery.

The waters of the river, however, serve an important part in the economics of the earth's inhabitants, and may some day take a more conspicuous position in the commerce of the nations than even at this day.

It was a surprise to me some years ago, to read that if a pin is placed on the map or globe at Chicago, and another at Liverpool, a thread stretched between them would lie closely along the line of the valley of the St. Lawrence River. I supposed it would have crossed the New England States and left the Atlantic coast somewhere south of Halifax. The Canadian steamship lines advertise as a recommendation of their

route to England, that it is only five day's sail from land to land, and freer from heavy seas than American lines must encounter.

The long winters are against the full development of this watercourse as a competing route for traffic; but the United States cannot afford to ignore its geographical and natural advantages while the waters are open.

History tells us that the empires of old strove with great energy to command the wealth that a trade with the orient brought them, and at this day it is a prominent feature of the aims of commerce. For it the Suez Canal was cut, and before our first road to the Pacific was built, orators dwelt upon the theme, and capitalists embraced it in their estimates.

Recently 80 car loads of Tea from Japan crossed the continent of America for Europe, as a test of the time compared with the passage of the Suez Canal; and the Canada papers now look upon this trade as something within their reach.

It is claimed that the Canadian Pacific Railway reaches the Pacific Ocean by relatively a lesser mileage than either of the three more southern railways across the continent, and although the climate is against the Dominion's position; yet as the Intercolonial Railway through the lower Provinces is maintained with freedom in the severest weather, only those who are familiar with problems of commerce can safely forecast the future that is before the enterprise of our Northern Brethren. It is conceded by some, and possibly by many, both of the United States and Canada, that it would promote the material interests and developments of both countries if they were one nation; which one that should be, probably varies somewhat with the residence of the person involved, and how it can be accomplished is a problem generally given up before very deeply gone into. An incident took place on the deck of a steamship going round the Gulf of St. Lawrence some nine years' ago, which caused amusement to those present. Some Americans and Canadians were conversing on the disadvantages of the boundary line, and the interests separated by it, and the difficulties of so uniting the respective peoples as to realize the promotion of their mutual welfare. *How* to do it was not developed, but the conclusion was agreed upon that if both nations could wake up some morning and find themselves one government, it would be very desirable. At this point the gravity of the conference was broken up by a little American girl of fourteen, who had been an attentive listener, putting in with: "Yes, provided it was the United States." The little upholder of American pre-eminence was cordially cheered and great good humor prevailed, especially among the Canadians.

We reached the foothills of the mountains, or some other range of hills at Batiscan, 60 miles above Quebec, though we were not out to see them at that early hour; but further on in the early morning we enjoyed the increasing beauty of the river banks, until the heights of Quebec and its crowning citadel came in sight, with the shipping of the port below, and soon after we transferred to this steamer for the ride on the lower St. Lawrence, and the prosecution of our journey.

An association has been formed in England, called the Morning Watch, whose object is to encourage early rising and early communion with God. "A little while spent with Him before the cares of the day dim the freshness of the mind does more than aught else to foster close communion with God."

Religion.

For "The Friend."

The professing Christian world is full of religion. And if it is a pure and undefiled religion, which purifies the heart, and finally saves us, all right; the more the better. But if it is only a superficial work which "makes clean only the outside of the cup and platter, while within they are full of extortion and excess," all is wrong and worse than nothing, as far as man's salvation is concerned. For a superficial religion may make a man more respectable, and more moral, and a better citizen of the world (which is all right as far as it goes); but if it stops short of redemption from sin, the last state of that man is worse than the first; because it satisfies him with that which is not saving. And he flatters himself with a belief that it is the Spirit of the Lord which leads him, while he is yet in the enemy's kingdom, and led by the deceiver. And if so, the longer he remains there, the harder it will be for him to return.

So while many are rejoicing over the prevailing religion of our day, others are mourning over it, under a fear that many sincere seeking ones will be induced by it to stop short of that saving perfection which they are seeking for. We are told that many shall seek to enter in at the strait gate, and shall not be able. If I read the Scriptures aright, it was a great part of the concern and labor of the holy men of old, and of our Saviour himself, while personally among men, to warn them against the insidious workings of the Enemy in religion and in the churches, as well as against the corruptions that are in the world through him. I believe that the Apostles, and our early Friends, were anointed by the same Holy Spirit, to raise up a standard against the Enemy, who has at times been permitted to come in like a flood into all the different churches of God, in order to try them, and see what foundation they are building upon. And he comes in now, in our enlightened day, under the cloak of religion, and as an angel of light, more successfully than he could in any other way. And he cares not how sincere, or how earnest, or how zealous we are on the side of a false religion.

Some may think, that because there is so much zeal and sincerity and tenderness in the modified religion of our day, and of our Society, that there must be some good in it; and indeed it does look so. But let us remember that Paul had a great zeal, and a great earnestness and sincerity, when he was so industriously defending the Jewish religion, and persecuting the Christians. For he said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." But, he says, he "obtained mercy, because he did it ignorantly, in unbelief." And so I hope it may be now, in regard to such as are persecuting the old defenders of our ancient faith. And while we may have a zeal for God, but not according to knowledge, yet it is good to be zealously affected in a good thing. And I doubt not Paul's sincerity before he was converted, as well is after. But what good does our sincerity do while we are continuing in the wrong?

As to the tenderness which sometimes manifests itself even unto tears, under the emotional religion and ministry which we have so abundantly of late, that is no proof of religion, for it belongs to both saint and sinner, though produced from a different cause. As far as my observation extends, it belongs, more or less, to all mankind. The man of the world has it, and the man of God has it. But godly sorrow worketh repentance unto salvation; while the sorrow of the world worketh death. So there is a godly

sorrow and tenderness; and there is a human sorrow and tenderness that has nothing to do with religion. But the imitating power of the enemy is great, and his emissaries are busy; compassing sea and land to make proselytes to his religion, which now appears in great splendor; inasmuch that if it were possible it would deceive the very elect.

We want more zeal; yet not a zeal without the knowledge of Him, whom to know is life eternal. We want an inward and experimental knowledge in the heart, not in the head—in the spirit and not merely in the letter. And we want religion; but we want it to be a pure and undefiled religion, which will not depend on outward observances, or musical sounds, nor tend to secure worldly admiration, for the gratification of pride. We want righteousness, but not that righteousness which will incline us to go about to establish our own righteousness before we have submitted to the righteousness of God.

Christ said to his disciples "that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the kingdom of heaven." Have we not a good deal of the same righteousness, in thinking we shall be heard for our much speaking, and for our many prayers? &c. But God sees not as men see. Finally we want a religion and a righteousness which will save us from the wrath to come. But I believe that much of what is palmed off upon the credulity of the professors of religion for the ministry of the gospel, has but little of the power of God unto salvation in it. But that it has so much of the power and eloquence of man, and of the deceivableness of unrighteousness in it, that it is received and exalted by the bewildered multitude for genuine, when it is nothing but a counterfeit with worldly polish.

Pure religion keeps all who live under the influence of it, pure in heart, so that they are enabled at times, through faith, to see Him who is invisible; and to see the hidden works of darkness. Undefiled religion preserves us from the defilements and corruptions which are in the world through lust. It teaches us to beware of fleshly lusts which war against the soul; and to shun the lusts of the flesh, the lust of the eyes, and the pride of life, which are not of the Father, but of the world which lies in wickedness. It keeps us down in humility, and from aspiring after that knowledge which is forbidden to the followers of the lowly Jesus, who had not where to lay his head. It keeps us from that lofty, haughty spirit which influenced the Babel builders of old to say, "let us go to and let us build a city and a tower whose top may reach to heaven, and let us make us a name." But the Babel building ended in confusion. Is there not something of that confusion of language amongst us now? so that we "cannot understand one another's speech"—half Jew, and half Ashdod. Some crying, lo here is Christ, and others lo He is there; causing the potsherds of the earth to strive together in bewildering confusion; and all leading away from the peaceable waters of Shiloh; and from the still small voice which appeared to Elijah after the jarring elements which the Lord was not in, had subsided.

O my friends and readers! there is nothing more plain to me, than that there are two religions prevailing in the world—the true and the false—the religion of Christ, and the religion of Antichrist. The one leading to the heavenly Jerusalem, the city of the saint's solemnity; the other leading to mystery Babylon the great—the mother of all the false birth which is now making such a fair show in the world. But all

is not gold that glitters; and well might I. Pennington say, that Babylon is built in the likeness of Zion, but by another spirit. And this other spirit is the one which now rules and reigns in the religion of the disobedient. D. H.

Dublin, Ind., Seventh Mo. 31st, 1886.

A Sensible Celebration.

The *Messenger of Peace* republishes from an old paper, an account of a celebration of the 4th of Seventh Month, which was held at Gorham, about 8 miles from Portland, Maine, in 1825.—"According to arrangements previously made at a meeting of the citizens of Gorham, last Monday was celebrated in attempts to repair the loss recently sustained by Doct. Dudley Folsom, of this town, in the consumption of his house and out buildings by fire.

ORDER OF EXERCISES.

At four o'clock, a. m. the bell rung, and the laborers repaired to their work.

At half past six o'clock, they were called by the ringing of the bell to breakfast with the villagers in their houses.

At half past seven o'clock, at the ringing and tolling of the bell, a large concourse of men, women and children, was collected on the spot of the ruins, and having listened to the order of the day and a short address, united in singing and prayer. The workmen then proceeded in their labor.

At ten o'clock, the workmen were called by the ringing of the bell to refreshments, suitable to the hour, and presented by the young ladies.

At one o'clock, p. m. the workmen were called to a sumptuous dinner, prepared by the females of the town, and spread upon a table (on the spot) 168 feet in length and 4 in breadth. About 200 were seated at this table, and many others kindly invited to the neighboring houses. At two o'clock, the men were again called to the work by the ringing of the bell.

At five o'clock, the bell called all on the spot to tea, coffee, &c., prepared by the young ladies. About 350 partook of this repast. The men then continued their labor until seven o'clock, when they were discharged.

The workmen were, in the morning, divided into parties, and assigned their particular service, each having its master-workman; and every exertion was made, that all hands might be employed.

The timber for the dwelling-house, 40 feet by 36, two stories and hipped roof, was taken in the rough, and more than half the work, necessary for its erection, done. The wood-shed, 34 feet by 16, and 10 foot posts, was framed, raised, boarded and shingled, and the floor laid. Some of the timber for this building was growing in the woods in the morning.

A good barn, 36 by 24, presented by one of the citizens, was, without previous preparation, moved about 180 rods, placed on the spot, and a cellar under it, dug and stoned, and the whole completely underpinned. Two new sills were added to the barn, and the floor framed and laid.

The cellar of the house was cleared of its rubbish, and the walls and underpinning repaired; and 20 feet of the wall laid entirely new.

The corn, potatoes and garden, belonging to the sufferer, were hoed, and one or two acres of grass mowed and raked.

On Tuesday, the workmen volunteered their services to finish the framing of the house. They also parted off and finished a granary in the barn, prepared the stalls for horses and cows, and completely underpinned the woodshed. In the afternoon the house was raised."

Russian Despotism.

J. M. Buckley in *The Independent* gives the following narrative illustrating the police system of Russia:—"A Nihilist, now residing in this country, gave an account of his own arrest in language which then seemed to me very extravagant, but which I found to be within the limits of truth. I will give the substance of his account, omitting, however, minor details. He says: "It was past midnight. The bell rang. I jumped up at once. With trembling hands I lit a lamp and burned several papers written in cipher or in invisible ink. The bell rang again. My landlady was very slow in getting up, thus giving me an opportunity to burn all those compromising documents. With a sudden crash the door gave way, and the *gendarmes* rushed in. The captain informed me that, by order of the Government, he had come to arrest me. They took my keys and opened my trunks and drawers. They searched every nook and corner, carefully collecting every scrap of written paper. It took them three hours to finish the examination. At length they put me in the carriage and hurried me to the Third Section. The heavy iron door shut behind me. A week passed. No officer came near me. At last I was brought before the chief of *gendarmes*, who sternly told me that I was guilty of taking part in a revolutionary propaganda and of pronouncing the sentence of death upon an alleged spy who was afterward killed by some of my comrades. 'You will have to prove your accusations,' I said. 'That is what we shall do, and you meanwhile will stay at the Petrapavlosky fortress.'" There he remained two years before learning the charges against him. His case, with those of one hundred and nineteen others, he declares, were the first and the last tried by a jury. Three-quarters of the whole number, including himself, were acquitted. "When he heard the result, the late Czar exclaimed in rage: 'No more jury trials for political criminals'; and he kept his word. At first he established a special court composed of Senators; afterward came the Military Courts."

In other countries, a prisoner acquitted is free. This young man at the time of his arrest was a medical student. After his acquittal, he went to the medical academy and asked to be re-admitted to the institution. Of the result he says: "The General kindly informed me in a whisper that the doors of all the universities were forever shut against me. I hurried to the Third Section. 'I have been acquitted by the Court and yet I am under punishment. "What does it mean?" 'You shall hear from me,' said the Chief of the Russian Inquisition, and he left the room. At midnight the bell rang, and the Captain of *gendarmes* came again to arrest me. That same night I was sent away from St. Petersburg in the company of two *gendarmes*. Five days we travelled. At last we reached a small village in the woods of the Archangelsk Province. "Guard him well if you don't care to see Siberia," said one of the *gendarmes* to the village constable; and they left me without any means of subsistence." He afterward escaped and came to this country.

The Dirty Rope.—Sometime about the year 1870, a godly congregation assembled in Eastern Pennsylvania, to listen to a minister, Isaac P—, who was also a man of business, and kept a country store, by which he supplied the varied wants of the surrounding population.

On this occasion, when the congregation had assembled, a sister of the preacher, Mrs. L—, a person of much intelligence, but subject to oc-

casional attacks of mental disorder, came into the meeting-house, bringing a long *dirty rope*. Walking down in front of the pulpit where her brother the preacher was, she laid the rope on the table before him, and turning to the congregation, said:

"Friends, this is a very dirty rope, but it is to hang a very dirty man. It is to hang Isaac P—, who does not practice as he preaches. He preaches the gospel, but he *sells tobacco*. Now he has got to stop selling tobacco, or he *does not preach here to-day*."

We need not say that this address produced a sensation. The speaker had often expostulated with her brother on the tobacco question, but had never been able to persuade him to abandon the traffic; but this testimony did the work. Isaac P— left the house. He did not preach that day. He was sorely grieved at the publicity of the rebuke; but he stopped selling tobacco; and to the day of his death would not deal in the dirty stuff.—*The Seaguard*.

For "The Friend."

GOD'S PROMISES.

O, broken hearted ones of earth,
O, souls bowed down with pain and care,
Faint not! A God of rest is found;
His promises are full and rare.

Let your weak faith in Him lift up
The weary eyes beyond earth's night,
To where, in endless depths of truth,
They glow in beauty pure and bright:

As mountains round Jerusalem,
Do guard and keep the city's wall,
So rise the towers of his strength
Forever round about us all.

Beside still waters we shall find
Green pastures where the soul may rest;
His rod and staff shall comfort us
E'en through the shadows dark of death.

His word is perfect and is tried;
And as a rock He is to all.
Our feet like hind's, 'He makes to flee,
And guides them lest they trip and fall.

A marvellous loving-kindness rolls
Round those who put their trust in Him:
The shadow of his wings enfolds
When darkness falleth chill and dim.

Deep in his tabernacle strong,
In times of trouble He will hide:
Sad mourning turns He to a song:
His gladness shall with us abide.

Our feet along the water-course,
His pleasant ways shall wander in;
His mercy, like a boundless flood,
Shall wash away our every sin.

Then lean on Him; his arm would save.
His strength is mighty, and his love
Years ever toward us, as He calls
To a glad home of rest above.

L. C. RAY.
Selected.

THE BRAVEST LIVES.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see;
The high peaks echo to the psæns sung
O'er some great victory:
And yet great deeds are few, the mightiest men
Find opportunities but now and then.
Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough, why idly, then, delay?
His work counts most who labors every day.
The bravest lives are those to duty wed;
Whose deeds both great and small
Are close knit strands of one unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

The Fort and Palaces of Lahore.

BY BISHOP JOHN F. HURST.

When one reaches Lahore, and climbs to the top of the lofty minaret near the ancient Mogul palace, his first thought is to cast his eye to the far northwest, where Afghanistan lies, and where Russian and Saxon are sure, sooner or later, to battle for the India at your feet. But when that battle comes, there need be no fear of the result. The real current of weal never goes back. India will be English until, like Canada, and Ireland, she gets her own parliament, as she is sure to do, and ought, the moment she is ripe.

In former times Lahore stood on the banks of the beautiful Ravi. I mean one Lahore, out of the half-dozen which have lived and died. But that river now flows off at a distance, and, to see it at all, you have to scale a wall, or climb to the top of a minaret, to see its winding course, as it sweeps on to lose its waters in the great Indus. As we rode out of one city-gate on the western side, we followed the line of the old wall of Lahore, which stood when walls meant something more than mere antique memorials. We crossed a depression, which must have been a place where the river either formerly ran, or its waters were let in, in case of need, to aid in destroying an attacking enemy. This wall the Moguls built; and, next to the Romans, none have known better how to put stone on stone, and in more enduring beauty, than those imperial architects, who never lived out of Asia or came into relation with the Romans.

The line of the beautiful and still firm city wall of Lahore is graceful, and follows the curves of the hills with charming fidelity. The bastions are not frequent, but there is enough variety to render you intent and watchful for surprises with every revolution of the wheels of your carriage. There is something singularly fascinating in going around the ancient walls of this old city of Lahore. You see where armies have come and battled for the possession of India. Look carefully, and you will see, down in the dried trench, some stone balls which have lain there for long centuries, worn smooth by time and the noses of the friendly goats. They went hurling out of coarse and rude brass mortars, before the days when balls of iron were the rule in Oriental warfare. Look a little more closely still, and you will see some fragments of burst guns, and now and then a hole in the wall, while the stone and mortar intended to hide the opening, only illy conceal the old rift. The *Ficus Indicus* thrust its intruding roots into the zigzag openings and climbed up to the very top of the wall, and then pushed out other roots, and stuck them into the interstices, and would ornament it while it disintegrates. Many a weed has found a lodging on the coping of the wall, and nods in the fresh breezes from these far off Cashmerean hills.

This Lahore is a bastion, and means bloodshed and possession. But who dreamed of the Anglo Saxon when Shah Jahan's masons laid these massive stones? Yet the Englishman has come, walked into the city, and ascended the Fort by the grand Delhi gate, which we shall reach in ten minutes more, if our lazy horses do not surrender. What presumption! The Saxon has come to stay. The Mogul dynasty has almost died out. One of the last of the line still lives in the suburbs of Calcutta, a tolerated pensioner of England, walking about among his peacocks, parrots and great serpents, and seeing English ships sail up the Hughli, and looking at the slopes of the great Fort, where Clive built up the English Empire of to-day on the ruins of that of his

ancestors. Did I say he lives? No. He dies; and when he disappears the Mogul graveyard may be regarded as filled. The Anglo Saxon grave-digger of dead dynasties will have finished his Indian task.

There is a great surprise for anyone travelling in India who supposes a Fort to be the usual thing which the word would mean. You enter the gateway in the wall. An English guard presents arms. You fancy you will see only soldiers, guns, ramparts, and all the machinery of resistance. But here you are in error. Remember, first of all, you are in India, and the first of all Indian experiences is that of the unexpected. The Fort is a collection of buildings, all of them historical, and associated with many a bloody deed and day. There are armories, but at the same time great courts, magnificent trees and mosques, where emperors prayed. You can still see the worn marble slabs where they knelt and kissed the stone, and asked of the one God and his prophet for strength for the next bloody campaign. Then, too, there are great marble tanks, as large as the Athenian Acropolis, whose sides are of finest stone, and down whose steps only princely feet might walk, and where only princely bodies might leave. To crown all, there was a vast place, with spacious court and outreaching corridors, like the spread wings from a falcon's spotless breast. Here the monarch held audience. Halls extended on all sides. Little secret rooms, whose sides were carved with more little mirrors than even the Arabic arithmetic might enumerate, opened by a spring; and here the Emperor might consult with a friend, or hide himself from everybody at will. Here was the Moti Masjid, or Pearl Mosque of Lahore, of whitest marble, above which rise three great domes. Here, in the Mogul days, Ranjit kept his treasures. Next comes the great Akbar's palace, which extends a distance of five hundred feet; and was enlarged by Shah Jahan and Aurangzib. Its front is covered with glittering tiles, bearing on their face all the richest designs known to Arabic art in the times when only the Indians knew the deep secret of the finest glazing, and took it off with them at their death. Then comes the Palace of Mirrors, where room after room is entirely covered with miniature mirrors, and you are reflected from ten thousand surfaces. On one side is a gem, the Nau Lakha—a marble pavilion inlaid with stones from the richest mines of the Eastern world. Here, in another place, is the Emperor's sleeping apartment. It is of white marble, except the floor, which is of alternate black and white tiles from the rarest quarry.

The view from the balcony is beautiful; but there is many a balcony. By gentle steps you reach an upper landing, and come out upon the great flat spaces which are the marble roofs of the palaces where you have been walking and wondering and dreaming. The parapet is low; so be careful how you bend over, and dream of the past, and look down upon the base of the great wall, and out upon all Indian history. You are now where emperors and their families spent their evenings. The sun set then in the same spot as now out over the Afghan steppes, just straight off toward Peshawer. Those imperial folk had their rich rugs of camel's hair and gold, which servants in gay costumes laid down and smoothed with careful fingers, and here the minstrel recited refrains from the classic Arabic and Persian poets.

The army within this historical group of buildings called the Fort is the best I have seen in India. There are enough wonderful weapons

here to fill a long gallery. They are of such antique fashion, and of such superb workmanship, that they would enhance the value of even the Green Vaults in Dresden. There are no very modern implements of war. All are so old that the weapons of our day present few suggestions of these far-back types. Here is the heavy mace, with rusty iron spikes, any one of which could crush even an Afghan's thick skull. Here are the great kettle drums, by which Mogul and Sikh marched to victory, and made the wilds of Persia and Beloochistan re-echo with their harsh peals. Here are the rough matchlocks, with twisted barrels, that you might load to the muzzle, and let your little girl fire off, knowing that not one could burst, for they were forged in the Persian smithies, where only thorough work was done. Here are swords which have double edges, and only a strong arm can lift. Here are great axes that were never meant to fell trees; but only men, and, if kings, all the better. Then, hard by, are daggers, each of which seems but one, yet has the secret power, when the thrust is made, of unfolding itself into two, and then dividing so as to hack and rend the flesh which it had entered very deftly and with single blade.

But let us get away; one's flesh creeps. We will climb to the top of the highest minaret. It is a toilsome pull, through the dark upward passages, over steps worn and smoothed by the long-dead generations. We have no taper, and so have to feel our way as best as we can. But at last we reach the little balcony, where, in the other days the Muezzin's call to prayer made Emperors and Kings turn their faces westward toward Mecca, and fall on their prayer rug, and lie long in silent and abstract reverence. The steps of this commanding balcony are grooved by the slipped feet of the dead and forgotten priests. But what a view! The Fort and its gateway; Akbar's Great Palace, with its beautiful roof; the spacious courts and corridors, and even the English sentry, all are mere toys, far below, as seen from this dizzy height. Lahore is lying like a miniature, and mimic city, at our feet. Its very noises have merged into one faint murmur. Only the distant monotonous rumble of the busy streets is heard. Far away lies Afghanistan, with all its violent history. Far off to the north is Cashmere. Its mountains are shimmering thrones of everlasting snow. The sun is just now giving them its every tinge. There they stretch, eastward, westward, and now lose themselves in their wilderness of frost. Their peaks are like alabaster, and only here and there can one see a patch of bald rock, so fondly has the snow embraced all the granite in its icy arms.—*The Independent.*

For "The Friend."

A Reminiscence of Daniel Pryor Hack.

The account of Daniel Pryor Hack in yesterday's "Friend," recalls pleasant memories of meeting with him one year ago.

We first met with him when entering the meeting-house at Brighton. He was a short, venerable looking man, dressed plainly, and with a broad-brimmed silk hat, such as is now hardly seen in England, leaning on the arm of his daughter. He courteously addressed us as strangers, and upon learning our names, turned to his daughter and in a tender voice exclaimed, "Here are these two dear friends who have come all the way from America to see us." Thus our first pleasant impression was that he was an hospitable and lovely character, which some little acquaintance subsequently confirmed.

We afterwards took tea at his comfortable home. Although 90 years old, his brightness

and animation were wonderful. He showed us with much pleasure, a letter written to him by his grand mother, Mary Pryor, when he was in prison 70 years before, for refusing to serve in the army. This aged piece of paper, with its excellent counsel, he carried much with him, and it gave evidence of frequent perusal. He told me, by way of encouragement to one not strong in health, that when he was a young man his future father-in-law said, he only had one objection to his marrying his daughter, which was that "he feared she would be left a widow soon." The good old Friend laughed heartily as he considered that his father-in-law's fears proved groundless. His politeness and hospitality, his Christian sympathy and encouragement, and humility, all made us glad that we met with this delightful and remarkable old man. How beautiful it is to see old age softened and chastened by the grace of God!

It was a privilege to hear Daniel Pryor Hack preach in meetings. His ministry was of the old fashioned sort, and its source and power could not be doubted. I remember him now, as he stood leaning upon his cane, his animated face all aglow with loving zeal, as he spake of God's tender love for his children, and of the rewards for obedience. Out of the abundance of his heart his mouth spake, and his listeners could but appreciate that the aged preacher spoke not from theory, but from a real experience of the truths he uttered.

The lessons to be drawn from such a life are many; not the least is, that a youthful surrender to Christ's yoke does not debar one from a life of happiness, but on the contrary opens the way to true enjoyment. When we remember how his long life brought pleasure and consolation to all with whom he was brought into contact, and how at the end he could welcome death, we also should be stimulated to follow the Divine Guide as he followed it, and hope for the same reward we reverently believe he has obtained.

W. C. A.

Atlantic City, Eighth Mo. 29th, 1886.

For "The Friend."

Planets and Stars.

In the advancing twilight, a little before dark, looking west you see a bright star just above the horizon; it is the planet Jupiter. Several weeks ago this star was much higher in the sky than it is now. But like all other stars it seems to move westward, caused by the apparent eastward motion of the sun, which is due to the earth's actual motion around the sun. So, in a short time, Jupiter will set before dark; and be out of sight for several weeks. Having passed the sun—or rather the sun having passed it, this planet will appear as a morning star. Many will recognize this as the "giant planet" (largest one in the solar system.) It has four moons revolving round it, and two belts across the disc—as seen through a good-sized telescope.

Some distance south of it, and higher, we see the fixed star Alpha in Virgo, often called Spica. About as much farther, and some higher, the planet Mars displays its fiery lustre. Then away eastward across Libra, we meet Scorpio, a constellation of much interest both to the naked eye and with telescope also. Its chief star, Antares, is very conspicuous. Three stars in a nearly vertical row to the west of this red star, are Beta, Delta and Pi. The upper one, Beta, is a beautiful double star—viewed with a moderate telescope. The same glass would show an interesting nebula, or fine cluster of stars about 4° east of Beta; and another about one degree west of

Antares. A row of stars from Antares extending east and downward for some distance, then turning back a short way nearly on itself upward, and terminating in two pretty stars, forms the tail of the Scorpion. Indeed this constellation bears some resemblance to a boy's kite. An amateur with even a good spy-glass might spend several hours in observing and studying this constellation. The stars eastward make the constellation Sagittarius, the Archer. We may here trace out a small dipper, and bow with its arrow pointing toward Antares the "heart of the Scorpion."

That fine gem near the zenith is Alpha Lyrae. Another one nearly equal and about half way toward the western horizon is Arcturus. An hour or so nearly east of Arcturus the Northern Crown displays a semi-circle of rather dim stars. The brightest one is Alphecca. Hercules is between the Crown and Alpha Lyrae; and the Serpent-bearer between Hercules and Scorpio. Almost every one knows the Great Dipper, now west of the North Star, and that the two stars opposite the handle always point toward the North Star, and hence are called Pointers. This group of stars appears to move around the North Star every day from the same cause that the sun and stars rise and set. It being so far north, we see it in this latitude always above the horizon, though when right north it is but little above. In still more northern latitude it would seem higher; and at the Pole of the earth the Dipper (and all northern stars) would appear to go around the Zenith as a centre of motion every day—north of Zenith during 12 hours and south the other 12.

East of the North Star about as far as the Dipper is west, we find the constellation of Cassiopeia. Below Cassiopeia is Perseus. Above, bearing to the left, Cepheus. Still above, bearing eastward, and nearly east of Alpha Lyrae, is the Great Cross. West of Cepheus, or nearly as high above the Pole as the Dipper is west of it, several stars form the imaginary coils of Draco.

Venus and Saturn are now morning stars. The more eastern and brighter one is Venus. On the 22d of Tenth Month Venus and Jupiter will be very near together, and make an interesting sight near the eastern horizon, in morning twilight. Saturn will then be up near the meridian.

W. DAWSON.

Spiceland Ind. Eighth Mo. 24th, 1836.

Natural History, Science, &c.

Hatter's Consumption.—A writer in the *New York Medical Journal* has been investigating the causes of the prevalence of pulmonary consumption among those engaged in the hat manufacture. In the "sizing" room, where the hat hodies are moistened with hot water containing sulphuric acid, and then worked by hand to make the felt more compact, the vapor is often dense, and is inhaled directly into the lungs; thus subjecting the worker to a long continued vapor bath, which renders the system liable to contract disease upon subsequent exposure to cold air. In the dyeing room, the evil effects of the hot vapor is heightened by its admixture with the fumes of the dye stuffs. In the "pouncing" room, the hats are placed upon revolving blocks, cleansed of the rough fur, and smoothed with emery, which fills the air with particles of fur. A suction-tube is placed near each block, to prevent the inhalation of these particles, yet much of the fur passes into the nostrils, throat, and lungs. The fur, as it finds lodgment upon the delicate mucous membrane of the respiratory apparatus, acts as a mechanical irritant, producing after a short time

an irritative cough; this, together with the continued irritation of the fur and dust, soon establishes an inflammatory condition, which, if allowed to continue, terminates in a true phthisical process. The hats are next sent to the "finishing-room," where they are placed upon stationary blocks, sand-papered and ironed by hand, and exposed to a naphtha flame. In this room there is greater danger than in any other department of the work. The men, in using the sand-paper and the irons, bend over the blocks, bringing the face very close to the hats. They are therefore in the best possible posture to inhale the fur which is detached from the felt by the use of the sand-paper, and to receive into their lungs the hot vapor which results from the ironing of the damp hats with the heated irons.

Of the hat finishers, it is said, the majority die of consumption, and of these the greater part become unfit for work before they are thirty years of age.

Caution in the White Heron.—They invariably kept in the middle of the tract of meadow, unless when feeding, and then never ventured nearer than, say, one hundred yards to the wooded margins of the meadow, or to the near outstanding trees. This shyness, as it would be called, was not of itself at all remarkable, but as it was accompanied with another habit having direct relation to it, it was very curious and clearly indicated reason. This other habit was that of rising to a very great height always when passing over woods. While the less timid blue herons would pass leisurely along the tree-tops, not a dozen yards above them, the great white herons, on being disturbed, or when voluntarily leaving the meadows, would rise rapidly to an unusual height, and, apparently keeping directly over the spot where they had been standing, would not commence an onward flight until the upward one was sufficiently prolonged to assure them that they were wholly out of harm's way.—*Abbott's Rambles about Home.*

The King-Crab in the Pacific.—A specimen of this common inhabitant of our Atlantic Coast, where it is perhaps better known as the Horse-foot crab, has lately been found in the Pacific Ocean on the coast of California, where it has hitherto been unknown. It is supposed that some of the eggs were accidentally introduced into the Pacific along with the lobsters, which the United States Fish Commission sent there a few years ago.

Laying Dust in Coal Mines.—In examining one of the coal mines of England after a great explosion in 1884, it was found that the flame had penetrated most of the workings, but had been arrested at one point where the dampness caused by the transportation of water had removed from the air fine coal dust which is produced by quarrying the coal. This proof of the influence of coal dust in spreading explosions, suggests the propriety of sprinkling the passages in mines with water, as one of the safeguards to the miners and mines.

Corundum.—Pure Corundum is an oxide of Aluminium, and is one of the hardest of known substances, ranking next below the diamond in this property.

The gems, ruby, sapphire, oriental emerald, oriental topaz, and oriental amethyst, are all forms of corundum, and are found chiefly in the beds of the rivers of Ceylon.

Emery is the same substance in a granular form. The island of Naxos, in the Grecian Archipelago was long the principal source of this mineral, but in 1847 large deposits were found

at Smyrna, and the site of the ancient Ephesus in Asia Minor; and more recently both it and corundum, which is the massive form of the mineral, have been found in considerable quantities in Massachusetts, North Carolina and Georgia.

Its principal use at present is in grinding and polishing. The ground material is separated into different grades of fineness which are used for different purposes. A large amount is required by the plate-glass manufacturers. Emery wheels are prepared by mixing the powder with glue or cement and subjecting the paste to severe pressure.

Items.

—*An Organized Christianity in America.*—President Apple of Franklin and Marshall College, suggests in *The Independent*, that advantages would result from the Christian Churches in this country forming a federal union, somewhat like the political union of the different States. He says, "Let the churches organize a general representative body, composed of delegates appointed by the different denominations, for the purpose of mutual co-operation, and the consideration of such questions as pertain to the common interests of Christianity in its relation to the nation. Let it be an advisory body merely, without legislative functions." Among the questions which he thinks might properly claim the notice of such a body, are those of marriage and divorce, the proper observance of the First-day of the week, &c.

—*San Francisco Girls' Union.*—A co-operative society, of more than ordinary merit and success, has been in existence two years on the Pacific coast. It is the San Francisco Girls' Union, organized in Sixth Month, 1884, with a membership which now amounts to 400. The membership is of two classes, sustaining and beneficiary, the dues for both being \$3.00 a year. The latter are entitled to a home while out of employment for a moderate sum, to assistance in fitting themselves for work and in finding work; and the former are alone entitled to the privilege of obtaining trained help from the Union. This is no small thing when it is known that there is a training school attached, and that no girls are sent out until thoroughly competent in their special department. The school includes skilled nursing, domestic service and sewing. During the last year and a half, 324 girls have been trained and placed in good positions.

—*Exciting Delusion.*—The notion that the world would come to an end on the 15th of [Sixth Mo.,] at two o'clock in the afternoon, was believed by an immense multitude of the more ignorant classes in Madrid, Spain. At that time more than a thousand persons assembled on the heights of Vistelles, and tremblingly waited for the catastrophe. "Many curious phenomena were seen in the sky by the excited spectators, as, for instance, St. Peter walking in the midst of a red cloud, but the end did not come." Some person finally stated that a mistake had been made in the calculation, and the wreck of matter and the crash of worlds would occur on the 24th of June, and the crowd dispersed. As for signs in the sky, a crowd of excited people can see them as easily as a worthy deacon infected with Spiritualism saw a table with a kerosene lamp standing on it chase him up a flight of stairs without the lamp being upset. The poor man gazed with mingled shame and wonder when a friend measured the table and the stairs, and discovered that the table was six inches wider than the stairs!—*Christian Advocate.*

—*Bishop Ryle on the Church of England.*—Bishop Ryle, in a sermon delivered some time since, expressed his conviction that the Church of England at the present day suffers great loss from the prominence given in its organization to the clergy and other officials, and the comparatively small share of responsibility devolving upon the members generally. "A mischievous habit of leaving all religion to the parson of the parish has overspread the country, and the bulk of lay churchmen seem to think that they have nothing to do with the Church but to receive the benefit of her means of grace, while they contribute nothing in the way of personal ac-

tive exertion to promote her efficiency." This, he says, was not the case in the primitive Christian Church, where all the members took an active interest in the welfare and progress of the body.

—*British and Colonial Temperance Congress.*—At a meeting of this body at London in the Seventh Month, Archdeacon Farrar stated, that for every Christian whom they had made in India, they had made an hundred drunkards. "In India every Hindoo patriot was complaining of the demoralization which we were causing to the 200,000,000 of our fellow-subjects there. Drunkenness was spreading among the native populations of India with a rapidity which was epidemic. The cry from Burmah was that everywhere the population was being destroyed by the rum we introduced into the country. The Maoris of New Zealand were originally a fine race, but now they were plunged in degradation and diminishing in numbers because of the drink traffic, and the vice which had followed in the wake of our civilization. In Japan and Madagascar the population were suffering from the rum imported into the country; and at Nazareth at this moment when a drunken man was seen, the Mohammedans pointed the finger of scorn at him, and said, 'That man is a Christian.'"

The Congress adopted a memorial to be presented to the British Government, praying for immediate attention to the drinking system and traffic which were afflicting India, Ceylon, and the Colonies.

—*The British in Burmah.*—*The Herald of Peace* (London) contrasts the unsettled condition of Burmah, the opposition to the British invasion and possession of that country, the call for more troops to hold what is now occupied, and the heavy expenses incurred in the unjustifiable attempt to annex that country, with the rose-colored reports in *The Times* as to the ease with which it could be effected. It states, on the authority of correspondents of *The Times* itself, "that the whole country is in a state of insurrection against us, when our troops are trying in vain to subdue; that utter anarchy prevails everywhere; that commerce is destroyed; that towns and villages are being burnt; and that our troops are suffering severely from sickness."

THE FRIEND.

NINTH MONTH 4, 1886.

NORTH CAROLINA YEARLY MEETING.

This body convened at High Point, N. C., on the 5th of Eighth Month,—the Representative Meeting and the Meeting on Ministry and Oversight having met the previous day.

There were in attendance several persons from other Yearly Meetings with minutes, including three from Philadelphia Yearly Meeting. These were all kindly received; but no returning minutes were given to those from Philadelphia Yearly Meeting. This refusal, we suppose, was not grounded on any dissatisfaction with them personally, but because North Carolina Yearly Meeting, about thirty years ago, had formally notified Philadelphia, that it could not maintain an official correspondence with the latter body, so long as it remained in fellowship with the body in Ohio, which it had recognized as the legitimate Yearly Meeting there. As that recognition and fellowship remain unbroken, it seemed to some of the North Carolina Friends, that it would be inconsistent with their previous action to grant the customary returning minutes to members of Philadelphia Yearly Meeting.

Rufus P. King returned the minute granted him in 1883 for labor in Australia and other distant parts.

L. L. Hobbs, of New Garden, was appointed Clerk for the year.

In the Meeting for Ministry and Oversight, a concern was expressed that ministers and elders

should dwell under a weighty exercise of spirit from day to day, and especially that their deportment in meetings should be reverent and becoming. They were cautioned against becoming stumbling blocks to the young and inexperienced by any unguarded conduct. The command addressed to Jonah was revived: "Preach the preaching that I bid thee;" also the declaration of Paul at Miletus, that he had kept back nothing that was profitable unto them, &c., and that he had not shunned to declare unto them the whole counsel of God; setting forth to those present the great responsibility of ministers being faithful and honest in declaring the whole gospel, not making the path to the kingdom appear any easier than it really is, as they might have to answer for such deception in the great day of account.

In a public meeting for worship, a hymn was sung at the prompting of one of the visitors from Indiana; and much stress was laid upon faith in the atoning blood of Christ, without sufficient reference to the inward work of his Spirit, and the consistency of life which would flow from obedience thereto. Another Friend quoted the text: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;" and commented on it in an appropriate manner.

The answers to the Queries showed much neglect in the attendance of week-day meetings; and it was stated that one of the subordinate meetings had laid down its mid-week meeting for worship—a meeting which had been kept up for a long period. In connection with this subject, our letters state, that in the Select Meeting, one of the strangers mentioned that on his way to the Yearly Meeting he stopped to attend a week-day meeting at the regular time for holding it. But one person came, and they went away without opening the house. This was probably an unusual case, but one calculated to show the need of greater zeal in the performance of this duty.

On several occasions during the Yearly Meeting, collections were taken up, to obtain funds for special purposes; persons being designated to go around among the men and women and receive what each one was disposed to contribute.

Years ago, in visits among the colored people of the South, we had become familiar with this method of raising money, and deplored its dissipating effect on the feelings of solemnity with which the company had previously been favored. There is reason to believe that it has a similar unsettling effect in the meetings of Friends.

The Report of the Trustees of New Garden Boarding School stated that the burning of the building occupied by the boys, had not suspended the operations of the school—accommodations for the boys having been found among the neighbors, while a new building containing dormitories, for the boys, was being erected. This was called Archdale Hall, in memory of one of the early governors of the State. An additional building for class-rooms was nearly completed, so that more ample accommodations will be provided than before the fire. The average attendance for the year was nearly 100 pupils; about two-thirds were Friends. An earnest hope was expressed in the meeting, that North Carolina would not follow the example of some other Yearly Meetings in introducing the study of music as a part of their curriculum. The fact that George Fox felt bound to cry against all kinds of music was brought to notice.

Report was made that a difficulty which had existed among Friends in Tennessee was in a

fair way for settlement. This difference does not appear to be on doctrinal points.

Quarterly and Monthly Meetings were granted the liberty of erecting on the ten acre lot belonging to the Yearly Meeting, cheap frame structures for the accommodation of their members, so that those who were unable to pay board could attend the Yearly Meeting without much expense.

When the subject of education was before the meeting, much stress was laid by some on the importance of literary culture, especially the study of the Bible, in connection with the ministry. One of the strangers said that a minister who went into the gallery without this preparation was as much at fault as a mechanic who undertook a job of work without tools! The danger of such views was pointed out; but there is need in North Carolina, as well as elsewhere, for counteracting the efforts of those who would introduce a system of ministry in which the wisdom and will of man bear rule.

At the last sitting of the Representative Meeting, the subject of the Charleston Trust, under the care of Friends of Philadelphia, was discussed. "The meeting seemed to settle to the conclusion that [Friends of North Carolina] had no legal right to the trust, and that the best plan would be, simply to request Philadelphia to devote the money to the benefit of their meeting. One Friend intimated they ought to be thankful for what they had already got from this fund [about \$11,000], and so the matter concluded."

The Book Committee of the Meeting for Sufferings have recently published "A Memoir of Christopher Healy," a neat 12mo. book of 258 pages. It details the varied experiences of this dear friend, many of which are related in his own graphic language. To many who knew and loved him, who have been reached by his living gospel ministry, and edified by his uncommonly interesting conversation (which often seemed to be but another form of preaching), this book may recall the memory of one, who preferred the spread of the Redeemer's kingdom, and the performance of the service required of him, to everything else. It is both instructive and interesting.

For sale at Friends' Book Store, No. 304 Arch St., Philadelphia. Price 35 cents. When mailed, 45 cents.

SUMMARY OF EVENTS.

UNITED STATES.—The Prohibition State Convention at Harrisburg, on the 26th ult., nominated Charles S. Wolfe for Governor, and made other nominations. The platform adopted declares that the Prohibition party is the only party which gives the citizens an opportunity of voting for public officers not in complicity with the liquor business, and removes from the voter all moral responsibility for the evils which the liquor system inflicts. It also demands the enforcement of all laws against the violation of the First-day of the week; 644 delegates were present, of whom 40 were women and 138 clergymen. There were 4 colored delegates.

The Commissioner of Internal Revenue has prepared stringent regulations for the enforcement of the oleomargarine law, which goes into effect on Tenth Month 31st next.

The late speech of T. V. Powderly, against the anarchists, has called forth a reply from A. R. Parsons, one of the anarchists convicted in Chicago. He says: "The foundation principle of Socialism, or Anarchy, is the same as that of the Knights of Labor, viz: 'the abolition of the wage system, and the substitution in its stead of the industrial system of universal co-operation, making every capitalist a laborer and every laborer a capitalist, ending forever the conflict of classes and the inevitable antagonisms of the wage slave system.'"

Other arrests of anarchists have lately been made in Chicago.

The deaths in this city last week numbered 363, which was 39 less than during the previous week, and 54 less than during the corresponding period last year. The main causes were: cholera infantum, 30; consumption of the lungs, 59; typhoid fever, 19; inflammation of lungs, 12; marasmus, 23; old age, 21.

Markets, &c.—U. S. 4½'s registered, 110½; coupons, 111½; 4's, 126½; 3's, 101; currency 6's, 126 a 136.

Cotton sold in a small way to spinners on a basis of 9½ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed.—Winter bran in good supply. Sales at \$13 per ton.

Flour.—New Winter flours were in ample supply. Sales of 375 barrels Winter, straight, at \$4.50; 375 barrels Winter Patent, at \$4.70 to \$4.80; 125 barrels Minnesota clear, at \$4.00, and 500 barrels Minnesota Patent at \$4.80 to \$5.00. Rye flour.—New was held at \$3.25 per barrel; 100 barrels choice old was sold at \$3.40 per barrel.

Grain.—No. 1 Pennsylvania red Wheat, 89 to 89½ cts. No. 2 Delaware red, 87 cts. bid. Sales of 1200 bushels No. 2 yellow corn in grain depot, at 52 cts., and 1200 bushels do. at 51½ to 51 cts. Oats.—Sales of No. 2 white, on track, at 35 cts. No. 3 white, at 32½ cts. Rejected white, at 29 cts.

Bee calf taken was 3½ cts. to 5½ cts. Sheep, 2 cts. to 4½ cts. Hogs, 7 cts. to 7½ cts.

The receipts on the 30th ult. were: Beeves, 2800; sheep, 13,000; hogs, 5000.

FOREIGN.—The withdrawal of Prince Alexander from Bulgaria, proves not to have been voluntary, but was forced upon him by a conspiracy. The deception practiced upon the people by the report that it was a voluntary act, has exasperated them, and a strong revulsion of feeling in favor of the Prince has taken place. The provisional government created by the Revolutionists was overthrown, and another formed in the name of Prince Alexander and the Bulgarian Parliament, which invited the return of their late ruler. On the 30th ult. he arrived at Sistova, on the northern border of Bulgaria, and received an enthusiastic welcome. The recent revolution was caused by Russian intrigues.

William E. Gladstone has issued a pamphlet of 58 pages on the Irish question, reviewing the discussions upon this subject, the results of the late election, and the policy of the present Government. He expresses the undoubted belief that a measure of self-government not less extensive than that proposed by himself during the present year, will eventually be carried.

A recent despatch from Glasgow says: Thirty-four steamers and twenty-three sailing vessels are rotting at their docks, having been idle some two years. This state of affairs is attributed to low freights and the general depression in business.

General Buller has been sent to Ireland. In an interview in relation to his duties in County Kerry, he said: "I wish to distinctly state, that I have not accepted a draughting mission, nor shall I assist in evictions. My task will be simply to repress moonlighters and ensure the safety of life and property."

A number of men who were engaged in recent rioting in Belfast, have been sentenced to imprisonment for periods of from two to nineteen months. Further disorder is feared.

Violent earthquake shocks were felt on the 28th ult. in Egypt, Greece, Italy, and the surrounding region. At least six towns in Greece were entirely destroyed, and a score of others were partially destroyed. On the main land much damage was done, but there was little loss of life. On the islands it is estimated that 600 persons were killed and 1000 seriously injured.

The Greek Cabinet is sitting in Athens almost continually, devising relief measures. Little damage to life appears to have taken place in Italy, though the population of many of the towns in southern Italy were panic stricken and took refuge in fields and places of worship.

A despatch of the 29th, from Naples, states that "Vesuvius is again in a state of eruption. The people of Naples and Bari are fleeing to the country, or gathering in the open spaces to pray. At Bari the priests proclaim the earthquake a visitation of God."

WESTTOWN BOARDING SCHOOL.

During the summer the stage will connect on week days with the 7.7, 9.3, 2.47 and 4.55 trains from Broad St. Station to convey passengers to the school. Telegrams should be sent to West Chester via Western Union Telegraph Company, whence they will be sent to the school by telephone.

RECEIPTS.

Received from Josiah W. Leeds, Philada., \$2, vol. 60, and for Benlah Leeds, Del., and B. Frank Leeds, N. Y., \$2 each, vol. 60; for Dr. Isaac Huestis, Agent, O., \$26, being \$2 each for Clarkson Burgess, Elizabeth Bowman, Hannah Ann Vanlaw, Rachel A. Lewis, Thomas K. Smith, Belinda H. Schofield, Fleming Crew, Amy John, Joseph Doudna, Harmon Rhodes, James Edgerton, David Smith, and Ann Smith, vol. 60; for Elizabeth T. Yarnall, Pa., \$2, vol. 60, and for George S. Yarnall, \$2, vol. 60; for Jane Cronk, Canada, \$2, vol. 60; from William Webster, Pa., per Caleb Webster, \$2, to No. 11, vol. 61; from Jesse D. Hockett, N. C., \$2, vol. 60; from James M. Price, Philada., \$2, vol. 60; from Mary E. Branson, Philada., \$2, vol. 60; from Lavina R. Haunum, Pa., per C. H. Hannum, \$2, vol. 60; from David Heston, Fkfd., \$2, vol. 60; from William Harvey, Agent, Ind., \$12, being \$2 each for Ruth Ann Stanton, William Airy, David H. Miller, Mahlon Johnson, Ashley Johnson, and Nancy T. Hadley, vol. 60; from Jacob L. Evens, N. J., \$2, vol. 60; from William T. Zook, Pa., \$2, vol. 60; from Joseph Cartland, Mass., \$2, vol. 60, and for Abigail M. Hanson, N. H., \$2, vol. 60; from Thomas J. Rorke, Agent, Canada, \$5, being \$1 for himself, to No. 52, vol. 60, and \$2 each for George Rorke and Thomas Moore, vol. 60; from Tobias Meader, N. H., \$2, to No. 13, vol. 61; from Joseph Eastburn, Pa., \$2, vol. 60; from Alice P. Roberts, Pa., \$2, vol. 60; from Richard M. Acton, N. J., \$2, vol. 60, and for William C. Reeve, \$2, to No. 14, vol. 61; from George Haines, Jr., N. J., \$2, vol. 60; from Elisha Doudna, O., per Phebe E. Hall, Agent, \$2, vol. 60; from Joshua Brantingham, Agent, O., \$10, being \$2 each for Benjamin Kite, Barclay Stratton, Cyrus Brantingham Louisa Harris, and Mary L. Test, vol. 60; from Parker Hall, Agent, O., \$50, being \$2 each for himself, John W. Smith, Lewis Taber, Joseph Russell, Hannah Hall, Mary T. Hall, Jonathan Binns, Thomas H. Binns, Gilbert McGrew, Ellwood D. Whinery, Richard Ashton, William Atkinson, Robert Smith, Lewis Hall, Robert P. Thomas, Israel Steer, Nathan Steer, Lindley E. Steer, Elisha B. Steer, Joseph P. Lupton, Israel Sidwell, John Starbuck, Lindley M. Brackin, Lindley Hall, and Oliver S. Negus, vol. 60; from Joshua Gilbert, O., per Finley Hutton, \$2, vol. 60; from Mahlon Tomlinson, Jo., \$2, vol. 60, and for Peter Hobson, \$2, vol. 60; from Jonathan Brown, O., \$2, vol. 60; from Mary Ann Spencer, Fkfd., \$2, vol. 60; from Ovee Rosdale, Jo., \$2, vol. 60; from Sallie Ann Kaighn, N. J., \$2, vol. 60; from William E. Cooper, N. J., \$2, vol. 60; from Mary R. Deacon, Pa., \$2, vol. 60; from Levi I. Hoopes, Pa., \$2, vol. 60; from Guliann Hoyle, O., \$2, vol. 60; from Deborah E. Webb, Pa., \$2, vol. 60; from Clayton Hancock, N. J., \$2, vol. 60; from Elizabeth K. Hutchinson, Philada., \$2, vol. 60; from Jacob M. Bunting, N. J., per Josiah L. Haines, \$2, vol. 60; from Lloyd Balderson, Md., \$6, being \$2 each for himself and George Balderson, vol. 60, and for Levi H. Atwater, to No. 39, vol. 60; from Anne W. Boone, Canada, \$2, vol. 60; for Job Bacon, N. J., \$2, vol. 60; from Barclay C. Allen, Samuel J. Eves, and Richard Haines, N. J., \$2 each, vol. 60; from Hannah J. Roberts, W. Philada., \$2, vol. 60; from Martha Mickle, N. J., \$2, vol. 60; from Joseph Brinton, Pa., \$2, vol. 60; from George L. Smedley, W. Philada., \$2, vol. 60; from James F. Reid, Pa., \$2, vol. 60; from Mary D. Maris, Del., \$2, vol. 60.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 16th St., above Arch, on Second-day, Ninth Mo. 13th, 1886.

The departments for Boys and Girls respectively remain under the care of their former Principals, John H. Dillingham and Mary W. Woolman, who are assisted by a corps of competent instructors. Two vacancies in the Girls' Department have been filled by the appointment of Jane J. Wetherell and Mary Anna Jones, who it is believed will form valuable additions to the working staff.

The Boys' Primary Department, so long under the efficient care of Susanna House, will be conducted by Elizabeth Warner. A Girls' Primary Department has been organized under the direction of Anna Yarnall, for some years an efficient teacher in the upper school.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully at-

tended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friends' Library, soon to be removed to a new building now being erected for its accommodation within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many seminaries. The terms are moderate, and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily from and after the first of Ninth Month, from 9 A. M. to 12 M., and 3 to 5 P. M., when teachers will be in attendance to give information and receive applications for admission.

Further information may be obtained from JOHN W. BIDDLE, Treasurer of the Committee, No. 119 S. Fourth St.

CORRECTIONS.—In the last issue, or No. 4, of "The Friend," page 25, 5th line from top of middle column, for *continued*, read *cautioned*.

In "A Trip to the Saguenay," on page 26 of last number, the date of the letter should have been Seventh Mo. 27th, instead of Seventh Mo. 29th.

MOORESTOWN ACADEMY.

Under the care of Chester Monthly Meeting of Friends, N. J., will re-open Ninth Month 6th, 1886.

R. A. FORSYTHE, Principal.

Application may be made to Wm. Evans or Mary W. Stokes, Moorestown, N. J.

DIED, at Old Mission, Michigan, the 18th of Sixth Mo. 1886, HANNAH G. MATHER, a member of Chicago Monthly Meeting, Ill., in her 89th year. She was born in Connellsville, Penna., the 23rd of Third Month, 1798, and removed to Kaskaskia, Illinois, in the first quarter of the century. After her marriage she moved to Springfield. The Society of Friends, of which her ancestors for many generations were members, had then no organized meeting in Illinois, except one in Vermillion County, and not until she removed late in life to Chicago, did she enjoy the privilege of uniting regularly in the public worship of the Society. So far as possible, however, she identified herself with the church of her birth and connections; and at great inconvenience, when far advanced in life, made long and painful journeys to attend Yearly Meetings. She availed herself of all proper occasions to disseminate the principles of Friends, subscribing for their publications and circulating their books, tracts and documents, where these principles were not generally understood. She was an active promoter, in a quiet unostentatious way, of many religious and charitable enterprises. Her practical sympathies were especially enlisted in behalf of the orphan, the destitute and the oppressed, and many of these remain to cherish and bless her memory. In a serene old age, surrounded by those whom she reared from infancy, and upon whom she leaned in her declining years, her tranquil and loving spirit passed to the unseen world in full assurance of an abundant entrance into the mansion prepared for her by her Heavenly Father, upon whose mercy alone she trusted for pardon and forgiveness.

—, on the 4th of Eighth Month, 1886, MIRIAM, wife of Charles Britton, and daughter of the late Moses Hall, in the 65th year of her age, a member and elder of Rich Square Monthly Meeting of Friends, N. C. She was warmly attached to the doctrines and practices of early Friends. She was a woman of a meek and quiet spirit, and ever ready to relieve the needs and sufferings of others, as far as ability would admit. Although the call was sudden and unlooked for, her friends and relatives have the assurance that she has reached that home where the weary are at rest.

—, at Germantown, Philadelphia, on the 20th of Sixth Month, 1886, after a short illness, SAMUEL B. MORRIS, son of Elliston P. and Martha C. Morris, in the eighteenth year of his age. In the removal of this dear young man, whose opening powers gave promise of a life of usefulness and virtue, his sorrowing friends have the consoling belief that through redeeming love and mercy, when the solemn end came, all was well.

—, at Haddonfield, New Jersey, on the 8th of the Eighth Month, 1886, HANNAH G. EVANS, an esteemed elder of Haddonfield Monthly Meeting of Friends, in the 78th year of her age.

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THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 34.)

Sixth Mo. 1st, 1837. Our Monthly Meeting held at Plymouth—a season of sweet refreshment. There was that to be felt, which bore evidence the dear Master was in the midst, and was pleased afresh to anoint his servant, E. C., to speak to some of our states in a very plain searching manner. He arose with "The words of a great and wise king who, after writing and speaking a great deal, summed up the whole with, 'Fear God and keep his commandments, for this is the whole duty of man.'" He then went on to show how pure and undivided the love to our God must be, to be able to keep all his commands, to give up all that He may call for! for if we are found reserving anything called for, then we have other lovers, that are stealing our affections from Christ, the first to be beloved. He seemed to fear this was too much the case with some of us; like one formerly we had been enquiring, "what we should do to inherit eternal life?" but when the terms were shown us, there had been a "turning away sorrowful." Oh, how feelingly did he plead with such, if any such there were! assuring there was no other way to the kingdom, than that which has been laid down before us by Christ and his Prophets and Apostles; and if we really feared and loved our dear Lord, we would be found ready and willing to accept of the terms. To me it was an instructive communication; and one I desire to profit by, as there has been too much of a secret withholding, though I trust not through wilful disobedience.

11th. On taking my seat in meeting this morning, I found that unless there was a watching unto prayer, and with the whole heart, the enemy would enter. That of presenting ourselves before the Lord, and then not found waiting upon Him, is a very serious thing. It is a state I have painfully witnessed of late: often sitting whole meetings through, mourning the absence of Him whom my soul loveth.

Seventh Mo. 4th. Came to the city, and on First-day morning attended the meeting at Orange Street: where the feeble aspirations of my heart were for even the smallest crumb of heavenly bread. Oh! the hungering and thirsting for the word of life, and for a renewed evidence of the Divine will concerning me. The greater part of the meeting was sat through in solemn silence; when our dear friend, R. Shober, arose with a language of sweet encouragement for some

then present, who were endeavoring to bear the cross of Christ; which, to the wise of this world, might seem a hard attainment, but to the poor and simple-hearted it would continue to be a very plain and easy way. Said she could not express what she had felt for some then present amongst the young people, who were going quietly along, being almost afraid to take another step, fearing they should bring a reproach on the precious cause. How sweetly did she impress it upon us, to be faithful to manifested duty, and unto death. Then, a crown of life should be ours. In the afternoon attended the meeting at Arch Street. Samuel Bettle was led to minister in a very instructive manner, on the nature of true Christian faith. He represented, that in the days when our dear Lord was personally on earth, there were those He could not minister unto, on account of their unbelief; even so it was in the present day; there is a faith which may be called a dead faith, which is easily attained, and which he feared too many of us were resting satisfied in; but which we should find would not stand us instead in a day of trial, which, sooner or later, must overtake us all. Our foundations would not then stand, because not built upon that rock, Christ Jesus, which is the alone sure foundation. Hence the necessity of true living faith, that we may have something sure to lean upon, when trials do come. He seemed to think there were those present, who had of late been much tried! For these a watchful, prayerful state was recommended; with the exhortation to strive to put on the whole armor of light, and above all, the shield of faith, so as to be able to quench all the fiery darts of the wicked one, seeking to follow our dear Lord in the way He is pleased to lead us. Then, however great our trials, He will be near, supporting by his invincible arm of power; and we shall find Him an holy High Priest, touched with a feeling of our infirmities; and who, in his own time, will administer beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Third-day. Being still in the city, I attended North Meeting; where we had the company and labors of our dear friend Wm. Evans. My heart rejoiced to see this friend come in and take a seat amongst us. I always esteem it a great favor to be in company with W. E., particularly when thus met. His manner of "silent waiting" in our religious meetings, is very instructive and always loud preaching to me.

Near the close of the meeting he arose with, "Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee Simon, that thy faith fail not." Our dear Lord and Master knew the weakness of human nature; and when, afterwards, Peter had so far forsaken Him as to deny Him, his love was still towards him. For it is written, "He turned and looked upon Peter." And what deep remorse did this excite! causing him to turn away and weep bitterly. And so it is with all the disobedient children, who go counter to the commands of their dear Lord and Master. What was written afore-

time, was written for our learning; and he believed a lesson of deep instruction was to be gained from this account we have left of Peter. He greatly desired the faith of some present might be strengthened. That however severe their trials might be, yet there is One who remains able, and can as in a moment change the dispensation, giving the "oil of joy for mourning;" and these trials and afflictions, which seem now too heavy to be borne, will be as jewels about their necks. He continued to urge these to try to be willing to part with all the dear Master calls for: to be found watching unto prayer, so that they may be able to maintain the warfare; and then if faithful, when done with time here, they will be permitted to join those who have come through great tribulations, and have washed their robes and made them white in the blood of the Lamb. The secret language of my heart at this time is, what shall I render unto the Lord for all his mercies!

16th. Attended the meeting at Horsham, which was truly small. How did I crave for this little company, while sitting in silence with them, that they might be preserved as in the hollow of our Heavenly Father's hand; and that they might be enabled to offer unto Him acceptable worship.

27th. Attended the meeting at Westtown School. I was made sensibly to feel the watchful care of a kind Providence over this place.

30th. Went to our own little meeting, secretly craving to be found in my place. In measure this was granted; so much so that my meeting was a precious one. I do believe that the dear Master is waiting to bless us, if we will only come unto him. "Oh! for a closer walk with God."

Eighth Month 3rd. Monthly Meeting held at Plymouth. E. C. was led to call our attention to the shortness and uncertainty of life, and the need of a preparation for our final change.

My feelings seemed afresh awakened, in the last meeting, to the lowness of the answer to the 1st query, in regard to sleeping in meetings. I was led to query in myself, how can any present themselves before the All Seeing as worshippers, and then sleep away the time! If we were as weighty in our spirits as we ought to be, Satan would hardly dare tempt us. But truly, "The flesh is weak!"

11th. At our Quarterly Meeting yesterday, we had the company and labors of our friends John Letchworth, Wm. Evans and Ebenezer Roberts. Dear John pressed upon us the necessity of improving the talents committed to us, if but the one. Ebenezer's concern seemed chiefly for those in the middle walks of life, who had around them young and rising families. Represented the great responsibility that rested upon them, and how needful that their example might speak as loud as precept; both showing that the whole bent and aim of the mind was, to seek first the kingdom of heaven. He urged to diligence in the attendance of all our meetings, taking our precious children with us—their young minds being often very susceptible of tender feelings. In the last meeting, the subject still remaining with him, he

could not feel clear without coming into womens' meeting, and pressing the same more closely upon mothers. Some in an especial manner who, he feared, were not as careful as they ought to be; but who, even in very young years, dressed and adorned them with things which in after life they could not restrain them in; thus throwing the reins upon their children's shoulders. He queried, if such parents are not more faithful, what answer will they give when the language goes forth, what hast thou done with those lambs I committed to thy care? Will not the reply necessarily be, whilst I was going hither and thither, and taken up with other things, they have been too much overlooked. To these, awful will the consequence be; as the parents lives may be required for their children's. He seemed to think some among the dear children had seen, as Jacob saw, a ladder reaching from earth to heaven; and that their journey thither is as step by step. If obedience keep pace with knowledge, making to themselves no secret reserves, such will be led safely along. And could these do no more, or have nothing more said or required of them than was formerly of a prophet in Israel on this wise: "There is Elisha, who poured water on the hands of Elijah," it will not lose its reward thus to strengthen the hands of your elder friends, which so hang down.

W. E. spake at considerable length from: "I have a baptism to be baptized with, and how am I straightened till it be accomplished!" &c. Enlarging instructively.

(To be continued.)

A Trip to the Saguenay.

LETTER NO. 3.

Tadousac, Eighth Mo. 3d, 1856.

My last letter was commenced as we steamed along the St. Lawrence River with the magnificent slope of the north shore constantly in view; but this evening we seek the genial warmth of a fine wood stove in the upper hall of the Tadousac hotel for our place of writing. Taking a slip from books, rather than observation, the hydrographical basin of the St. Lawrence proper is about 900 miles, by 250 broad; but the land drainage is 400,000 square miles, and the lake area over 130,000 more.

A range of mountainous country rises on either side of the lower end. The Laurentides on the north, and the mountains of Notre Dame on the south. The Southern range leaves the river about 100 miles below Quebec; at Quebec it is about 30 miles from the river and at Montreal 50, when it becomes known as the Green Mountains, and as it goes south-westward becomes the Alleghenies and the Appalachian Chain, preserving some of its characteristics as far as Alabama.

The Northern range leaves the St. Lawrence about 20 miles below Quebec, is distant from it at Montreal about 30 miles; extends up the Ottawa on the north side about 100 miles, sweeps thence round to the Thousand Islands, near Kingston, thence to Georgian Bay and along the eastern and northern shores of Lake Huron and Lake Superior, and turns north-westward to the Arctic Ocean, extending from Labrador 3,500 miles.

Few persons care to follow the full length of these ranges; but the portions which form the banks of the St. Lawrence River, in fitting complement to that majestic stream of one to fifteen miles and over in width, are worthy the labor of the lover of natural scenery, to reach and sail between them. The scenery would be lost to the tourist if the boats followed the middle of the

stream, but skirting as they do on either side, the panorama of the mountainous river bank, now in easy slopes of cultivable lands, with farm houses and green fields far up the heights, and now with rocky wall and inhospitable regions and jutting peaks 1000 to 2000 feet high, affords a pleasing and inspiring memory on which the mind may dwell for many a day.

The St. Lawrence boats are necessarily good, staunch boats, adapted for the occasional seas that raise upon the waters and to stem the swift currents of the river; and though not large, are comfortable for passengers. The dining cabin of our boat was fragrant with the spruce boughs which hung profusely on the side; and among the boughs we perceived the flags of the three nations—England, France and America. The table is very fair, one item in particular, some strawberries of fine flavor and great size, the circumference of the largest one, which we measured, lacking only an eighth of an inch of being 6 inches, and making four pieces of reputable size for a mouthful.

The day was all that could be desired, and the company intelligent and generally agreeable and ready to communicate. We stopped at one or two landings—one of which was a pier and lighthouse in the river—the town, St. Pierre, in a bay further in shore, being reached by lighters and sail boats. As the tides rise 20 feet in these waters, the piers are high and contain a sloping alley-way or passage of steps, which at low tide are reached by long planks from the boat, and make a steep ascent to the wharf above. The landings at high tide being made at other parts of the piers.

The principal stopping place was Murray Bay, a watering place of considerable resort for citizens of Quebec and Montreal. Riviere du Loup was reached about 5 o'clock, and then the river was diagonally crossed for the entrance to the Saguenay, 20 miles distant.

The entrance of the Saguenay might easily be missed by unfamiliar mariners in these waters, because of the relative positions of the high rocky shores at the mouth and along its course, the latter closing the line of sight by crossing the line of opening; but two lighthouses at base of the rocks on the upper side, and a prominent land mark of slat work on top the rocks on the lower, serve as guide posts easily seen. A sense of awe is due to the scene as the boat approaches the river and enters upon these waters to which there is no anchorage and whose banks are walls of rock. It was nearly dark when we reached the wharf for Tadousac at the mouth of the Saguenay, and quite dark when we left it to continue our journey up the river.

There being no shallow water in the river, the pilots have no fears of navigation at night; no lighthouses mark the banks, and the fishermen and lumbermen's houses are few and far between, but the mountain tops are well defined in the darkest nights, and even in fog the boats can here run by the sound of the swash on the rocks as they pass along.

The scenery being shrouded we turned in for the night; but two of us turned out about 2 A. M. at Chicoutimi, the extreme limit of the voyage, but the wharf view hardly paid for the energy. The boat again lay at Ha Ha Bay, further down, in the early morning, and a ride to the village was had on a buckboard, whose owner entertained us in broken French and English, and returned us to the boat refreshed by the pure mountain air.

About 8 o'clock we left Ha Ha Bay, and then came the climax of our journey, the ride down

the Saguenay—favored as we were with the finest of weather, a boon not always experienced in this region of easy raining, and abundance of fogs and mists.

For 60 miles through the Laurentian range, cut transversely with the ridges, flows this remarkable stream of the American continent, and the succession of rocky palisades, moss-covered bluffs, wooded ravines, towering peaks, picturesque terraces, silvery cascades, sunny nooks, charming bays, which mile by mile reveals, can not adequately be described. Trinity Rock, a prominent feature with a rather farfetched name, given because of three terraces near the base, has been adorned as some may think with a wooden figure intended to represent the Virgin, but to others the monument of the Creator's power needs no embellishment by man, and the image is out of keeping with the place. Cape Eternity, close by, is 1800 feet high, and the boat sweeps into Eternity Bay, that these majestic rocks of sublime proportions, towering far above our little craft, may be enjoyed to the full. The whistle, too, is sounded in this bay for the sake of the many echoes from distant hills, the effect of which is very fine.

A bucket of stones provided on the capstan, furnishes materials for throwers to try their skill at reaching the rocks which seem so near; with the result of much oftener seeing a splash of the waters where they fall, than hearing a rattle of them against the rocks—so deceiving is the distance.

The captain stated the water at these rocks is 250 fathoms or 1500 feet deep, and that at Tadousac it is 380 fathoms; whereas in the channel in the St. Lawrence it is only 22 fathoms. The Saguenay is therefore a chasm of great depth and is supposed to be the result of volcanic action rather than the bursting through of pent up waters or the erosion of a flowing river. It is generally pleasant to believe what we hear, and these great depths might be accepted as reliable coming from a navigator of the river, but many a pretty picture has to be spoiled, and a practical government navigation chart hung in the ball of this hotel, gives figures about one-half of those of the captain. The discrepancies, however, are easily accounted for, if in the one case heavy cords or ropes and inadequate weights, which would be greatly affected by deep swift currents were used; and in the other the fine instruments of a scientific corps of coast surveyors.

There is a liability of exaggeration in most minds when describing the marvellous, and the high banks are deceptive for judging of the widths of the Saguenay. I was interested in hearing a fellow-passenger as we entered the river, explain to another that it was much wider than it looked, that it did not appear over a mile wide and was really three. Our judgment is that the river is not as wide as the Delaware at Philadelphia. In early life I was under the impression that the Delaware was a mile wide, but measurements on the ice a few years ago, took off 33 to 50 per cent. of the tradition. There is, however, enough of the marvellous about the Saguenay to be had within the confines of the strictest accuracy. The sides of the river for the whole of the distance we travelled are well wooded, but the trees are probably not good timber in the eye of a lumberman, for we learned from one whose firm owned 18 saw-mills, that a mile from the river there was very good timber.

The land belongs to the Government, and is leased to the lumbermen on terms varying with the value of the timber. A price per square mile for the timber leave is fixed as a minimum

by the Government, and what is called a Limit is then put up at public sale, and the highest bidder not less than the "upset" price, as it is called, secures the control of the Limit. Besides this bonus, which may vary from a few dollars to several hundred dollars per square mile, a rental of two dollars per square mile per annum is paid, and also a royalty upon every log cut. The Limits taken by the firm alluded to are now about 5,000 square miles, and their annual dues to the Government 40 to 50,000 dollars. The logs are cut 13½ feet long, and must be not less than 12 inches on the stump. The fee of the land remains with the Government.

There are a few settlements on the river. Chicoutimi has saw-mills of note, and so has Ha Ha Bay, and there is a very large one at St. Jean, some miles above Tadoussac. Formerly many small mills were established at small mountain streams along the river, but these are being abandoned, and the logs floated to the larger mills.

Excepting the few points alluded to, the country is uninhabited save as the lumbermen are scattered through the woods back of the river, cutting the trees in the winter and working them out on the snow and by the streams towards spring.

Our voyage in this wilderness region, but region of absorbing interest, closed by our reaching this place about one o'clock on the 31st, and it was pleasant to halt at the end of the week at a comfortable house on land, and rest the mind from even scenery-viewing of so grand a scale.

For "The Friend."

Perhaps it may be interesting to some of the readers of "The Friend," in connection with the testimony of Lewes and Chichester Monthly Meeting concerning the late Daniel Pryor Haek, which appeared in No. 4, to be informed of some particulars of a visit which the writer made to him rather less than three weeks before his decease.

It was her privilege to be present at Brighton Meeting on First-day morning, the 14th of Second Month, when this dear aged friend, who had recently been quite ill, was present, and as the testimony states, "spoke with much freshness," entering into sympathy with the discouraged ones, who were "going heavily on their way because of the oppression of the enemy," offering to them "a message of cheer;" and also very sweetly addressing the young. It seemed as though it might be the winding up of his public service as a minister, and so it proved.

The following day a social call was made upon him, in which he expressed his love for American Friends and his gratitude to them for their kindness to his grandmother, Mary Pryor, when on a religious visit to this country. He spoke of her with much affection, and related some interesting circumstances connected with her voyage. Soon after leaving port, the vessel was found not to be sea-worthy, and it became necessary to work the pumps. As the water gained upon them, the crew became much discouraged. Mary Pryor having been favored with an assurance from her Lord and Master, that they would be saved, encouraged them to continue their efforts. One morning when their hope was almost extinct, she came out of her cabin, where she had been in retirement, and with a placid countenance and cheerful voice told them, that before the day closed, a vessel would be sent to their relief; and said, that if the female passengers would tell her their last names, she believed she would be able to tell them the name of the vessel. They commenced to do this, and when the name

Archobald was mentioned she said, that was the name.*

The day wore on, and no ship came, but her faith was firm, and encouraged by her, the sailors continued to work the pumps. At last a speck was descried in the distance, which proved to be a vessel, but for some time there was no evidence that the almost sinking ship was observed by those on board of her; still they persevered in displaying signals of distress, and were finally gladdened by observing that she was bearing towards them. It proved, however, to be a small vessel, and for a time fears were entertained that they could not be safely taken on board; they were rather short of provisions and water for themselves, but finally the captain of the Archobald, as the name of the vessel proved to be, offered, if his crew and all were willing to go on short allowance, he would do the same: this was acceded to, and the work of transfer was quickly commenced. Mary Pryor, after having left the vessel, remembered a letter or package or both, that she was taking from Thomas Scattergood (then in England on a religious visit) to his wife, and insisted on returning to her room for it, which she did in safety, but was completely wet by a wave breaking over her, and having no change of clothes, was obliged to wear her wet garments—yet took no cold. The captain gave up his room to her and treated her with much kindness; he was a serious, thoughtful man, different from the captain of the other vessel, who was an irreligious character.

Two hours after all had been safely transferred, the disabled vessel sank beneath the waves. It was three weeks before the Archobald reached Philadelphia. Upon their landing, Mary Pryor knelt upon the wet ground and returned thanks to the Almighty Father for their preservation; also asking a blessing upon the captain.

The circumstances in relation to the name of the vessel were corroborated some years after. Some English persons who, if memory is not at fault, were friends or neighbors of Mary Pryor, having recently landed at Philadelphia, observed a garden containing very fine fruit, and enquiring the name of the owner, were informed that it was Archobald, and learned further that his wife was the female passenger of that name who was on board the vessel with Mary Pryor.

Before leaving, a feeling not at our command, spread over the little company gathered around the fireside of this beloved father in the Truth, and after a season of precious silence, he addressed us, commencing with the language, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." While speaking very humbly of himself, as a poor creature, he commemorated the mercy and faithfulness of his Heavenly Father towards him all his life long, and encouraged to trust in Him amid all life's trials and vicissitudes.

It was a season not soon to be forgotten, and as we tenderly bade each other farewell, it was felt to have been a privilege to have been under his roof and to have sat by his side. The humility and tenderness of his spirit were very precious, and his greenness in old age instructive and encouraging, bringing forth fruit to the praise of his Lord and Master, continuing faithful unto the end. E. A.

Philadelphia, Eighth Mo. 1886.

* An account of Mary Pryor's shipwreck, and the attendant circumstances, is contained in the *Memorials of Rebecca Jones*, which substantially agrees with that related by her grandson to our correspondent. It however states that there was no other female passenger but herself; this appears to have been a mistake.

From the Correspondence of the "Journal of Commerce."

An Avalanche.

Hotel Victoria, Interlaken, Switzerland,
June 28, 1886.

The avalanche about to be described, started just below the peak of the Silberhorn, a few minutes before midday. At that hour the sun was beginning to make his rays felt in the frozen bosom of the Jungfrau. The Silberhorn, you know, is the showiest ornament of that most bewitching of mountains. It is a pyramid in shape and has a surface like frosted silver. The pyramidal angles are so sharp that the ice and snow are always about to slide off, and, when the afternoon sun shines straight and hot upon them, the watcher for avalanches is never disappointed. I had been staring at the dazzling Jungfrau through smoke-colored glasses for some time and waiting for the show to begin.

Suddenly there was a gleam as of particles in motion on a part of the Silberhorn at which I had often looked with keen expectations. For just there could be discerned, without a glass, a series of long parallel scratches such as avalanches always make. There are the grooves in which, like many human institutions, they may be said to run from year to year by force of habit. The rate of the motion was so slow and indeterminate—for a reason which I afterward found out—that one night, for a moment, question if the shining atoms were not stationary after all. But no! though the pace seemed to be that of a snail, it was real and downward, and was soon too accelerated to be mistaken. The whole breadth of one side of the Silberhorn was moving beyond a doubt. I was witnessing the sublime spectacle of a great avalanche. More swiftly it descended and yet it seemed to crawl. In this way it slid along for a short distance—about 2,000 feet as I afterward learned—when the mass fell over a jutting piece of ice or rock. Then it looked something like a waterfall. Below was another steep slope scored with the furrows of old avalanches. Here the motion was more rapid, but still surprisingly slow. Then and not before I heard a sound as of thunder. If the sky had not been one unspotted blue, I should have supposed a storm to be bursting somewhere among the mountains. It was the noise of the avalanche, at that moment reaching my ears from a distance, which was so deceptive. Later on, studying the phenomena of avalanches more deliberately, I ascertained that the scene of action—apparently not more than half a mile off—was often seven miles and never less than three. By noting the avalanche at the instant of its birth and counting the seconds of time till the first boom reported itself, one can calculate this with sufficient accuracy.

The Silberhorn, being many miles from my stand-point in an air line, it follows that the terms "small" or "slow" used in connection with its avalanches are irrelevant. The breadth of the falling mass should be expressed in rods and not in feet. Its movement was exceedingly swift. What seemed to start as snow was, in fact, a great ice cake, acres in extent and perhaps fifty feet thick. This, striking against rocks in its course, broke into fragments which were indistinguishable in the distance. The apparent waterfall was composed chiefly of large lumps of ice. These were destined to be pulverized in good earnest as they continued their descent. Then I heard a sound as of hissing mingled with the deeper reverberations. A short distance—more than a thousand feet probably—was thus traversed when the avalanche entered upon another stage of its career. It tumbled over another

ridge—this time looking more like a waterfall than before. Here its volume was much contracted and I could clearly see that this fact was due to the depth of the rock-bound channels through which it ran. Then it sprawled quite freely over a great open space or plateau, where it rested and formed a perceptible heap, thick at the centre and flattening out gradually toward the edges. Judging by the dimensions of this mass by my revised standards, I should say that it covered many acres, and was deep enough to bury an Alpine village of the average size.

As the sun sank toward the west, and the increasing heat loosened the icy girdles of the Jungfrau, the Monch and the Eiger, the avalanches came rattling down with increasing frequency. They usually resembled cascades from beginning to end. Rarely could one see the popular idea of an avalanche realized. Most people, I find, think of avalanches as broad tracks of snow which are transferred from the upper part of a mountain into a valley at its foot, keeping their general shape all the way. The Silberhorn specimen corresponded to this ideal for a short distance, as I have said. But all the others trickled down in a water-like way from top to bottom. The behavior of the falling ice and snow was so much like that of water that one could be convinced that he was beholding an avalanche only when he saw what took place at its terminus. For, in five cases out of six, the icy torrent ended in a white heap, which still remained far up the mountain sides, though below the true snow line. Except that they lacked the well-known green tint, the tracts of snow and ice thus deposited looked like glaciers. Brooks ran from the lower end of them into the valleys far beneath.

The grooves—or deeply worn passage ways—through which these avalanches descend, seem as if made by human hands. Some of them ran as straight as bowling alleys. Others have easy and graceful curves, as if laid out for a railway. But, almost without an exception, the transit of the avalanche from peak to base, is interrupted by narrow-rock gorges. Against these it dashes itself with a fury expressed to my ear by a sound like that of a small cannon, which is heard far above the rest of the racket. The latter generally reminds one of the irregular firing of infantry, and appears to be produced by the larger fragments of ice and the stones, which are brought down with the lighter material. It is only an avalanche of the broadest pattern that initiates the deep roll of thunder.

The guides of Grindelwald, and of all this region, are lithe and sinewy, with frank, resolute faces. They mostly dress in corduroy velveteen, with slouch hats of the same. Their yellow beards sweep their breasts. A provokingly slow gait also identifies them. They walk—unless under the spur of necessity—about half as fast as the ordinary American or Englishman. A friend of mine, in tow of a guide, consumed six hours in the ascent of the Wengern Alp from Grindelwald. The usual time is only three. But he arrived at the top perfectly unblown, and then appreciated the wisdom of going slow. These men are very taciturn. They give opinions about the weather with great reluctance, if at all, and will not converse about anything while going up the hill. Thus they save their wind, the want of which is so trying to inexperienced Alpine tourists. But, what they lack in demonstrations they make up in essential service. They will stand by their employer in every tight place, and will rescue his remains and bear them back to

the valley, if he persists in despising the guide's advice and is killed in consequence.

These trusty fellows make great friends of members of the Alpine Club, and are some times well paid for leaving their beloved Switzerland and aiding in the conquest of high mountains in the antipodes. One of the corps has visited both India and New Zealand for this purpose. He showed as much sagacity in attacking the redoubtable giants of those distant countries, as if he had known all about their weakest points from his infancy. In every case he took his patron successfully to the top, by a route which he instinctively chose as the easiest and the best. This guide returned home through London, and, while there, his employer made him the subject of an interesting experiment. One evening the man was asked to take a ride across London in a cab. He was driven a distance of many miles, and the route was designedly made as tangled and intricate as possible. Arriving at their destination—the house of an Alpine celebrity—the cab was dismissed. After a short detention, the guide was told to return with his employer through the same streets which they had traversed in their round about journey. And he did it without making a single mistake, although an entire stranger in the great city. The man had not the faintest suspicion that he would be asked to do this difficult thing. He had almost unconsciously “marked down” the whole labyrinthine route. He did in London exactly what he would have done without the least effort among the mountains of his native land. His observations and memory of trifles supplied the unerring clues by which he retraced his way through the maze of the metropolis.

THE BEST WINE LAST.

So Cana said; but still the first was good,
For skillful nature wrought her very best,
Turning the sunshine into hues of blood,
Bringing the ripened clusters to be pressed.

But this the Master brings; his silent eye
Flushes the sunshine of a loitering year.
Be still, O guests! for Heaven is passing by.
Bow down, O Nature! for your God is here.

And it is always so. Earth's joys grow dim,
Like waning moons they slowly disappear;
Our heavenly joys fill up the widening brim,
Ever more deep and full, more sweet and clear.

Sweet were his words, when o'er the mountain slope
He breathed his benedictions on the air;
Waking the sleeping angels, Faith and Hope,
Bidding them sing away the grief and care.

And yet, methinks, He speaks in sweeter tones
Out of the shadow of the nearing cross;
Telling of mansions and the heavenly thrones,
Which soon shall recompense for earthly loss.

The good, the better, and the last the best,—
This is the order of the Master's wine;
More than the yesterdays to-days are blest,
And life's to-morrows may be more divine.

And what beyond? Ah! eye hath never seen,
Ear hath not heard, the wonders that await;
Earth's lights are pale shadows to the sheen
Of untold glories just within the gate.

We bid thee, Master, come and be our guest!
Life's common things thou turnest into wine;
Our cares, our woes, our bitter tears, are blest,
If only thou dost cause thy face to shine.

'Tis our part
As Christians, to forget the wrongs we feel;
To pardon trespasses; our very foes
To love and cherish; to do good to all;
Live peaceably; and be, in all our acts,
Wise as the serpent, gentle as the dove.

A WONDERFUL THOUGHT.

BY SUSAN COOLIDGE.

The great round world is full of things,—
Not only armies and realms and kings,
And lands and seas and forests tall,
But little things, so small to see,
So many they cannot count be,
Yet, wonderful thought, the Lord knows all!

The wide-winged eagles He sees, and too
The tiny nest with its eggs so blue,
Which the meadow-lark has hidden close;
Not only the storm-cloud sweeping vast,
But the least dew-droplet, folded fast
In the bosom of the summer rose.

The filament fine of purpled gold,
On the crest of the butterfly one day old,
Is ordered and measured by his will;
He hears the thrill of the bobolink's song,
And, though the thunder be loud and long,
If the cricket chirps, He notes it still.

He counts each drop of the lifting wave,
Each grain of sand on each nameless grave;
Each blade and ear of the manifold grains;
He hears the sigh of the heart's unrest,
The laugh from the happy childish breast,
And the splash of a tear in the rush of the rains.

Oh wonderful thought, that He can know all,
Not only the mighty, but the small;
Not only the Alp, but each flake of its snows!
And He pities and pardons, and loves so well,
That you and I in the thought may dwell,
And not be afraid, though we know He knows.
—S. S. Times.

A Serpent Among the Books.—One day, a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgefulness of the word-painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed “Poisoned by serpents among the books.”

Let us watch against the serpents and read only that which is healthy, instructive and profitable.

Martin Farquhar Tupper's autobiography, in speaking of the dangers to which a writer's manuscripts are always open, tells us of a faithful maid arranging his study and always putting his papers in awful confusion. “Upon my cautioning her,” he says, “not to destroy anything, I was horrified by the reply, ‘O! sir! I never burns no paper but what is spoiled by being written on!’” And he goes on to say that in “prehistoric days when we sported with loose powder and shot and paper wadding, I was a guest for some days in September with James Maclaren at Ticehurst, and recollect his horror at finding that the luncheon sandwiches were wrapped in some of his most precious MSS.—for he was writing a treatise on finance, and those leaves were covered with calculations—and that his shooting-party were ramming down their charges with the recorded labor of his brains.”

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For "The Friend."

An Address to the Younger Members of Canada Yearly Meeting and others.

Since my return from our (Canada) Yearly Meeting, my mind has been much with the younger members, particularly the female portion, and I now feel constrained, in gospel love, to address them through the columns of "The Friend," as truth may open the way.

The subject which has much occupied my mind is dress. As from time to time my mind has been drawn toward you, I have felt there were among us at that solemn assembly, some (perhaps a goodly number) who were under conviction on account of their present mode of dress—those who were dissatisfied with it, and were longing for the peace of mind which could only be obtained by yielding to Divine requirement in this matter, but who had not yet fully submitted their wills to their Heavenly Father's will; had not given themselves up into his hands, to be thoroughly cleansed, and so made willing to part with all for Him.

I have felt there were those present who were querying, "Cannot I serve God as well in this attire as in any other?" My dear sisters, (for amongst such I feel the queries have arisen,) would our dear Lord and Master, (who knows all the thoughts and intents of the heart,—who knows just what each one needs to prepare them for his service here, and a home with Him hereafter) require anything of you that was not really essential? Nay, verily, if He has seen meet to require this little sacrifice at your hands, nothing else will do: "Behold, obedience is better than sacrifice" (when obedience is all that is required), "and to hearken, than the fat of rams." Does the cross appear insurmountable? There is One who can change the cross to a pleasure.

As an example, let me mention the case of a young Friend, who, although through the judicious care of her parents in youth, and the greater restriction of her Heavenly Parent, for a short period, she had never run into such extremes as many, yet did not appear in the simple garb which her Lord and Master, whom she was desirous to serve faithfully, required she should. She was brought under deep exercise on this account. Her chief plea was, that she had just gotten a good supply of clothing, and her parents being in limited circumstances, she could not afford to lay it aside and get a new supply; but all the excuses which Satan suggested, would not bring peace of mind. Finally, her mind being sufficiently humbled, she was enabled to give

herself up *unreservedly* into the Lord's hands promising to lay aside each superfluous article, as it was required of her. Immediately there overshadowed her a feeling of sweet peace, and she was assured that the *will* was all that was *then* required of her, and that as each article was to be disposed of, it was to be replaced by a plainer one. Such was the loving kindness of Him who was watching over her, that it was with *pleasure* she laid aside piece after piece; but not till her bonnets were finally past wear, and a plain one substituted, did she feel really comfortable. He who was mercifully pleased to give strength in this instance, is able and willing to do in your cases just as He sees meet, although it might not be just the same way as in this case.

If the plain dress is assumed in accordance with Divine command, and under a feeling of requirement, there will be strength given sufficient for the occasion.

Does it seem a little thing to cause so much concern of mind? Take it for granted, that if it cause so much concern, it is of greater moment than the spirit of the world supposes. There seems to me to be a querying as to whether the passage, "Come out from the world, and be ye separate," has any reference to dress. I think it has. We so often hear the plea, "Pride is not in the dress." No, it is not; if it were, it would not so interfere with peace of mind. Pride must be in the heart before it can show itself in the dress. If there is no pride present in the heart, why should we want to dress as people of the world, or those who apparently have no thought of their future state, or of what they are here for? Oh, vain dress! How much needless expense is put into it. If all would be content to dress simply, as becomes their poor decaying bodies, how many poor outcasts might be clothed and fed with the surplus!

Not only is there much needless expense put on dress, but also in the furnishing of our houses. I have reference just now more particularly to that portion of which the young women have control. How easy it is to run into "fashion" in this respect. One sees some dainty handiwork and wishes to imitate it, regardless of expense; so one thing after another finds its way to the walls, tables, mantles, &c., till, would we take the trouble to calculate the cost—to say nothing of the precious time spent on them—we would be surprised at the amount expended simply to please the eye.

I have limited my remarks to the female portion; but they have not been alone the subjects of my thoughts. How many of our young men could be distinguished as Friends? I am sorry to say, but a small per cent. Why is it so? Is it not for the same reason, viz: a want of dedication? a fear—must I say a cowardly fear—of taking up the cross, and appearing odd? Do I hear some one say, "My coat is as plain as so-and-so's. I see nothing gay in a collar and small lappel." I beseech thee, brother, look well into thy heart, and see if there is not a little pride there which prompts thee to choose thy present style in preference to a plain one.

Although there is not so much difference between the plain and fashionable dress of the male as the female sex, still there is a constant changing in some particulars, a something to engage the thoughts.

I fear there is in this day too much fear of being recognized by one's appearance as a Quaker. But what does our Saviour say? "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed,

when He cometh in the glory of his Father, with the holy angels."

We have been in the mixture so long as to materially weaken the youth; and in too many instances older ones, who should be examples of plainness and simplicity, have become "stumbling blocks" in the way of others. Is it not time for us to rid ourselves of this mixture and become once more the plain simple people we were formerly? None are too young or insignificant to add their mite in helping to rebuild the church from its present fallen condition to what the Lord would have it to be.

One young Friend, who believed it required of her to attend the Yearly Meeting, felt afterward that her going was in good measure as an example, and to strengthen some of those who were "halting between two opinions." If her presence had the desired effect, and she was thus made instrumental in helping any halting one to decide for Christ, to the expulsion of the world, she will be fully repaid for the exertion. How little we know what object the Lord may have in view, when He requires little sacrifices at our hands.

One young Friend told me that when under concern on account of her bonnet, she pleaded that there were others older, and holding higher positions in the church, who did not dress plainly. The answer she received was, "This is for a help to others;" and so it proved, for shortly after she gave up to the requirement, the very ones that had been thus in her way, were brought out in like manner. So we see it is for us to obey every intimation of duty, and leave the result with Him who knows us altogether better than we know ourselves.

My concern has not been confined to the members of Canada Yearly Meeting, but has extended to those of other meetings, particularly the isolated ones, many of whom are miles distant from any family of Friends; and to those also who are in even worse positions than these; for it does seem to me that those isolated ones are often more likely to adhere to the principles of our Society than those whose lots are cast with those bearing the name of Friends whilst holding doctrines and practices contrary thereto.

Rest assured, dear young brothers and sisters, that on this account you have the sincere sympathy of one at least; and I do not hesitate in saying, many fathers and mothers in Israel are yearning over the children with fervent desires that they may be enabled to bear the yoke in their youth, and so be prepared to fill the places of those who are dropping off one by one. We know that according to nature, there are many more whose stay with us must be short; but the Lord will have a people, and He who (as was declared by Christ himself) "is able of these stones to raise up children to Abraham," will, as you submit to his teaching, qualify you to fill the vacancies. M. R.

Canada, Eighth Mo. 16th, 1886.

Natural History, Science, &c.

Food Poisoning.—Dr. E. H. Bartley in the *New York Medical Journal* treats of the cases which are from time to time met with, where persons are made sick, or even lose their lives from partaking of food which is not usually regarded as unwholesome.

In many of these instances, he attributes the effect to the overeating of one particular dish; and quotes the case of a servant-girl, who attributed her sickness to ice-cream, and said, "I know it was the ice-cream, for I ate nothing else for dinner. I ate all I could."

There are other cases of undoubted poisoning due to changes in the food itself. Thus cucumbers, melons and some other vegetables have a tendency to develop a purgative principle when not fresh. Commencing decomposition in animal and vegetable food is liable to generate poisonous principles. It has been conclusively shown that certain substances when undergoing spontaneous putrefactive changes may develop alkaloid poisons of the most virulent nature. In most cases, the doctor thinks recent and thorough cooking will prevent the food from doing any serious damage. He says, "I have known whole families to be poisoned by a beef-steak, or by corned beef which had been cooked for a number of days and then left in the same vessel. Meats protected from the free supply of air are more likely to become poisonous than those freely exposed."

A Disappointed Spider.—While a gentleman was watching some spiders last summer, it occurred to him to try what effect a tuning fork would have on the insects. He suspected they would regard the sound just as they were in the habit of regarding the sound made by a fly. And sure enough they did. He selected a large spider, that was at one edge of its web. Sounding the fork, he touched a thread at the other side of the web, and watched the result. The spider had the buzzing sound conveyed to him over his telephone wires, but how was he to know of which particular wire the sound was travelling? He ran to the centre of the web very quickly, and felt all around until he touched a thread against the other end of which the fork was sounding; then taking another thread along, just as a man would take an extra piece of rope, he ran out to the fork and sprang upon it. But he retreated a little way, and looked at the fork. He was puzzled. He had expected to find a buzzing fly. He had caught the sound of a fly, but there was nothing to kill and eat!

A Weakness of Hearing.—The function of the human ear frequently fails; faintly-heard sounds, like that of the ticking of a watch, becoming wholly inaudible at irregular intervals. The intervals of silence have lately been found by A. Raggi to vary between seven and twenty-two seconds; while the periods of sound-perception are between seven and fifteen seconds in duration. The variation proves not to be due to extraneous sounds, nor to blood-circulation or respiration, but is supposed to result from inability to keep the attention long at sufficient tension to perceive faint sounds.

Night Air.—An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter—an unaccountable choice. What will they say if it is proved to be true that fully one-half of all the diseases we suffer from are occasioned by people sleeping with their windows shut? An open window, most nights in the year, can never hurt any one. In great cities night air is often the best and purest to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate has told me that the air of London is never so good as after ten o'clock at night. Always air your room, then, from the outside air if possible. Windows are made to open, doors are made to shut—a truth which seems extremely difficult of apprehension.

Every room must be aired from without, every passage from within.—*Sanitary World*.

Value of Grasses.—In a recent geological paper, Prof. J. Starkie Gardner sketched the value and importance of the grasses at the present day, remarking that they occupy under cultivation one-third of the entire area of Europe, inclusive of lakes and mountains, while, exclusive of malt and spirituous drinks distilled from them, their products to the value of nearly one hundred millions sterling are imported annually into England alone. There are over 3,000 species, fitted to occupy most diverse stations and to overcome nearly every kind of vegetable competition, with the result that about ninety-five per cent of the plants growing in ordinary meadow-land are grasses.

A Natural Trap.—A curious form of animal trap exists in the Santa Paula valley, Ventura County, California, where many unfortunate creatures are captured by small streams of thick mineral oil which flows from the mountain down ravines which are water courses in the wet season. Thus, it is stated on the authority of Prof. E. W. Hilgard, gophers, moles, squirrels, rabbits, all kinds of birds from the buzzard and hawk to the canary, as well as all kinds of insects, may be found just caught or completely submerged in the pitiless viscid mass, which rarely releases a victim once touched. The frequent occurrence of bones of lambs and calves proves that even larger animals are entrapped. It is supposed that the shining surface of the pitch gives the impression that the streams are water.

Crocodiles in Egypt.—It appears that the crocodile, like the faith which formerly esteemed it sacred, is practically extinct in Egypt. The steamers plying the Nile have had more effect in driving it from that river than the guns of sportsmen, according to Prof. A. H. Sayce.—*Selected*.

African Box-wood.—A new species of box-wood, from South Africa, has just been described by Sir Joseph Hooker under the botanical name of *Buxus Macowani*. As it is in considerable quantities and is suitable for engravers' uses, it may prove a valuable addition to the diminishing supplies of European box-wood. When seasoned without cracking the wood is valued at two cents a cubic inch.

Items.

Welsh Mountain Outcasts.—The Welsh Mountain is a high ridge of land lying on the border between Chester and Berks Counties, Pa., and extending a number of miles south-east into Lancaster County. It has long been noted as the residence of a poor and degraded class of people, both white and colored, many of whom are supposed to eke out their scanty means of subsistence by petty pilfering. There are said to be over 300 children growing up amid poor surroundings on the mountain. About a year ago, a First-day school was established among them by Price L. Supplee, and since then a day school has been established, which has about 30 scholars on its roll. Several persons have become interested in these neglected people, and efforts have been made to procure situations for some of suitable age, where they can be trained to useful labor away from evil associations. A Lancaster County paper says, that the Welsh Mountain country has for years cost the county about \$3000 per annum in the way of criminal prosecutions.

The Saloon in Politics.—Under this heading the *Western Friend* argues that effective legislation on the temperance question cannot be expected from a party which must rely on its *saloon* votes to obtain a majority; and that officers elected by a divided party must partake of the spirit of compromise, and cannot be relied upon to enforce a law about which

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its members are divided in feeling. It comes to the conclusion that "prohibition, as the sentiment that would destroy the saloon and arrest its evil work, stands, for the time being, as the political representative of the principles of religion and good government."

—*The Jewish Sabbath.*—The Philadelphia Ledger says that the Jews are talking about changing the time of holding their Sabbath from the Seventh-day of the week to the First, beginning with the year 1900.

—*The One Baptism.*—In commenting on that text in the Ephesians, "One Lord, one faith, one baptism," E. L. Sherman, in the *Church Union*, refers to the outpouring of the Spirit at the day of Pentecost as an illustration of this baptism. He remarks: "Peter said, This is that which was spoken by the prophet Joel. And it shall come to pass in the last days (saith God) I will pour out of my spirit upon all flesh, &c., * * * I will pour out in those days of my spirit," &c. Acts ii, 16-18. Here is a baptism whose beginning is identical with that of the church, and this, too, a baptism so important as to have been the subject of prophecy and promise eight hundred years previously. This same baptism was not only promised by the Baptist, but by him declared to be superior to that he administered, in that he said, "I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." Mark i. 8. This statement of John was repeated by Christ in a promise made to his disciples after his resurrection. "For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Acts i. 5.

Acts 2nd records the fulfilment of these utterances. Thus Joel eight hundred years, John three years, and Jesus a few days preceding the event, all prophesied or promised this baptism by the Spirit at the beginning of Christ's kingdom.

Pentecost did not witness the completion of the Spirit baptism, for it is not to be completed, until the last convert shall have been brought into the church. At Pentecost the mighty wave of grace started, which has rolled on by Cesarea, Samaria, Corinth, Ephesus and Rome; over mountains and across oceans; to Britain, America and the isles of the sea, and destined to continue until it shall deluge the whole earth and baptize all generations of men. Is not this the one baptism, of the one church, whose gracious influence is co-extensive with the one faith?

—*Spread of Christianity.*—An illustration of the silent spread of gospel influence in lands where Christianity is contending with deep-rooted systems of false religions, is seen in a reference to the effects of the Christian religion in India, made by one of the missionaries of the American Board, who is laboring in the Madras district. He says: "To those who engage in this work, it is evident that Christianity and Western civilization have been widely and deeply influential during the last few years in moulding Hindu society. The old idea of polytheism is rapidly giving way to monotheistic conceptions. It is true that many try to harmonize these conceptions with idolatry; but the two cannot possibly long exist together, and idolatry will in time be relegated by all, even as it is by the educated Hindu, to the class of effete and antiquated things. The strong grip of caste is also relaxing, and people are not so isolated and sectional in their feelings as they once were. At least, this is true of the central towns."—S. S. Times.

—*Political Influence of Catholic Countries.*—Look at the world as a whole, and you will see four Powers, and only four, which are showing signs of progress at the present time—Germany, Russia, England and the United States. None of these are Roman Catholic nations. If you add Italy to these you must also add that Italy began to progress from the moment she set herself to destroy the temporal power of the Pope. On the other hand, if you are to ask for conspicuous examples of nations fallen from their high estate as arbiters of the destinies of Europe, you at once think of Austria, France and Spain, and all these Powers, so far as they have any religious creed at all, are Roman Catholic.—*Professor Lias.*

Praying without ceasing.—Under this heading an editorial article in a late number of *The Independent* responds to the request of a correspondent who desired an explanation of the meaning of the Apostle's command, "Pray without ceasing."

This subject is instructively treated of by Robert Barclay, in the Proposition on Worship, the 11th of his Apology. In this, after stating that man cannot offer true prayer without the concurrence and assistance of the Spirit of Christ, he distinguishes between *inward* and *outward* prayers and says:—

"*Inward prayer* is that secret turning of the mind towards God, whereby being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under a sense of its iniquities, unworthiness and misery, it looks up to God, and, joining with the secret shavings of the Seed of God, it breathes towards Him, and is constantly breathing forth some secret desires and aspirations towards Him. It is in this sense that we are so frequently in Scripture commanded to *pray continually*; which cannot be understood of outward prayer, because it were impossible that men should be always upon their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded. *Outward prayer* is, when as the Spirit being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty by a superadded motion and influence of the Spirit to bring forth either audible sighs, groans, or words, and that either in public assemblies, or in private.

"As then inward prayer is necessary at all times, so long as the day of every man's visitation lasteth, he never wants some influence, less or more, for the practice of it; because he no sooner retires his mind, and considers himself in God's presence, but he finds himself in the practice of it."

The views of the Editor of *The Independent*, while expressed in different language, largely coincide with the above quotations. He says that formal or outward prayer is not the only way in which the soul holds communion with God. "Prayer is an attitude of the soul towards God, . . . it is spiritual thought and purpose and resolve." "It is not different in its essential nature from faith and love. A man of faith is a man whose faith dominates his life. It is not that he is always saying to himself: 'I believe this or that statement that is made to me; but I believe in God, trust Him, love, honor and try to obey Him in all things, and so regulate my life that whether I eat or drink, or whatsoever I do, I may do it unto God.'"

"We live by breathing; but we are not always conscious of the exercise of respiration." "It is even so with prayer. It is the soul's confidence and spirit of communion with God." "It is a kind of communion which goes on within us, entirely independent of what we may be doing in other directions. Even while writing this article—yea at this very moment—we are conscious of a prayer going up to God that he will direct us in our writing, that our teaching may be true and helpful. Such prayer does not interfere with the flow of thought, but rather helps it on.

We pray while we are preaching, albeit the congregation will speak of the long prayer or the short prayer of the preacher before the sermon. The fact is, these were special acts of prayer; but the preacher was in prayer during the whole service. While he was speaking to the people with his mouth his spirit was making prayer to God, and sometimes with an agony of importunity which only God the Holy Ghost could inspire or know. The old anecdote of the housemaid who, as she swept the house, said in her heart, 'Lord, sweep my heart of all dust and uncleanness' while she laid the table for dinner, said, 'Lord, clothe my soul in fine and clean linen, even as this cloth is fine and white and clean; and even as I spread and furnish this table, so spread the table of thy delights for me always, and let me eat and drink at thy board'; who, when she washed her hands or face, declared, that she always prayed in her heart that God would cleanse her and make her every whit whole—this is to continue in prayer and be instant in prayer and to watch unto prayer.

"It is to the loss and damage of many Christians that this habit of continuing 'instant in prayer' and 'praying without ceasing' is not cultivated. No tongue can tell the spiritual benefit of such a habit. How it baffles Satan and keeps him at a proper distance! How it keeps the soul in fresh and loving communion with God! How it brings the Scriptures, full of light and life, always before the mind and heart! How strong it renders one in time of trial or temptation! How able it makes us for service, how patient in tribulation! Indeed, how it shields, protects and furnishes the whole life! Especially how it introduces the soul to such a personal knowledge of God and Christ that it makes all manner of skepticism and doubt of no effect to disturb one's peace! Let us 'continue in prayer, 'praying always, and watch in the same with thanksgiving.'"

SUMMARY OF EVENTS.

UNITED STATES.—Shortly before 10 o'clock, on the night of Eighth Month 31st, an earthquake was felt in most of the States east of the Mississippi, and south of and including Connecticut. There were a succession of shocks, the severest of which was the first, occurring at the time above mentioned. The centre appears to have been under and near to the city of Charleston, S. C. It is believed that fully two-thirds of the buildings in that city were more or less injured, and that they will nearly all have to be taken down. About fifty persons were killed or mortally injured, and one hundred others more or less hurt. The loss of property is variously estimated from three to five millions of dollars. Many of the people have camped in the streets and public squares. Liberal donations in various places are being given for the benefit of the sufferers, and the U. S. Government is supplying tents, &c.

The town of Summerville, near Charleston, is "badly wrecked." The earth has been broken into fissures, and hillocks and depressions have been created where none existed before, and in one or two instances railroad trains were wrecked by the upheavals of the earth. The shocks were preceded or accompanied by rumbling noises and detonations, which added to the terror of the visitation, and sulphurous fumes were emitted from the earth. Water was also thrown up, and mudholes were formed on the surface, giving the appearance of volcanic action.

An official of the Coast Survey has been sent from Washington to Charleston to make soundings of the harbor and adjacent coast, in order to see whether any remarkable depressions or elevations of the bottom of the ocean have been caused by the earthquake.

Numbers of the colored people who work in the turpentine forests of North and South Carolina, being in dread of earthquakes, are quitting the forests and going home.

Underwood, our Consul at Glasgow, has made a report to the State Department, in which he warns American workmen, and especially American seamen,

against going to Great Britain with the hope of finding employment. Every trade is overcrowded. Applications made on him by destitute American seamen for aid, average about four or five a week.

A telegram from Winnipeg to the Chicago Times says, that Foster, the Dominion Minister of Marine and Fisheries, has returned from British Columbia. While at Victoria he took depositions of members of the crews of the vessels seized by American revenue officers in Alaskan waters. From the evidence he made a memorandum to the British Government, calling upon it to make certain representations to Washington, to the effect that the seizures were illegal. The crews deposed that the vessels were not within sixty miles of Alaska's shores when the seizures were made. Foster says the American Government "has no more right to insist that Canadian vessels shall not go within sixty miles of the Alaskan shore, than the Canadian Government has to say American vessels shall not go within that distance of the Labrador coast, even though Russia when it owned Alaska, claimed sovereignty in the adjoining seas."

It appears that General Miles has at last succeeded in capturing the notorious Apache chief, Geronimo, with thirty-five of his band. They are reported to have voluntarily surrendered.

A despatch has been received in Chicago from the Mayor of Belleplaine, Iowa, relating a singular catastrophe. It appears that "an artesian well, four inches in diameter, burst when the depth of 180 feet had been reached in boring, and instantly a volume of water was forced into the air to the distance of several hundred feet. This gradually increased in size and volume until a stream of water fully sixteen inches in diameter was formed. Fifteen carloads of stone were emptied into the well, but these were forced upward as though propelled by the force of giant powder. Bags of sand were then hastily constructed, and cast into the well, but these, too, were hurled into the air."

There has been no rain in Jones and Stoneval counties, Texas, for fourteen months, and most of the settlers have left. Those who remain, about 400 families, live in a state of extreme destitution. It is believed that throughout the drought affected section, perhaps 3000 families are destitute.

A few cases of a disease resembling yellow fever have appeared at Biloxi, Mississippi.

The deaths in this city last week numbered 372, which was 9 more than during the previous week, and 25 less than during the corresponding period last year. Of the foregoing 102 were under one year of age; 197 were males and 175 females; 41 died of consumption; 30 of cholera infantum; 26 of marasmus; 22 of typhoid fever; 19 of convulsions; 17 of old age; 14 of inflammation of the brain; 14 of inflammation of the stomach and bowels, and 11 of Bright's disease.

Markets, &c.—U. S. 4 1/2's 110 1/4; 4's, registered, 125 1/2; coupons, 126 1/2; 3's, 101; currency, 6's, 126 & 136.

Cotton—sold in a small way to spinners on a basis of 9 1/2 cts. for middling uplands.

Petroleum was quiet at 6 1/2 cts. for 70 Abel test in barrels, and 8 1/2 cts. for 110 test in cases.

Feed was abundant and dull at former rates. Sales of 1 car fair winter bran at \$12.50; 1 car fair coarse do. do., at \$13, and 2 cars good coarse do. do., at \$13.50 per ton.

Flour and Meal.—The flour market quiet, but prices were unchanged. Sales of 125 barrels Pennsylvania roller, straight, at \$4.20; 125 barrels Ohio, clear, at \$4.25; 375 barrels Ohio and Indiana, straight, at \$4.50; 375 barrels winter patent, at \$4.75 & \$4.90; 125 barrels Minnesota clear, at \$4; 500 barrels do. patent at \$4.80 & \$5, and 375 barrels do. do. at \$5.10. Rye flour was steady at \$3.25 for new and \$3.40 for old.

Grain.—Wheat was a shade easier; No. 2 closing at 85 1/2 cts. bid and 85 3/4 cts. asked. Corn.—No. 2 mixed closed at 49 1/2 cts. bid and 50 cts. asked. Oats were quiet but steady; No. 2 closing at 34 1/2 cts. bid, and 35 1/2 cts. asked.

Beef cattle were livelier at 3 a 5 1/2 cts. Fat cows were fair at 2 a 3 1/2 cts. Milch cows were scarce at \$30 a \$65. Veal calves were active at 4 a 6 1/2 cts.

Sheep were firmer at 2 a 4 1/2 cts. Lambs, 3 a 6 1/2 cts. Hogs were active; 7 a 7 1/2 cts. for western; 6 a 6 1/2 cts. for State.

FOREIGN.—The Killarney Branch of the Irish National League, has notified General Sir Redvers Buller of its readiness to give him every possible assistance, if the sole object of his mission in Kerry is to suppress crime and outrage. If, however, his mission is to serve landlords, collect rents and assist at evictions, he must depend on his own resources.

In the English Parliament, Lord Randolph Churchill has moved that precedence be given the supply bill.

The Parnellites and Home Rule Liberals, have been urging that the consideration of the situation of Ireland admitted of no delay.

Measures have been taken in Belfast, with the purpose of making rioting almost impossible.

The Italian cholera record for Eighth Month 31st, was 84 new cases and 23 deaths.

Prince Alexander arrived at Sofia on the 3d instant. He made a triumphal entry into the city, escorted by the municipal authorities of Sofia, who had gone two kilometres outside the city to await his arrival. He was received with addresses of welcome and artillery salutes. Prince Alexander ordered the release of all political prisoners, and reconstructed the Ministry. He addressed a letter to the Czar of Russia, in which he desired the co-operation of that personage. The reply to this letter manifested such an entire disapprobation of the Prince continuing to rule Bulgaria, as to induce him to publicly announce his intention of abdicating. Before leaving the country, he will establish a Regency.

An ordinary session of the Bulgarian Chamber of Deputies has been summoned to discuss the abdication. It is believed that the departure of Prince Alexander from Bulgaria is likely to result in civil war.

Advices from Ching-Too-Foo, the chief city of the Province of Sechuen, state that the natives of the eastern part of that province and those of northern Cochin China, have risen against the Christians, and are massacring them and destroying their property. This active persecution is attributed to the imprudence of English and American missionaries.

In Cochin China, alone, fifty Christians have been killed, their houses burned and their farms destroyed.

In Sechuen a general massacre of Christians is reported to be in progress, and they are killed wherever found. It is said that whole villages occupied by Christians have been destroyed, and that all lands occupied by the professors of that faith are being devastated. The Apostolic Vicar's residence in Sechuen has been burned to the ground. Not a piece of furniture, nor a book nor a paper was saved. The foreign Consuls barely escaped from Sechuen with their lives.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends of Philadelphia, will re-open in the new School-house 140 N. 16th St., above Arch, on Sunday, Ninth Mo. 13th, 1886.

The departments for Boys and Girls respectively remain under the care of their former Principals, John H. Dillingham and Mary W. Woolman, who are assisted by a corps of competent instructors. Two vacancies in the Girls' Department have been filled by the appointment of Jane J. Wetherell and Mary Anna Jones, who it is believed will form valuable additions to the working staff.

The Boys' Primary Department, so long under the efficient care of Susanna House, will be conducted by Elizabeth Warner. A Girls' Primary Department has been organized under the direction of Anna Yarnall, for some years an efficient teacher in the upper school.

The new School-house is well adapted for conducting a first class school; great care having been taken to provide all necessary comforts and conveniences. The heating and ventilation have been carefully attended to, and the cheerful and commodious character of the rooms, and the arrangements of the surrounding grounds are attractive. The scholars will have the benefit of Friends' Library, soon to be removed to a new building now being erected for its accommodation within the same enclosure as the School-house.

Children not members of our religious Society are admitted, and the attention of Friends and others is invited to these schools, which afford the opportunity for education free from the disadvantages which appertain to many seminaries. The terms are moderate, and our members who find the charges burdensome may be fully relieved.

The School-house will be open daily from and after the first of Ninth Month, from 9 A. M. to 12 M., and 3 to 5 P. M., when teachers will be in attendance to give information and receive applications for admission. Further information may be obtained from JOHN W. BIDDLE, Treasurer of the Committee, No. 119 S. Fourth St.

WESTTOWN BOARDING SCHOOL.

During the summer the stage will connect on week days with the 7, 9, 3, 2, 47 and 455 trains from Broad St. Station to convey passengers to the school. Telegrams should be sent to West Chester via Western Union Telegraph Company, whence they will be sent to the school by telephone.

RECEIPTS.

Received from Edward R. Manle, N. J., \$2, vol. 60, and for Hannah R. Manle, \$2, vol. 60; from George C. Webster, Pa., \$2, vol. 60; from Jesse Dewees, Agent, O., \$19, being \$2 each for himself, David Masters, Thomas Llewellyn, Robert Milhouse, Samuel Fawcett, Thomas Dewees, Jr., Samuel King, and William Hamer, O., and Ruth Anna Dewees, Kans., vol. 60, and \$1 for Thomas Dewees, Kans., to No. 52, vol. 60; from George W. Thorp, Fkid., \$2, vol. 60; from Joseph N. Taylor, Ind., \$2, vol. 60; from Benjamin Mather, O., per John Carey, Agent, \$2, to No. 55, vol. 60; from Edward Sharpless, N. J., \$2, vol. 60; from Nathaniel B. Brown, Md., \$2, vol. 60; from Mary Eldridge, Pa., per Jonathan Eldridge, \$2, vol. 60; from Henry Horn, Agent, Ind., \$6, being \$2 each for H. W. Horn, Nathan Overman, and Penninah Jordan, vol. 60; from Asa Garretson, Agent, O., \$66, being \$2 each for himself, Elizabeth Wilson, Jonathan T. Scofield, Elizabeth Bailey, Barclay Smith, Wm. Pickett, Eunice Thomason, Joseph W. Dondna, Isaac N. Vail, John Bundy, Samuel Walton, Jehu Bailey, Jesse Bailey, Aaron Frame, Joseph Dondna, Robert Plummer, George Tatum, Beniah Roberts, Sarah M. Bailey, Ann Eliza Wilson, John G. Hall, Rebecca W. Bundy, Dr. Ephraim Williams, Francis Davis, William Stanton, Esther Sears, Joseph Cowgill, James Steer, Joseph S. Hoze, Jesse K. Livezey, and Amasa Frame, vol. 60, Albertus Hoyle, to No. 33, vol. 61, and Homer Gibbons, Iowa, vol. 60; from Ezra Stokes, New Jersey, \$2, vol. 60; from Samuel Nicholson, S. J., \$2, vol. 60; from Hamilton Haines, N. J., \$4, vols. 59 and 60, and for Mulford Haines, Wyoming Ter., \$2, vol. 60; for Eleazer Bales, Dillion Haworth, R. Barclay Pickett, and Wilber F. Crist, Ind., \$2 each, vol. 60, and for James N. Symonds, Ind., \$4, vols. 59 and 60; from Joseph K. Evans, N. J., \$2, vol. 60; from William H. Blackburn, Agent, O., \$8, being \$2 each for himself, Sarah Ann Cope, Wilson Hall, and Joseph Hall, vol. 60; from C. A. Hoffman, W. Philada., \$2, vol. 60; from Lydia H. Moorman, Io., \$2, to No. 13, vol. 61; from Asenath H. Edgerton, Io., per John E. Hodgin, \$2, vol. 60; from Richard Wistar, Philada., \$2, vol. 60; from Jabez Jenkins, Gtn., \$2, vol. 60; from Joseph Rhoads, Pa., \$2, vol. 60; from Mary Ann Spencer, Del., \$2, vol. 60; from Samuel F. Balderston, Philada., \$2, vol. 60; from John Pennington, Pa., per Clarkson Moore, Agent, \$2, vol. 60; from Rowland Evans, Pa., \$2, vol. 60; from Enos Smedley, Gtn., \$2, vol. 60; from Robert Knowles, Io., \$2, vol. 60; from John W. Buzby, Elanath Roberts and Joshua L. Harner, N. J., and Henry W. Satterthwaite, Pa., \$2 each, vol. 60; from Samuel Hatton, Pa., \$2, vol. 60; from Jacob Smedley, Pa., \$2, vol. 60; from Edward Reeve, Philada., \$2, vol. 60; from Joshua T. Ballinger, Agent, Pa., \$14, being \$2 each for Deborah C. Smedley, Mary Ann Taylor, \$2 each Tomlinson, Albina B. Carpenter, Lydia Embree, Ann Scott, and Samuel Worth, vol. 60; from Ann C. Jones, Pa., \$2, vol. 60; from Sarah Ann Leeds, Pa., \$2, vol. 60; from Hetty Ann Bellah, Del., \$2, vol. 60; from Hannah Twitchell, O., \$2, vol. 60; from Josiah Hall, Nathan R. Smith, David Thomas, and Joseph P. Binns, O., \$2 each, vol. 60.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

EVENING SCHOOLS FOR COLORED ADULTS.

Teachers are wanted for these Schools, which will be opened Tenth Month 4th.

Application may be made to
 Thomas Woolman, 858 Marshall St.
 Joseph W. Lippincott, 460 N. Seventh St.
 Edward S. Lowry, 2220 Pine St.
 William T. Elkinton, 325 Pine St.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Admissions will be held in the Committee Room, Fourth and Arch Sts., on Seventh-day, the 18th inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

DIED, on the 13th of Third Month, 1886, JESSE ROBERTS, in the 85th year of his age, a member and Elder of Stillwater Particular and Monthly Meeting of Friends, Ohio. He was a consistent and valued member of the Society of Friends, and firmly attached to its original doctrines and testimonies.

—, of paralysis, on the 17th of Sixth Month, 1886, at her home, near Ackworth, Warren County, Iowa, HANNAH HAWORTH, widow of the late Samuel Haworth, in the 87th year of her age, a member of Ackworth Monthly Meeting of Friends, Iowa.

THE FRIEND.

A Religious and Literary Journal.

VOL. LX.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 42.)

Eighth Mo. 18th, 1837. Yesterday — and self attended the little week-day meeting at Gwynedd. We had the company and labors of dear E. Evans; who was on a visit to her friends thereaway. Her labors will, I trust, long be remembered by the younger part of the meeting, for whom her concern seemed chiefly to be. She arose with the language of our Saviour to Nathanael, where he says: "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." We may remember, she said, there was no mention made of Nathanael before this time; but we may see from it, that he was under the peculiar notice and care of the dear Master. No doubt his private retreat under the fig-tree was for silence and meditation, and to pour out his heart in prayer to the God of his life. But he was noticed by that Eye, which seeth the most secret places, and who does hear and regard the most secret petitions of his children, no matter how hidden they are. It is such as these, who are concerned very often to retire by themselves, and there pour out their hearts in prayer unto Him, that Jesus loves. She believed there were dear children of their Heavenly Father now present, who were under great discouragement, often looking back over their past lives, and remembering that a book of remembrance is kept, wherein every thought, word and action, is recorded, and by which in the last day, if not repented of, they will be judged. Was it not that there is forgiveness to be found, if we seek it aright, we should indeed be miserable. But our Heavenly Father stands ready to forgive all his penitent ones; and has promised, "though your sins be as scarlet, they shall be made white as wool." But when we have experienced forgiveness for past sins, and known something of the good way of life, then to go counter and disobey, it is much harder to find forgiveness. She knew of what she spoke, and could tell us from experience, that she never realized what real enjoyment was, till she gave all up, and filially followed her dear Master in the way of his leadings. How feelingly and earnestly did she plead with us! saying remember, dear children, the joy that is caused in heaven over one sinner that repenteth: not only the Father rejoiceth, but the angels too rejoice. Although the Christian path is not exempt from trial, yet how consoling is it to remember, that the dear Master trod it before

us! He was a man of sorrows, and acquainted with grief. He will lay no more on his children than He will enable them to bear. With more, very encouraging.

24th and 27th. Found it hard to attain a state of inward waiting. More of this is much wanting amongst us; and with none more than myself.

Ninth Mo. 3rd. E. Comfort was led to treat this morning, on "The grace of God which bringeth salvation, and hath appeared unto all men," &c. He was helped to open and make it plain to our understandings; especially respecting the teachings of the Holy Spirit.

10th. Our meetings to-day and Fifth-day spoiled I thought by being too short.

15th. A silent, but I thought, a good meeting.

18th. A renewed evidence seemed given this day, that we are not a forsaken people, though some of us have had to sit as in very low places. How sweet to such is a little food and nourishment, when it flows from the sanctuary! Methought this day, that our provision was blessed, and hungry souls satisfied. E. C. instructively spoke from, "No other foundation can any man lay, than that is laid, which is Jesus Christ." This is the alone true foundation, that will stand in a day of trial; which day must sooner or later overtake us all. Those who were thus concerned to build, would very often be found waiting upon the Lord, seeking to draw nigh unto Him, and willing to be accounted as fools for his sake.

We can attain no good thing by our own wisdom and learning; for man of himself can make no progress in the good way; his wisdom being foolishness with God. The apostle declares, he had nothing of himself to glory in, but infirmities. And even those who have attained to the highest degree of religious experience, have nothing to ascribe unto themselves. A state of inward waiting, where a teacher, a leader, and an instructor would be found, was pressed upon us.

22nd and 25th. Week and First-day meetings. Surely there are none so surrounded with poverty as myself.

29th. Our Monthly Meeting held at Plymouth. A low suffering time, wherein my eyes were made to overflow in feeling my great weakness and utter inability to come at anything that is good. O, the darkness that has reigned for days past! The face of my Heavenly Father hid from me. May the secret, silent petition prove availing, and find acceptance.

Tenth Mo. 11th. Since last note have felt my spirit clothed with sorrow. The shortness and uncertainty of life has seemed so to impress me with the need of a preparation to meet the messenger of death, who has been making, within a few weeks past, inroads amongst us; a number in the younger walks of life having been summoned to their everlasting homes. O what will arouse, if these loud calls do not! May some of us who have been sleeping, as it were, the sleep of death, be awakened before the awful summons go forth, "Prepare to meet thy God."

14th. Had the company and labors at our little meeting of our dear friend Sarah Hillman,

who set forth the excellency of waiting on the Lord. Quoting from the Psalmist, "Wait on the Lord, and be of good courage, and he shall strengthen thy heart; wait I say on the Lord!" To some who often sit in very low places, the heavens appearing as brass, the earth as iron, and their "heads wrapped about as with weeds," her language was very sweet. She seemed as though she could almost hear such bemoaning their situation! the feeble prayer of whose hearts was, "Ob! that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!" To some in advanced life who were going bowed down, her language was very encouraging,—some who were ready to tremble for the Ark of the Lord. As these were concerned to keep their places, others would be raised up for helpers even in this place, and among the dear children.

Eleventh Mo. 5th. Being in the city, I attended Orange Street Meeting. It was held in silence, till near the close, when R. Shober appeared in supplication; returning thanks that our Heavenly Father had been near us. That the weary and heavy laden had been refreshed, and mourning souls comforted, &c. That every breath given us we might receive as a renewed mercy, who were yet spared as monuments of this love and mercy, &c. In the afternoon, attended Arch Street Meeting—silent and good; and later, the evening meeting held at the same place. S. Bettle ministered instructively respecting the conversion of Paul; also, in a feeling manner, addressed a state present, whose language he believed was, "Who shall show us any good?" These he desired to look unto Him from whom all good cometh; then would they find a leader and instructor who teacheth as never man taught, reviving also the Scripture, "The steps of a good man are ordered by the Lord, and He delighteth in his way."

6th. Being still in the city, I attended their Quarterly Meeting; which was large and owned, I believe, by the Master of assemblies. William Evans was excellently engaged in testimony, respecting silent waiting on the Lord, particularly when thus met; not depending on man, poor man who is but dust. And let us remember, he continued, "God is jealous of his honor; He will not give his glory to another, nor his praise to graven images." Were there less dependence on the poor instruments, and more on the Lord, we should have more lively meetings. There would be more coming up to the help of the Lord—first the babe, then the young man, then the strong man in Christ—raised up from among the dear children. These were feelingly entreated to enter into covenant with Him, whose covenant was with the night as well as with the day; and who hath promised that seed time and harvest, cold and heat, summer and winter, should not fail.

In our last meeting, E. Pitfield and E. Evans, were similarly led, and concerned for the younger part of the meeting; some in a particular manner, who were looking and depending too much

on outward help, and not keeping close enough to their dear Master. How were we pleaded with, not to put our dependence on the poor instruments, or we shall find these streams would dry up; but rather be found, like Mary of old, waiting for the coming of her dear Lord. Assuredly to such as these He would come in his own time; and would raise up, and make them to stand forth for his cause.

(To be continued.)

For "The Friend."

A Trip to the Saguenay.

LETTER NO. 4.

Steamboat St. Lawrence, en route for Quebec, Eighth Mo. 4th, 1886.

Having quitted our pleasant quarters at Tadousac this afternoon, a few notes of our sojourn may be written as we pursue our homeward course.

A characteristic of these waters is the unusual height of the tides; stated by some to be 25 feet, but like some other matters hereaway, this is a little exaggerated, as 19 feet is more nearly the maximum measure. The currents are very strong and run for 45 minutes after high water.

The subject of tides is one that scientific men are pretty well agreed upon as to their primary cause; and for the exceptional phenomena, they also, as a rule, venture upon an explanation. Briefly stating the case, the school boy learns from his books that the waters of the oceans rise in a tidal heap or wave of 2 or 3 feet above the average level punctually, owing to the attraction of the moon, and that the wave follows the moon in its course around the earth, and that the sun also has a part in the tides, because when the sun is in line with the moon the tides are higher than when it is not. He is also instructed that when it is high tide under the moon, it is also high tide on the opposite side of the earth; and as the waters there are either pushed out or not pulled in, whichever way we choose to consider it.

This may not be precisely as a professor would put it, but the school boy is taught something like it, receives it in good faith, finds the high tides follow the moon, generally accepts the theory, and sometimes understands it. When this so-called tidal wave strikes the coast, very different results are seen in different parts of the earth, and something besides the moon has to be called in for explanation, as the highest shore tides are, as a rule, not those nearest the vertical line from the moon. The tides of Great Britain are said to be 50 feet, more or less. I have observed them at Prince Edward Island to be about 3 feet; further up the gulf at the Saguenay, for instance, 19 feet; in the Bay of Fundy 60 feet, more or less; on the rocky coast of Maine about 15 feet. At Isles of Shoals I have measured 12 feet, whereas at Portsmouth, opposite, it was only 5 or 6 feet, and the usual tides of the New Jersey coast are about 5 feet. Part of these unusual tides are said to be caused by the waters running into coves and piling up, and others because the coasts are rocky; but, there are low tides in many coves, high tides where there are no coves, and many rocky coasts and islands rising out of the sea which do not throw up the incoming tide unusually. The most satisfactory answers to queries respecting these high tides, and the cause of them—that I have had—came from mariners and intelligent men familiar with these waters, who simply said, they did not know.

The town of Tadousac is about half a mile from the steamboat landing, and consists of one street of half a mile, with moderate houses, stores, &c., on the land side, and a few nice cot-

tages on the bay side of the street. The principal hotel fronts on the charming bay which opens out to the expanse of the St. Lawrence waters, here some 15 or 20 miles in width; and is flanked on the left with the high bluff, lined with the cottages mentioned, and on the right with a rocky point separating the bay from the Saguenay River.

Bathing, boating and fishing, are advertised as within easy reach for sojourners at Tadousac, but they need not be counted on for ordinary visitors.

One of our fellow boarders, a hale, hearty, elderly man, recounted to us the satisfaction he had in his daily morning bath at 7 o'clock, and the healthful results he experienced from that and the salt water he drank; but Laurentian waters, air in the fifties, no surf except in a storm, and a gravelly beach, go better with the sturdy Canadians than with those whose aquatic revels are mainly on New Jersey beaches.

Of boating a little may be done in the bay, close to shore, but when it is to be done in the swift currents of the St. Lawrence or Saguenay, the stranger had better not paddle his own canoe, if he wishes to confine his voyage to specific limits. Fishing is done, but principally by skilled men of sporting taste, who delight to ride off many miles to the small streams, and ply their lines till the shadows warn them of the evening's approach.

A number of yachts lay at anchor, excepting when their owners from the cottages were off on a cruise in them. The larger ones were of the American type, but the smaller and native ones have a rig peculiar to the country; the hind mast, (it cannot be fairly called mainmast, because it is not as high as the one before it), rises behind the tiller-post, and its boom extends over the stern rigidly set like an aft bowsprit.

An engraving of our hotel represents a semi-circle of small whales across the mouth of the bay, spouting like permanent garden fountains. No such exhibition came off during our stay, but we saw two or three of the grampus family, a large fish between a porpoise and a whale, which blew a misty spout with a perceptible noise like a whale on a small scale. The grampus is said to be 40 feet long; but none of that size favored us with a view of them. Abundance of white porpoise rolled along almost daily, and there are said to be many seals, but we only saw a few of their skins nailed up on shore for curing.

Our favorite resort was on the point of rocks separating the bay from the mouth of the Saguenay, commanding a view of the bay with its boats at anchor and the houses and cottages beyond; the expanse of the St. Lawrence, with its far distant shores, when the air was clear, and the lighthouse on the bar nearer at hand; and lastly and principally, the view up the Saguenay, closed in by a turn in the river like a deep bay, with stupendous rocky banks rounded by the elements and covered with the evergreens of the forest.

There was also a fine ride along the bluff of the bay, and the bank of the St. Lawrence and back, through a cultivated valley between two ridges—which probably in an ancient day had been the pathway of some majestic glacier.

For the most part the weather was fair, but the showers dropped at short notice, and two of our mornings were somewhat foggy. Fogs are an attribute of these regions; we often heard the fog-horn from distances that we could not see the fog, and certainty of connections cannot be counted on, for the captains are careful and will not run in a fog on the St. Lawrence; we

heard of a traveller detained four days on this account.

A small family of three Indian men, three Indian women, three and perhaps more children, and three dogs, were camped on a little cove. The men were lumbermen in the woods in winter, but now were building canoes of Birch bark. It was interesting to see the canoe grow: first a piece of bark as long as the canoe and as wide as it can be cut, is laid on the ground, and on this a frame of the proper width of the canoe in the centre, sloping gently at first then rapidly, towards the bows, then straight to the points, is laid and heavily weighted with stones. The bark is then turned up around the frame and firmly held by stakes on the outside driven into the ground, and hickory strips on the inside which are lashed to the stakes. Strips of bark are sewed to the bottom piece where it does not reach the proposed gunwale, the seams are made water-tight with gum, the ribs bent to the correct shape, are with the sides, firmly sewed to the framework of the gunwale, and the longitudinal strips inside for strengthening are added. A finished canoe hung up in the trees showed beautiful lines, had been made to order, and I think for about sixteen dollars. One Indian was making a small canoe for a present for his little boy. The little boy appreciated his present, for what he could get for it; as he brought it down to the white traders at the hotel the next morning and desired to exchange it for 40 cents. A trader gratified him without prolonged bargaining, and the canoe sailed up the St. Lawrence, but inside of our trunk.

Few companies that travel now are complete without a camera, especially if one of the company is a young woman, consequently we had a camera with us, and tried to take the views of the vicinity; but the breezes and mists were not always propitious, and we did less than we desired in this instructive and useful art.

The sojourners of Tadousac, we presume, are mostly the aristocratic families of Quebec, and some from Montreal. Chance Americans call for a day or two, but most of the tourists are ashore only while the boats lie at the wharf for the tides.

For "The Friend."

In connection with the reminiscences of the late Daniel Pryor Hack and his grandmother Mary Pryor, published in the last number of "The Friend," the following anecdote may prove interesting.

During the time that Thomas Scattergood was on a visit to England, he felt that it was required of him by his Divine Master to speak to the King. This was greatly in the cross, and for a long time he kept his concern to himself. In this situation he became low-spirited, and a cloud seemed to envelop his prospects, which he could not penetrate. Home was shut from him, and he knew not when he should have permission to return thither.

Whilst in this tried situation, Mary Pryor came to see him, with this message from the Lord:—"If thou art faithful to what is required of thee, thou wilt soon be released from thy service in this country, and be permitted to return home.

Thomas gave up to the requiring, and obtained an opportunity of speaking to the King. So clear was the evidence of Divine authority accompanying his message, that the King respectfully uncovered his head, while it was being delivered.

Soon after this Thomas Scattergood found himself at liberty to return to his own home and family.

For "The Friend."

Hypocritical Religion.

I believe that the greatest calamity that ever entered the world since its creation, is sin; which was introduced by the enemy of all righteousness. And as he had no religion to disguise himself under, he entered under the deceitful cloak of a lying spirit, or teacher, teaching in opposition to the commandments of the great Creator of man. But now, since the religion of our holy Redeemer has got to be so popular in the world, he can more successfully enter the heart of the worldly man under the cloak of religion, or as a religious teacher, than in any other way. But the teaching still retains some of the same twisting, twining nature of the serpent in it, though artfully concealed from the view of the outward man.

But as the body, without the spirit of man in it, is dead, so religion and worship, without the spirit and life of God in it, are dead also, and they can only be made living by Him who is the resurrection and the life: for a stream cannot rise higher than its fountain. A profession may still retain the name of religion, after the spirit has departed from it; but no better name can be given it than either hypocrisy or idolatry. It may have a light, but not the true light, the light of revelation. It may have the spirit of man in it, to animate it, and to help in drawing disciples after it; but it cannot have the light of that Spirit which shines from "the greater light" of God's eternal day, and rules in heavenly things.

The superficial and formal worship and religion of the nominal professors, seem so much more congenial to the natural man, that they rule him in the darkness of his heart, until the light of the knowledge of the glory of God is not comprehended by him; so he turns away from it and seeks some more outward way, preferring darkness rather than light, because his deeds are evil. And while he, through disobedience to the true light, is led by the darkness of this world, he can neither see nor know his true spiritual condition, because darkness has blinded his eyes. While he remains in this dark and sinful state, how can he be instrumental in turning others to the way of light and salvation? But he may still retain his emotional and animal energy, and be zealous and active in promoting the superficial religion which pleases the sons of darkness.

The great object of true religion, and of the gospel of Christ, in all ages has been to point the sinner to the Lamb of God who taketh away the sin of the world by a sacrifice of his life, and by leading us to the indwelling presence of his Spirit to assist us, through his grace, in overcoming the evil one, and destroying his works, and the sinful nature out of the heart, so as to make it a fit temple for his holiness to dwell in. This seems to be the prime object of all the rightly authorized instrumentalities belonging to our holy religion. Against this the enemy ingeniously and industriously fights. So there is a warfare in the heavenly-minded man, until victory is obtained, Michael and his angels, as we might say, fighting against the dragon; and the dragon and his angels fighting, but prevail not. Neither will they prevail, while we keep "the Lion of the tribe of Juda" in us as the captain of our salvation. For greater is He that is in us, than he that is in the worldly-minded man. And those who endure to the end shall finally be enabled to ascribe thanks to God which giveth the victory, through Jesus Christ our Lord; but not through the strength of man without the Spirit, like I fear far too large a portion of the present revival work is carried

In speaking of the false teachings, and of the uninspired ministry, which seem to prevail since the revival meetings have come amongst us, and got to be so prominent; I don't want to use any harder language, or any plainer words, than Christ did against the errors of the people, when He was clothed with humanity. For the servant is not above his master, nor the disciple above his lord. It is enough for the servant to be as his master. But we find, where He was speaking to the Scribes and Pharisees about their hypocrisy and deceit, He called them blind leaders of the blind; and said, they for a pretence made long prayers, and outwardly appeared righteous, while within they were full of hypocrisy and iniquity. So He called them a generation of vipers, and asked how they should escape the damnation of hell? Which the reader may see more fully by referring to the twenty-third of Matthew; and many other places might be cited from the Evangelists and other Scriptures, to prove that false teachers and false prophets should arise and show great signs and wonders, inasmuch that, if it were possible, they would deceive the very elect. And Paul says, that in his day, there were "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness." And a more modern writer, in speaking of the Pharisees and their worship, says, "They measured the worth of their religion by the multitude of its outward observances, however empty and idle most of them might be; and fancied themselves more righteous than others in proportion as they outstripped them in the mere show of devotion; though beneath it might be nothing but hypocrisy and pride." For it was in its whole nature ostentatious, self-righteous, and adapted to secure worldly admiration, and the praise of men more than the praise of God. They seemed more anxious to have "their names written in the earth" than in heaven, in the Lamb's book of life.

How is it now in our day of much religious activity and boasted enlightenment? And how is it with us as a people who profess more spirituality and better things? Do we not too much participate in many things which Christ pronounced woes against? Were we not called out of the darkness which ruled in the professors of religion around us, into the marvellous light of the gospel of our Lord, that we might enjoy more quietness and spiritual communion with Him? Let the enlightened reader pause and ponder and judge for himself.

I know that ever since my first recollection of Society affairs, which was perhaps about eighty years ago, weaknesses and imperfections would at times trouble us in our meetings. But our ministers and elders were more sound and attentive than now. And more vigilant in watching over us for good, and for restoring harmony. This was in North Carolina, where we had no stove or fire in our meeting-houses during the winters. But the heavenly fire of Divine love was more often felt to warm us. And our meetings were more spiritually alive and better attended, by both young and old than they are now, since they are so frequently stirred up by a human warmth and life, and a zeal without knowledge. Those were times of more simplicity and humility. But since then "they have sought out many inventions" in the way of religion and worship.

It was a good while after this before I ever heard singing, or the Scriptures read in any of

our meetings as a part of worship. Perhaps the idea never entered the minds of Friends of that day that it required something more attractive than silent worship, to induce Friends to meet and worship God in spirit and in truth. And as to reading the Scriptures, they did not meet for that, but to witness the more sure prophetic Word to be near them (as they often did) and to be a discernor of the thoughts and intents of the heart. Many inventions have been sought out to supply the absence of the Spirit; but do these things take us any nearer to heaven? Or do they not take us more into the broad way of the world? The religion of the head is hypocritical; the religion of the heart is apostolical. The one exalts the natural man and gives him the glory; the other exalts the spiritual man and gives God the glory.

Before I leave the subject of hypocritical religion, I will briefly refer to the change which it has made here at Dublin, within the limits of my own observation. Before the revival spirit disturbed us, we had full and often favored meetings. A noted minister would come along, and our large house would be filled to overflowing. But after the meetings began to assume the character of our modern revival meetings, and the effects were more seen, the same eminent speakers have at times passed along, under appointments, but the house not, perhaps, half as full. Such as sympathized with them, are so warmed up as to show it for a few times in the size and noise of our meetings! then a reaction takes place, and our meetings, I think, are left in a worse condition than before. But these same noted and eloquent speakers are still passing along from place to place, where there is an opening to receive them. And we often have thunder clouds to pass along, stirring the elements with perhaps more wind than refreshing rain.

I will now close my remarks by referring the readers to I. P. where he says, "Babylon is built in the likeness of Zion, but by another spirit."

D. H.

Dublin, Ind., Eighth Mo. 21st, 1886.

Time—The God who has created us in his unerring wisdom, has allotted to us the exact amount of time needed to do all that He expects us to do—not one moment too much, not one too little; each has its mission. If we put off something which we ought to do now, for some future occasion, we have lost an opportunity which it is forever impossible to retrieve. You may say, I can do it just as well some other time. Oh, my friends, you forget that "some other time" is intended for other duties, and you either have to leave those undone or neglect the first. Besides, the opportunity which you let slip by unimproved was the proper time when the work could be done most satisfactorily, and whatever you may do afterward in this direction will only be patchwork, and that often of the worst kind—when you take a piece out of a new garment to mend a rent in an old one.

A much greater proportion of the labor of human kind than is generally supposed, goes toward repairing that which has been lost or impaired by misuse or waste of time. Professions and trades are almost solely engaged in this work of doctoring up and reconstructing what has been disordered or demolished by inattention to the requirements of time. The members of which human society is constituted are largely dependent on one another. The failure of a single individual to be punctual in the discharge of his duties or obligations, may throw a whole com-

munity in confusion or alarm, or cause widespread disaster.—From the *Herald of Truth*.

Convalescent Children.—"As it taxes one's ingenuity to amuse and pacify little patients, I will mention two or three things I did for my boy when he was recovering from diphtheria, hoping the experience may be of use to some other mother. Of course, I soon exhausted stories, and the mild play with such toys as weak little hands can manage, and the old cry of "Oh mamma, what can I do?" set in again.

The walls of the sick room were of bare plaster—as all sick-room walls should be, for a coat of lime makes them all fresh and pure again—and when my weary child sighed, among his many sighs, for "something new in the room to look at," I hethought me of a roll of pictures saved from a year's numbers of a London illustrated newspaper. These I brought into the sick-room and pinned all about the walls. The effect was very enlivening. The room seemed suddenly enlarged—as if it all at once opened out upon all the quarters of the globe. There were broad landscapes and wild marine scenes, battle fields, Christmas firesides, noble portraits of horses and dogs, brave generals and fair women, pretty groups of children, and tumbling waterfalls. The small invalid was delighted. Then I brought him a long, light stick—a piece of inch moulding, it happened to be—with which he could point at the different pictures while he asked as many questions as he liked. This stick was an inspiration. It was like having arms six feet long, and the boy had great fun "visiting all around the world" with it, as he expressed it. As long as he staid in bed the first demand in the morning was—"Give me my poke-stick, mamma." As I had to be out of the room a good deal, I fixed a call-bell on the foot of the bed, and we arranged a code of signals that proved quite entertaining. Three taps on the bell with the "poke-stick" meant a drink of water; four taps, a clean handkerchief; six taps meant, "I am hungry;" eight taps, "what time is it?" and twelve taps signified that the pillows needed shaking up and the bed straightened generally.

After a while I attached to the stick a bit of string with a bent pin attached, scattering some old toys about the floor, and the invalid had a grand season of "fishing." It was amusing to see how shy some of the fish were, and what a time it was before they would consent to bite. And then the excitement of landing them in the bed—which was now a boat, of course—was immense.

I am sure these little beguilements helped on my boy's recovery, for they kept his "spirits" in a cheerful condition, and cheerfulness is a very helpful medicine.—*E. H. Leland in American Agriculturist*.

Oriental Postures at Meals.—Sitting in chairs at a table, according to our Western customs, has never been a practice in the East. Sitting cross-legged, or squatting, on the ground, or on mats or cushions, around a central mat, or basket, or tray on a low stool-like table, is the primitive method. In the days of Grecian and Roman supremacy, the more luxurious habit of reclining on lounges or piles of cushions, with the feet outward, while at meals, prevailed in many parts of the East. Leaning on the left arm, so as to leave the right arm free, a guest would have his head near, or upon the bosom of the person next to him, at his left. One coming from behind could wash or anoint the feet of a guest while the latter was at his meal.

ONLY A TRAMP.

For "The Friend."

Only a tramp, in the glare and heat
Of the summer sun in the dusty street.

Only a tramp, with a dingy pack
And a threadbare coat on his weary back.

Only a tramp, and soiled and brown
He made his way through the busy town.

Only a tramp, and Wealth and Pride
Looked "and passed on the other side,"

And childhood paused in its merry play,
And shrank from the passing form away.

"Only a tramp," the housewife said
As she turned away from his plea for bread;

"Only a tramp," but he felt the smart
Of the taunting words in his human heart,
And bitterly sighing he turned again
To his heartless journey and life of pain.

But there where the railroad meets the street
Was stayed the tide of passing feet;

And horror palsied the bravest limb,
And eyes with fruitless tears were dim.

For a truant baby boy had strayed
To the railway track, and calmly played

Between the rails with the pebbles white,
Piling them up in the sweet sunlight;

And the "fast express" was thundering down
At fearful speed to the busy town.

Fruitless the driver's skill to stay
The flying train on its headlong way;

Fruitless the shrill alarm to fright
The little one from his pebbles white.

But out from the crossing of the street
Dashes a man with flying feet.

Each silent watcher held his breath,
In that fearful race for life or death,

Till the truant babe was safely thrown
Beyond the rails, as the train swept on.

The child was safe! but rods away
Bleeding and lifeless the rescuer lay.

Only a tramp! but forever new
Is our love for manhood brave and true.

And the mother, that night, who fondly prest
The living child to her grateful breast

Will ne'er forget as the seasons roll
That hungry tramp with a hero's soul.

Columbiana, O.

J. E.

I KNOW NOT.

I know not how the mavis sings;
How swells the wondrous lily throat
Of soaring lark; how nature rings
With its wild song and glorious note.

Nor how the ear the notes retain,
That fall with sweet vibrating sound,
Or how 'tis whispered to the brain,
Where life, and song, and soul are found.

I know not how the germ is hid
In tiny seed, in secret strength,
Or how it bursts its fragile lid,
And swells to flower and fruit at length.

Nor can I tell how plants drink in
The mystic draughts of heat and light,
Transform the elements within
To lovely forms of beauty bright;

To golden, red, or purple tint,
The chastest white of lily rare;
All forms, all colors, without stint,
Those slender plants are made to bear.

And what directs that subtle force,
That moulds ten thousand varied shapes,
From slender blue bell, prickly gorse,
To passion flower, or clustered grapes?

And then the mind, so strangely wrought,
Perceives this wondrous nature's work,
But in the processes of thought
It cannot trace where life does lurk.

—James Sherman, in *Public Opinion*.

"Little Foxes."

For "The Friend."

[The following communication was received from a friend who feels desirous that the professors of Christianity should live in full conformity with its self-denying precepts; for without submission to those restraints which the Spirit of the Lord lays upon all, there can be no growth in grace. While we are conscious that there will probably be a difference of feeling and judgment among our readers on the subject treated of in this essay, we feel willing to give a place in our columns for the concern of our friend. It may encourage some to greater faithfulness, who have been led into things with which they were uneasy by the example of others, whom they deservedly esteem. It is well to remember the language of the Apostle in a case where the believers did not see alike—"Let every man be fully persuaded in his own mind."—Ed.]

Those who have been brought under the convicting power of the Spirit of Truth, and who have thus been led into close, searching examination of their own hearts, thereby taking account of those things which stand in the way of their full acceptance with their Father in heaven, have I doubt not often been made to realize that it is "the little foxes that spoil the tender vine." Seemingly "little things," scarcely observable perhaps, and considered too trifling for serious thought, are brought to our view at times by the Divine Witness in the secret of our hearts, and the seal of condemnation set upon them. Happy is it for those who, yielding obedience to this "inspeaking word," give up and put aside all of those things, which it is thus shown them are objects of Divine displeasure. On the other hand as we turn a deaf ear to these gentle reproofs of the "Light within," allowing our human reason to override our consciences, the latter become "scared" as it were, and we so far lose our sense of the truth, as to have no scruple against engaging in things, which, when our hearts were more susceptible to the tendering influence of the "dew of heaven," we clearly saw to be wrong. And thus where parents and those who have the care of children, give countenance to improper and hurtful things, the rising generation coming up in the belief that what is allowed or practiced by those who are older cannot be wrong, such things become fastened upon society to its great and irreparable loss, and I doubt not to the injury of the cause of truth.

These thoughts have been suggested as I have taken a view of the condition of our society at the present time; and while we may truly rejoice that He who called our forefathers out of the formal, lifeless professions of the world, into "the worship of God in spirit and in truth," is opening the eyes of many in various parts of the land, and calling them back to first principles, it is cause for regret that even in those places where it might seem that the society was most highly favored, and where the ancient doctrines are still upheld by the body at large, "Little things" have crept in to so great an extent, that it may truly be said of us as it was of some formerly, "I have somewhat against thee."

It is not my purpose at the present time to point out the different things amongst us which may come under the above heading, but more particularly to bring to view a subject which has for sometime taken a deep hold of my mind. I refer to the very common practice among our young people, as well as some more advanced in years, of patronizing photograph galleries. I know that those who uphold this custom, adv

what might seem to be, plausible reasons in its defence; indeed the writer must acknowledge that on two occasions in his life, he so far allowed these seeming reasons to prevail over his better sense as to yield to this temptation, and it is with sorrow that he must now confess that the pictures taken at these times being scattered beyond recall, will remain as witnesses of his unfaithfulness.

It may not always be possible for us to give clear cogent reasons for our feelings of uneasiness with an existing practice or custom, and yet so safely and surely does our Heavenly Father lead those who in confidence trust Him, that the secret intimations of His will, manifested through these feelings of uneasiness, are more to be regarded than all the arguments that human reason may adduce.

I believe that photographs have come to be household idols with many people in the world; and is there not danger that even moderate indulgence on our part may lead us to place our affections unduly upon them; and that they may thus stand in the way of that nearness to the "Father of Spirits" in which He will "teach us of His ways," and instruct us in the knowledge of His will? For "whom will He teach wisdom, and whom will He make to understand doctrine?—them that are weaned from the idols of the world, and withdrawn from its consolations."

In a recent conversation with a young woman she related to me, that some years ago she was solicited by a number of schoolmates to join with them in having their pictures taken in a group; she said she felt at the time a secret check in regard to it, but so far yielded to the entreaty of others as to go to the photographers with them, when to her joy she found he was not at home, and their purpose was for the time thwarted. She looked upon this as a great favor to her, and she experienced a deepening of conviction, so that she never afterwards felt liberty to yield to the temptation, believing as she remarked to me, "that to have done so would have been a double sin." I do not wish to enlarge upon this subject, but simply to ask of all, that they will submit (as I believe this young woman did) to be searched with the "lamp of truth" and see whether there is not in this practice a root of "pride and self-gratification," and whether it is not one of the "Little Foxes" that are spoiling our tender vine.

Theodoret reports of his own mother, "That in her younger years having a blemish in one of her eyes, which had baffled the arts of physic, she was at length persuaded to make her address to one Peter, famous for the gift of miracles, who lived near Antioch a very severe and ascetic course of life; and to render herself (as she thought) the more considerable in his eye, she put on all her bravery, her richest robes, her pendants and chains of pearl, and whatsoever could render her fine and splendid. No sooner was she come unto him, but the severe and uncomplimentary man at first bluntly entertained her with this discourse: 'Tell me, daughter, suppose an excellent artist, having drawn a picture according to all the laws and rules of art, should expose and hang it forth to view; and another rude and unskilful bungler coming by, should find fault with this excellent piece, and attempt to mend it, and draw the eye-brows to a larger length, and add more color to the cheeks, would not the true author be (and that justly) angry, that his art was disparaged and undervalued, and needless additions made to the piece by an unskilful hand? And so it is here: Can we think that the great Artificer of the world, the Maker and Former of our nature, is not justly

angry, when you accuse his incomparable wisdom and perfection of unskilfulness and want of knowledge; for you would not add your reds, whites and blacks, did you not think your bodies needed these additions? And while you think so, you condemn your Creator for weakness and ignorance."

Carthage, Ancient and Modern.

Carthago delata est. These words are truer to-day than when they were first spoken. Carthage is utterly destroyed, and the few signs of human life it shows only tend to increase the sense of utter desolation. On one of the eminences of ancient Carthage stands the modern village of Sidi Busied. This village is held sacred by the Mohammedans, because they believe it contains the shrine of the French King St. Louis, who, they claim, became a Moslem immediately before he died of the plague, at the close of his disastrous invasion of Tunis. A mile or two distant from this spot is another eminence, the site of the citadel of ancient Carthage, where the Roman Catholics have a shrine to the honor of the same king over the spot where they say he died a martyr in the cause of Christianity against the Infidels. With the exception of these two "high places," consecrated to the worship of the same dead man by the votaries of two rival false religions, and a few summer residences by the seashore, the whole of ancient Carthage is ploughed as a field. It is laid utterly desolate. Even the ruins are gone. Nothing remains of them but some extensive underground cisterns, a few shapeless blocks of masonry scattered about, and the foundations of several temples and buildings which have been unearthed. All that the traveller finds there, when he comes to view the once proud Mistress of the seas, is the absence of everything.

The origin of Carthage is uncertain. The story that it was built by Dido, who slew herself because Æneas forsook her, is known to be only a poetic myth. All that is certain is that it originated in a colony from Tyre. Situated on one side of the Bay of Tunis, with the gently sloping hills surmounted by the "twin peaks" (*Æneid*, i. 162) of Hamman-el-inf on the other side of the Bay, and with the rugged mountains of Zarawan in the distance, ancient Carthage must have been one of the most lovely places in the Mediterranean.

Carthage was the greatest commercial State in the ancient world, and her commerce was carried on chiefly by sea. Her army was small, but she had an almost unlimited supply of money, which is called the sinews of war. Her influence was, on the whole, pacific and civilizing, but her commercial morality was at a very low ebb. Great Britain has without doubt succeeded to her commercial position, and, alas! also to her commercial maxims. In the judgment of God she fell before the military power of Rome, and in the fall we may see a solemn warning for ourselves.

It is commonly said that Carthage was destroyed by the Romans, but this is only in a certain sense true. They destroyed her national existence, but not the city. Scipio failed in his attempt to burn it, and twenty years later the Romans themselves restored and colonized it, and it soon became the second city in importance in the empire. Its magnificence remained unimpaired for several centuries after the Christian era. The native Church of Carthage was one of the largest and most flourishing in primitive times, and was rich in the blood of martyrs. Here lived St. Cyprian, the stern disciplinarian and bishop, who was himself "faithful unto death." Here lived the godly matron St. Perpetua, and the spot where

she suffered martyrdom—the amphitheatre—has recently been laid bare to view. Here lived Mona, the praying mother of an abandoned son, who implored her bishop what more she could do for him, and received the answer, "Pray on: the child of so many prayers can never be lost." Here lived also that son, who afterwards became "the Father of the Western church," St. Augustine, the authority of whose writings our own Reformers considered second only to that of Holy Scripture itself. But after a while the light of the Christian Church was all but put out by the hordes of barbarians who poured into the country. Afterwards came the followers of the False Prophet, who killed or enslaved all the males and took the women as their wives or concubines, and thus in a very short time the whole country became Mohammedan. But it was not until the time of the Crusaders that the City of Carthage ceased to be. Then it was not destroyed but rebuilt. When the cannon of the Crusaders made the heights of Carthage unbearable for the Mohammedan inhabitants, they pulled down their houses, carried the materials about eight miles inland, to the other side of the salt water lake, which lay at the back of the city, and built Tunis.—*London Record.*

"*Going unto the Tomb to Wail there.*"—Although the ritual laws of the Prophet forbid the wailing of women at funerals and at the tombs, they have never been able to break the force of immemorial custom. At an Oriental funeral, from ten to twenty women may often be seen walking behind the bier, with dishevelled hair, uttering weird, shrill cries of lamentation. The cry of lamentation has a peculiar and unmistakable intonation of its own; it has come down traditionally from ancient times, and it can be heard over the whole East. The custom mentioned in the text—that of going to the tomb to wail there—still exists in the East.

A Touching Incident.—There is one touching incident of the life of William Wirt. In his younger days he was a victim to the passion for intoxicating drinks. Affianced to a beautiful and accomplished young woman, he had broken repeated pledges and amendments, and she, after patiently and kindly enduring his disgraceful habit, at length dismissed him, deeming him incorrigible. Their next meeting after the dismissal was in the public street, in the city of Richmond. William Wirt lay drunk and asleep on the sidewalk, on a hot summer day, the rays of the sun pouring down on his uncovered head, and the flies crawling over his swollen features. As the young lady approached him in her walk, her attention was attracted by the spectacle, strange to her eyes, but alas! so common to others who knew the victim, as to excite little remark. She did not at first recognize the sleeper, and was about to hasten on, when she was led by one of those impulses which form the turning-points in human lives to scrutinize his features. What was her emotion when she recognized in him her discarded lover! She drew forth her handkerchief and carefully spread it over his face, unharmed away. When Wirt came to himself, he found the handkerchief, and on one corner the initials of the beloved name. With a heart almost breaking with grief and remorse, he made a new vow of reformation. He kept that vow and married the owner of the handkerchief. Wel, might he preserve the handkerchief as he did all his life, guarding it with jealous care.

To adopt the modes and fashions of the world, is to be unchristian-like.

For "The Friend."

David White of North Carolina, sends the following information:—

"Thinking that perhaps the readers of "The Friend" would be interested in knowing of the progress made by the Managers of Friends' School, New Garden, N. C., since the great calamity of the burning of King Hall, in 1885.

Just one year elapsed, and the new King Hall was so far completed that the faculty and pupils entered upon their duties in that building, which is admirably adapted to the uses for which it is intended. The insurance money on the old building, with donations and our own subscriptions by friends and others who responded in sympathy to our necessities, has nearly completed the building. We need a good deal of furniture, to supply the place of that consumed, in order to accommodate the increasing number of applicants who thus manifest the benefits of the school at this place."

New Garden, Guilford Co., N. C.
Ninth Mo. 6th, 1886.

When the last noble aspiration dies in the heart of a man; when the last lingering respect for innocence fails him; when he refuses to respond to any impulse save those which spring from the brutal nature or the carnal mind; when he ceases to be a ruler in his life, and is driven hither and thither at the bidding of unruly passions and tumultuous desires,—then indeed he has entered into the land of unending fire; then he experiences in himself the bitterness of the cry of Milton's Satan:

"Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And in the lowest deep, a lower deep,
Still threatening to devour me, opens wide."

So too, conversely, every act which is prompted by the spirit of Christ belongs to the sphere in which Christ dwells, and takes hold upon his eternal heaven. The man whose mind is filled with the deep, true life of Christianity, knows that blessedness will be his lot hereafter, because blessedness is already with him now.

This consciousness of a present heaven and of present relation to the infernal, takes not a little from the declarations of Scripture with regard to the future world, but rather adds impressively to its note of warning. We are not more likely to question the reality of future punishment when we see the punishment of sin already begun in this life—when we see men and women in whom every note of their nobler nature seems to have disappeared, and who are, spiritually, torn in pieces by hate, remorse, ambition, and ignoble desire. These live, as it were, in the porch of doom. Nor are we less likely to believe in a future state of heavenly peace, when we see that the Spirit of Christ bestows upon the followers of Christ, even in this life, a peace which the world can neither give nor take away.—*Selected.*

Hints for Husbands.—The first duty of husbands is to sympathize with their wives in all their cares and labors. Men are apt to forget, amid the perplexities and annoyances of business, that home cares are also annoying, and try the patience and the strength of their wives. They come home expecting sympathy and attention, but are too apt to have none to give. Frequently they are morose and peevish, and give their attention to the newspaper, or leave the house, or seek the companionship of men at the club or the store, and sometimes the hotel, while their wives are left alone and sad, borne down with family cares,

and longing for sympathy and affection. A single kindly word or look to indicate her husband's thoughtfulness would lift half the weight of care from her heart.

Secondly, husbands should make confidants of their wives, consulting them on their business plans and prospects, and especially on their troubles and embarrassments.

A woman's intuition is often better than all the wisdom and shrewdness of her "better half," and her ready sympathy and interest is a powerful aid to his efforts for their mutual welfare. Thirdly, men should show their love for their wives in constant attentions, in their manner of treating them, and in the thousand and one trifling offices of affection which may be hardly noticeable, but which make all the difference between a life of sad and undefined longing and a cheery, happy existence. Above all, men should beware of treating their wives with rudeness and incivility, as though they were the only ones not entitled to their consideration and respect. They should think of their sensitive feelings and their need of sympathy, and "never let the fire of love go out or cease to show that the flame is burning with unabated fervor."—*Selected.*

The Cattle Train.—Somewhere above Fitchburg, as we stopped for twenty minutes at a station, I amused myself by looking out of a window at a water-fall which came tumbling over the rocks, and spread into a wide pool that flowed up to the railway. Close by stood a cattle train; and the mournful sounds that came from it touched my heart.

Full in the hot sun stood the cars; and every crevice of room between the bars across the doorways was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tantalizing them, and not a drop to wet their poor parched mouths.

The cattle lowed dismally, and the sheep tumbled one over the other, in their frantic attempts to reach the blessed air, bleating so plaintively the while that I was tempted to go out and see what I could do for them. But the time was nearly up; and, while I hesitated, two little girls appeared, and did the kind deed better than I could have done it.

I could not hear what they said; but as they worked away so heartily, their little tanned faces grew lovely to me, in spite of their old hats, their bare feet, and their shabby gowns. One pulled off her apron, spread it on the grass, and, emptying upon it the berries from her pail, ran to the pool and returned with it dripping, to hold it up to the suffering sheep, who stretched their hot tongues gratefully to meet it, and lapped the precious water with an eagerness that made the little Barefoot's task a hard one.

But to and fro she ran, never tired, though the small pail was so soon empty; and her friend meanwhile pulled great handfuls of clover and grass for the cows, and, having no pail, filled her "picking dish" with water to throw on the poor dusty noses appealing to her through the bars. I wish I could have told those tender-hearted children how beautiful their compassion made that hot, noisy place, and what a sweet picture I took away with me of those two little sisters of charity.—*L. M. Alcott.*

A plant must live in the sunshine, a fish in the water, a man in the air, and a disciple of Christ must abide in Christ.

Natural History, Science, &c.

The Means of Contagion in Scarlet Fever.—Scarlet-fever can be communicated by infected milk, and, as far as we know, the milk has only to stand in the room where the disease exists or has existed to absorb the germs, which are so subtle, so light, and yet so tenacious as to float in the air and adhere to particles of dust.

We all know how much dust is constantly floating in the air; let a beam of sunlight pass through an opening in the shutter, and we can readily see how the scales of skin from the body, pieces of lint, etc., can carry these microbes, which may be thrown off in the mucus from the nostrils and mouth, or in the perspiration.

Not only are these secretions germ-carriers—that is contagious—and they have all been proven so by direct inoculation, but the passages from the bowels, as well as the urine, are so. In that way sewer-air may be a means of their conveyance; drinking-water also, as well as the vapor from soil on which these matters have been thrown.

The poison of scarlatina is, then either *inhaled* by the individual or is *swallowed*. It is then taken up by the circulation, and, finding itself surrounded by material which develops it, vivifies it, becomes rapidly reproduced, and the symptoms of the disease show themselves. This period between the reception of the poison and the appearance of the symptoms is called the period of *incubation*; this is known to be either from *one to six days*, in some cases longer.—*Dr. J. M. Keating, in Babyhood.*

Poisonous Honey.—At a meeting of the Agricultural Society of Dresden, notice was called to the honey imported from Trebizond, which is sometimes rendered poisonous by the bees frequenting the flowers of the *Stramonium*, a poisonous plant which abounds there. In America also, it is said that poisonous principles have sometimes been found in honey, especially that derived from the Southern Jessamine.

Fattening Ducks and Geese at Canton.—"Of all the multitudinous boats perhaps the strangest are the duck and geese boats, some of which shelter as many as 2000 birds, which are purchased wholesale at the great duck and geese farms and reared for the market. After seeing these boats, I no longer wondered at the multitude of these birds in the provision markets (Canton), where they form one of the staple foods of the people. Beyond the first expense of buying the half-grown birds, the owner of the boat incurs none in rearing them, as he simply turns them out twice a day to forage for themselves along the mud shores and the neighboring fields, where they find abundance of dainty little land-crabs, frogs, worms, &c. They are allowed a couple of hours for feeding and are then called back, when they obey with an alacrity which is truly surprising. This extraordinary punctuality is attained by fear of the sharp stroke of a bamboo, which is invariably administered to the last bird."—*Wanderings in China by C. F. Gordon Cumming.*

Effect of Mind upon the Body.—Bacon says:—"I had from my childhood, a wart upon one of my fingers; afterwards, when I was about sixteen years old, being then at Paris, there grew upon both my hands a number of warts, at the least an hundred in a month's space. The English ambassador's lady, who was a woman far from superstition, told me one day she would help me away with my warts; whereupon she got a piece of lard with the skin on, and rubbed the warts all over with the fat side, and, amongst the rest,

that wart which I had from my childhood; then she nailed the piece of lard, with the fat towards the sun, upon a post of her chamber window, which was to the south. The success was that within five week's space all the warts were quite away, and that wart which I had so long endured for company.

Silk Glands of Moths.—In China, the silkworms taken from the full grown caterpillars of several species of large moths are used in making fishing lines and for other purposes. The two silk-glands at this period in the insect's life are full of the viscid white substance from which the cocoon is to be spun. They extend nearly the whole length of the body, lying in loops on either side of the alimentary canal.

The Chinese make a transverse cut across the back of the caterpillar, take hold of one of the loops, draw the gland out entire, drop it in vinegar to take off its outer coat, then stretch it to several times its original length and dry it. A durable filament is thus formed very much resembling cat-gut and much cheaper. When used as fishing line it is renewed and strengthened from time to time by being soaked in rice water. It has been satisfactorily used by Dr. Causland, of the English Presbyterian Mission at Swatow, as a ligature in surgical operations.

Items.

—*Murder of G. C. Haddock.*—G. C. Haddock was a Methodist minister, located at Sioux City, Iowa, who was shot in the streets of that city, about 10 o'clock at night on the 3rd of Eighth Month, on account, it is believed, of his active exertions in enforcing the prohibitory laws of Iowa.

In explanation of the occurrence of such a deed in that State, it is said, that in Sioux City the law prohibiting the sale of liquors was openly disregarded; that many of the business men of the town objected to its enforcement, fearing it might be a pecuniary disadvantage; and that G. C. Haddock had incurred the enmity of the looser classes by becoming the plaintiff in a large number of suits against the saloons. He had been out riding, and on his return, having left the horse at the livery stable, was shot from behind as he crossed the street, by some unknown assassin, and fell dead without speaking.

About two weeks before his death, he wrote a note to the Editor of the *North Western Christian Advocate*, in which he said,—“We are engaged in a desperate struggle here. It is dangerous for a man to take a radical stand for Prohibition. It is currently rumored that 100 men are under oath to burn the churches as soon as the saloons are closed. I have signed twenty-five complaints, and I believe that I take my life in hand by so doing; but somebody has to do so. I believe we will win eventually, though the fight will be long and desperate.”

The Christian Advocate, of New York, has since made inquiries which confirm the belief that the murdered man had no personal enemies, apart from his enforcement of the law. Its correspondents agree that the shot was fired with the knowledge and in the presence of several men, and that it was the understanding of quite a large number that, if he continued his work, he was to be disabled in some way. On the facts of this case it makes the following comments:—

“Wherever the prohibitory liquor law is enforced so as to stop the sale of rum wholly, or almost wholly, in a town or city where public sentiment is not in earnest, active sympathy with it, desperate measures will be resorted to by saloon-keepers. Ordinarily they hope to escape by perjury in the courts, by bribery of officials, or by bribery of one or more jurors; and, by the frequency of failures to convict, to tire out the prosecuting attorneys, even though they be not corrupt.

“But when these means fail, and the saloons are absolutely closed, among every few rum-sellers there will be at least one who will resort to violence, and in a large number there will be many who will

either commit murder, or procure it to be committed, or terrorize the community by the burning of churches or the private buildings of those who are active against them. It has always been so, and has been particularly so in places rather larger than villages, but not so thoroughly organized as cities of considerable size.

“It should be understood that wherever saloons exist the elements whence mobs and murderers arise exist. They are causes themselves, and intensify all other causes. All good citizens should be on the alert to discover some means of suppressing this traffic, and, in the language of the Discipline of the Methodist Episcopal Church, should ‘co-operate in all measures which may seem to them wisely adapted to secure that end.’”

—*The Drink-Evil in India.*—A correspondent of the *Union Signal*, writing from London respecting a largely attended temperance conference in that city, states that a letter was read from a minister in India, setting forth “that the Indians, formerly a nation of abstainers, were gradually becoming a nation of drinkers, through the national and social customs and the religious practices [referring to the wine-taking of the outward communion] of their British rulers. The consumption of intoxicants had been greatly increased by the desire of the government to raise a revenue through the native liquor traffic, which revenue had increased during the six years, 1877—83, by 23,000,000 rupees. The professed object of the government was to diminish the consumption of liquor, but the real effect had been the reverse of that. According to the present system, nearly every village had a liquor shop, and the natives called it ‘the government liquor shop,’ and believed they were conferring a favor upon the government by drinking the liquor it provided. The government sold the licenses for a particular district to the highest bidder; who did all he could to multiply the liquor shops and increase the sale of liquor. It was time, the writer maintained, either to restrict the number of licenses, or to prohibit the manufacture of drink. As to the native Christians, taking intoxicants was regarded as a sign of a profession of the Christian religion.”

—*Funerals on First-Days.*—The Funeral Directors' Association of Philadelphia have addressed a circular letter to the clergymen of that city, requesting them to use their influence in having funerals held on some other day of the week, except in cases where it is necessary they should be held on that day. They say, that day is often selected as a matter of convenience to the relatives or friends; and that it involves a large amount of labor upon funeral directors and carriage drivers.

THE FRIEND.

NINTH MONTH 18, 1886.

A letter from a friend, referring to the recent earthquake in this country, and especially to its destructive violence in some parts of the Southern States, says:—“The solemn events at Charleston, S. C., must have brought the realities of an eternal world very near to the view of thousands of our fellow countrymen.

We are so accustomed to regard the earth as solid and stable, that it is a very startling experience to find it rocking and quivering, and shaking down the walls we have erected on it. Perhaps there is nothing more calculated to make man feel his own helplessness, than thus to have his “foundations destroyed.” The accounts received from Charleston show that this effect was produced on the minds of many there; as we believe has been the case in all countries where severe shocks of earthquake have been felt. It would indeed be a blessed result of this visitation of the Almighty, if those who have felt their danger and their want of power to resist it, should turn in true humility and sincerity to that Divine Power, which controls all things, and submitting

to his government, find a place of refuge from all commotion and disturbance. What a blessed thing it is for any one, who can adopt the language of the Psalmist—“God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed.” Though such an one must bear his share in the outward sufferings and losses of the community in which he lives, yet he may at the same time be sustained by the assurance that all things will work together for good to them that love God.

We have spoken of the earthquake as “a visitation of the Almighty;” and such we believe it may properly be called, even if such phenomena are rationally explained as the result of slow contraction of the earth, a readjustment of pressure and tension; or by the operation of other natural laws. For the laws of nature are nothing more than the effects of those properties with which the Divine, all-pervading, all-powerful Mind has endowed his creation; and it is not unreasonable to believe, that it is in accordance with his plans, that these outward occurrences should have also an influence in his moral government, by awakening careless mortals to a sense of their insecurity, and leading them to seek the protection of the Lord, when all else is felt to be insufficient.

The sufferings of our brethren at Charleston are a call to those elsewhere to do what they can to relieve their wants. There must be great need for help from outside to prevent the suffering and loss of life which otherwise will result from want of protection and of sufficient food. We hope that prompt and liberal efforts will be made to meet the demand.

We have received a copy of “Some Records of the Early Friends in Surrey and Sussex,” compiled from the original minute-books and other sources, by Thomas W. Marsh.

It is illustrated by a fac-simile of a page from the earliest Minute Book of Horsham Meeting, and by plates representing several of the old meeting-houses.

It is a valuable and interesting collection of facts throwing light on the early history of the Society of Friends in the part of England of which it speaks; and embracing in its scope the establishment of meetings for discipline, the methods of procedure in the treatment of offenders, acknowledgments, disownments, and marriages, the care taken to alleviate the sufferings of prisoners for Truth's sake, the testimony against tythes, the efforts to procure legal sanction for the substitution of affirmations in place of oaths, and other subjects.

It is also enriched with biographical sketches of a number of Friends who were members, or otherwise connected with the meetings in Surrey and Sussex.

For sale by Jacob Smedley, 304 Arch Street, Philadelphia. Price \$2.

SUMMARY OF EVENTS.

UNITED STATES.—The total exports of cotton from the United States during the twelve months which ended on the 31st of Eighth Month last, amounted in value to \$207,907,711, against \$198,494,350 during the corresponding period of 1885.

A letter to the *San Francisco Bulletin* from Seoul, Corea, says the deaths from Asiatic cholera, from the 15th to the 25th of Seventh Month, numbered 3140. “Since then, from 267 to 497 persons have died daily. Coffins could not be obtained and bodies were wrapped in sackings.”

Mayor Courtney, of Charleston, has issued a proclamation to the people of that city in regard to the situation there, announcing the organization of relief measures, and advising every one “to seek work in any and every way possible.”

The situation in Charleston continues to improve, many of the people have returned to their homes, and efforts are being made to patch up the damaged houses so as to make them rain proof. The bricklayers refuse to work for less than five dollars a day, and are now receiving that pay. The amount of relief money received thus far is \$200,000.

A telegram from Akron, Ohio, reports that "the people living in the coal-mining regions, embracing four towns and quite a large range of country, were awakened at four o'clock first-day morning by low, rumbling sounds, accompanied by shocks of earthquake so distinct that houses were terribly shaken and articles on mantels were thrown on the floor." A little later in the morning "a very large meteor passed over the shaken-up portion of the country, travelling close to the earth, and throwing off heated particles every few feet. The meteor illuminated the country for a great distance, and is supposed to have struck the earth near the eastern part of the city, as the shock in that locality was distinctly felt immediately after the great fire ball passed." The people of the shaken region recall the fact that "several years ago the earth settled several feet without apparent cause," thereabouts, and they now fear that they will be swallowed up.

The spoiling of hitherto sweet and clear artesian well water in various places, is attributed to the earthquake.

A local option election was held on the 13th instant, in Winchester, Virginia, and it resulted in the success of the temperance ticket, who carried every ward, and have an aggregate majority of 169. The law will take effect on the 1st of Sixth Mo. next, and continue in operation for two years.

A telegram from Tolono, Illinois, reports great loss and suffering in that section from a protracted drought. "For three months the ground has not been wet two inches deep by rain. Unless there is a copious fall soon, there will be absolutely no water to be had except from the few tubular wells about the country."

White huckleberries were offered for sale in Norwich lately by a farmer of that vicinity. They are said to grow in only two places in Connecticut, a round hillock in a big swamp in Salem, and a similar place at Spring Hill, in Windham County.

A peculiarity of the older orange trees in Florida this season is that most of their fruit is borne in clusters in the tops of the trees, where the branches were most completely denuded of their leaves last winter.

The deaths in this city last week numbered 361, which was 11 less than during the previous week, and 17 less than during the corresponding period last year. Of the foregoing 174 were males and 187 females; 43 died of consumption; 25 of heart diseases; 25 of cholera infantum; 23 of marasmus; 15 of convulsions; 14 of diphtheria; 13 of inflammation of the brain; 13 of typhoid fever; 14 of inflammation of the stomach and bowels, and 12 of cramp.

Markets, &c.—U. S. 3 $\frac{1}{2}$ 110 $\frac{1}{2}$; 4's, registered, 125 $\frac{3}{4}$; compons, 126 $\frac{3}{4}$; 3's, 101; currency 6's, 126 a 136.

Cotton sold in a small way to spinners on a basis of 9 $\frac{1}{2}$ cts. for middling uplands.

Petroleum was quiet at 6 $\frac{1}{2}$ cts. for 70 Abel test in barrels, and 8 $\frac{1}{2}$ cts. for 110 test in cases.

Feed was scarce and firm, with a fair demand: Bran, western winter, spot, per ton, \$13.50 a \$14; do. spring, spot, \$12.75 a \$13.25; red middlings, \$14 a \$14.50; white middlings, \$15.50 a \$17.50.

Flour and Meal.—The flour market ruled firm for choice springs which were in fair demand, but winters were abundant, dull and weak. Sales of 125 barrels Penna. family, at \$3.75; 500 barrels Ohio, straight, at \$4.35 a \$4.50; 375 barrels winter patent, at \$4.75 a \$4.85; 250 barrels Minnesota clear, at \$4 a \$4.12; 500 barrels do., straight, at \$4.50, and 625 barrels do. patent, at \$4.80 a \$5. Rye flour was quiet at \$3.25 for new, and \$3.40 for old.

Grain.—Wheat was dull and lower; No. 2 red closing at 85 cts. bid and 85 $\frac{1}{2}$ cts. asked. Corn closed at $\frac{1}{2}$ c. lower; with No. 2 mixed at 48 $\frac{1}{2}$ cts. bid and 49 $\frac{1}{2}$ cts. asked. Oats were dull and $\frac{1}{2}$ c. lower; No. 2 white closing at 34 $\frac{1}{2}$ cts. bid, and 35 cts. asked.

Beef cattle were unchanged at 3 a 5 $\frac{1}{2}$ cts. Sheep were fair at 2 a 4 $\frac{1}{2}$ cts. Lambs, 3 a 6 cts.

Hogs were fair; Western, 63 a 74 cts.; State, 6 a 63 cts.

FOREIGN.—C. S. Parnell has sent a draft of his measure to Gladstone. The first clause provides that leaseholders may apply to the Court to fix judicial rent; the second, that tenants whose rents were fixed a year ago may apply to the Court for a revaluation, and the third, that the Court, pending decision on applications, suspends evictions on payment into Court of one half the rent due. Many Gladstonians disapprove of the amount of the reduction. The Parnellites assert that

the full values justify a demand of over fifty per cent. reduction. Parnell, in conference with John Morley, urged a reduction of 75 per cent., but, on Morley's advice, he limited the reduction to 50 per cent. Leaseholders are included in the bill.

The Government's response will be that Parnell's data are inaccurate; that the Dublin executive returns of market values for 1885-86 show that the reduction in prices in Ireland is less than in England and Scotland, ranging from ten to fifteen per cent. Sir Michael Hicks-Beach and Lord Randolph Churchill will deny that the bulk of the Irish tenants will be unable to pay their rents in the Eleventh Mo., or that a host of evictions are probable.

A cable despatch received in Boston on the 8th inst., reports that a terrible hail storm, accompanied by high wind, recently prevailed in Paris and its environs. It was most severe in the suburbs, where it destroyed trees, fruit and vegetables. Large trees were torn to shreds by the hail. The loss to glass and to gardens is estimated at \$1,000,000. The Bois de Vincennes has the appearance of a forest riddled by shot.

A series of resolutions has been adopted by the commission appointed by the Paris Academy of Medicine to make an investigation and report on the danger to the well-being of the population from the increased use of alcohol. The Government is requested to take the most stringent measures to prevent the entry into France of artificially alcoholized wine. It is also asked that the number of taverns and wine shops shall be largely reduced, and that the laws for the repression of drunkenness shall be strictly enforced.

Prince Alexander of Bulgaria, has signed the deed of abdication, and has departed from Sofia. A compact mass of people witnessed Alexander's departure from the palace, and thousands lined the route taken by him through the town. The Prince stood up in his carriage bowing to the people and saying, "Good bye, my brethren." The populace were much affected. Tears sprang to many eyes, and hearty wishes were expressed for the Prince's speedy return.

A manifesto was issued by Alexander prior to his departure. It says: "We, Alexander, Prince of Bulgaria, being convinced that our departure will contribute to Bulgaria's liberation, having received assurance from the Czar that the independence, liberty and rights of our country shall remain intact, and that nobody shall interfere with its internal affairs, inform our beloved people that we renounce the throne, wishing to prove how dear to us are the interests of Bulgaria, for which we are willing to sacrifice that which is more precious to us than life."

The *Novoe Vremya* says: "Of all the signers of the Berlin Treaty, England alone appears inclined to oppose Russia's Bulgarian policy. Russia must know whether England's intention is serious, in order to prepare herself to take measures accordingly, as Russia will not be brought to a standstill by England's veto."

The Russian agent has received the Czar's reply to Bulgaria's proposal. The Czar says Russia will recognize the Bulgarian Regency, and assist the union of Bulgaria and Eastern Roumelia, on condition that no acts of violence be committed. Russia advises that public opinion in Bulgaria be allowed to calm down before a new prince be elected to the Bulgarian throne.

The Russian agent has not yet communicated the Czar's reply to the Bulgarian Government, because the relations between the present Bulgarian Ministers and him are very strained. During the sitting of the National Assembly on the 13th inst., several of the deputies proposed that the Bulgarian Government send a telegram to the Czar, requesting him to communicate with the Bulgarian Government direct, instead of through the agent.

Up to Ninth Month 12th, the total number of cases of cholera in Italy, since the outbreak of the disease, is reported to be 45,000, and the total number of deaths 14,000.

Alfred B. Morrine, member of the Newfoundland Legislature, who is now in Halifax, says the Labrador fisheries are an entire failure, and that 65,000 people are to-day destitute, and will be entirely dependent upon the Government for subsistence during the fall and winter. "The total failure of the shore fishery this year renders 70,000 people destitute, only 20,000 of those depending upon them being prepared to stand the loss of a year's labor. The people have barely enough for present necessities and no means of earning a dollar. The only relief to this picture is the fact that the potato crop, the only crop raised on the island, is turning out well, and will yield about a peck per head of population." A. B. Morrine says: "This seems highly colored in view of the recent fabrications of starved stories among the Labrador Esquimaux, but

it is the plain English of actual facts and inevitable consequences."

Colonel Gilder and his companion, Griffith, started from Winnipeg on the 9th instant, for the North Pole. They will go by water from Selkirk to York Factory. The outfit which they take consists of food, firearms and ammunition, scientific instruments, a hand organ, banbles for the natives, &c. Also two sledges, sixteen feet long and four feet wide. After leaving York Factory he will take as little as possible with him, because of the difficulty of carrying it along. He relies for sustenance mainly upon the game to be secured along the route.

RECEIPTS.

Received from David Wallace, O., \$2, vol. 60; from Mary Randolph, Philada., \$2, vol. 60; from Mary Thorp, Fkfil., \$2, vol. 60; from Pennell L. Webster and Owen Y. Webster, Pa., per Caleb Webster, \$2 each, vol. 60; from Charles Walton, Philada., \$2, vol. 60; from L. Hoopes, M. D., Pa., \$2, vol. 60; from Lewis Embree, Pa., \$2, vol. 60; from Sarah V. Willis, O., \$2, vol. 60, and for Thomas Hoyle, \$2, vol. 60; from Giles Satterthwaite, Pa., \$2, vol. 60; from Aaron Burgess, O., \$2, vol. 60; from Mary Page, Mass., per James W. Oliver, \$2, vol. 60; from Jonathan E. Rhoads, Del., \$2, vol. 60; from James Thorp, Pa., \$2, vol. 60; from N. Reece Whitacre, N. J., \$2, vol. 60; from Caroline Haldeman, Kans., per Louisa Smith, \$2, vol. 60; from Joseph Patterson, Io., \$2, vol. 60; from Henry Newton, England, 10s. vol. 60; from Richard Mott, Agent, Io., \$8, being \$2 each for John W. Mott, Thomas E. Mott, and William P. Young, vol. 60, and for Lindley Shaw, to No. 27, vol. 60; from Sarah Lloyd, Philada., \$2, vol. 60; from Mary E. Ogden, Pa., \$2, vol. 60; from Thomas S. Pike, N. J., \$2, vol. 60; from Septimus Roberts, Pa., \$2, vol. 60; from Joseph E. Maule, Philada., \$2, vol. 60; from Elijah Kester, Md., \$2, vol. 60; from Richard W. Hutton, W. Town, \$2, to No. 6, vol. 61; from William P. Churchill, N. S., \$2, vol. 60; from Samuel A. Willis, N. J., \$2, vol. 60; from Richard B. Bailey, Pa., \$2, vol. 60; from Joseph G. Evans, N. J., \$2, vol. 60, and for Hannah Evans, Haddonfield, \$2, vol. 60; from J. Henry Bartlett, W. Town, \$16, being \$2 each for C. Canby Balderston, Charles Potts, Watson W. Dewees, Thomas K. Brown, and Ann Sharpless, W. Town, vol. 60, Jonathan G. Williams, W. Town, to No. 15, vol. 61, and William Forsythe, Pa., and Edwin C. Forsythe, W. Philada., vol. 60, from Mark Balderston, Philada., \$2, vol. 60; from Thomas C. Garrett, Gtn., \$2, vol. 60; from N. Newlin Smith, Md., \$2, vol. 60; from Richard T. Osborn, N. Y., \$5, being \$2 each for himself and Edmund L. Post, vol. 60, and \$1 for Isaac D. Osborn, to No. 27, vol. 60; from Pelahia Gove, Vt., \$2, vol. 60.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

NOTICE.

The next meeting of the Friends' Teachers' Association will be held Tenth Mo. 3rd, 1886, at 2 o'clock, P. M., at Friends' School-house, 140 N. 16th St., Philada.

PHIENE NICHOLSON, Secretary.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Admissions will be held in the Committee Room, Fourth and Arch Sts., on Seventh-day, the 18th inst., at 10 A. M.

JOHN W. BIDDLE, Clerk.

EVENING SCHOOLS FOR COLORED ADULTS.

Teachers are wanted for these Schools, which will be opened Tenth Month 4th.

Application may be made to

Thomas Woolman, 858 Marshall St.
Joseph W. Lippincott, 460 N. Seventh St.
Edward S. Lowry, 2220 Pine St.
William T. Elkinton, 325 Pine St.

DIED, at his residence in Newfane, Niagara Co., N. Y., Eighth Month 6th, 1886, WILLIAM BRACKEN, aged eighty years; a member of the Society of Friends from early life, and one who remained a firm believer in the doctrines of ancient Quakerism as professed by Barclay, Fox and Penn. This dear Friend emigrated from Yorkshire, England, when a young man, with no pecuniary means. After landing in America, by honest industry he acquired a competency for old age, and was blessed with the comforts of life. His friends have the consoling belief that, through the merits of a crucified Redeemer, his end was crowned with everlasting happiness.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 50.)

Eleventh Mo. 7th, 1837. At the North Meeting, Enos Lee, a Friend from Exeter, had a short communication, lively and excellent. It was respecting the manna given to the children of Israel in their journey toward the promised land. "They who gathered much had none over, and they who gathered little had no lack." Although Moses was commanded to lead them, and wrought many miracles for them, yet he could not give them this bread. And so it is in a spiritual sense; we cannot give it one to another, but our Father which is in Heaven can, and will give it to all his hungering and thirsting children; but it must be our every day concern, to seek for it. Near the close of the meeting, E. Pitfield arose with saying, it was very unexpected to her to have any thing to communicate amongst us, but a word of encouragement dwelt with her for some now present, the language of whose hearts this day had been: "By whom shall Jacob arise, for he is indeed small?" She encouraged such as these to faithfulness in themselves, and to that required of them. Quoting, "Ye are my disciples if ye do whatsoever I command you." Such as do the will of my Father who is in Heaven, said the Son and Saviour, are as my mother and sister and brother. Oh, this sweet relationship, how precious! She said she had felt this morning a renewed desire for herself and for her friends, that we might more and more know of this communion. "The foundation of God standeth sure, having this seal—the Lord knoweth them that are his."

8th. At Orange St. William Evans was excellent to parents, respecting the care of their dear children. "The effectual fervent prayer of a righteous man availeth much." He believed in no instance would it prove more availing, than in that of truly concerned parents on behalf of their precious children. Where a true heart-felt concern is maintained, how do the prayers of such parents ascend! desiring nothing so much for them as the Truth. Though these may not always see the desire of their hearts, yet continuing to intercede, he believed the prayers of such would be regarded. We may remember, he continued, that when our blessed Saviour was personally on earth, there were those who brought their little children to Him, that he should bless them: there were also those who endeavored to prevent them from so doing; but Jesus said,

"Suffer little children to come unto me, and forbid them not," &c. We may also remember how the Lord blessed the house of Obed-edom, because the ark of the testimony rested there! So it would be now if parents were only enough concerned to support in their families the testimony of Truth. Then we should find that the Lord would delight to bless such families. He was also excellent respecting parents setting a right example before their children. Then addressing the children, he desired, that we who were blessed with godly parents, might value our blessing and very often crave that He who had been the God of our fathers and grandfathers, would be our God; and lead us along through the many besetting difficulties which surround, and finally receive us unto Himself.

9th. Went from the city to Germantown, to our own Quarterly Meeting. And oh! saith my soul, may this season of favor not only be remembered, but tend to strengthen that which of late has been ready to die; as also afresh encourage to enter into covenant with my Heavenly Father, for whose bounty this week past, my heart has overflowed; and the language has been, "what shall I render unto the Lord for all his benefits?" We had the company and labors of our friend Samuel Bettle, whose concern seemed to be principally for the youth. He arose with this language, which he said had dwelt with him early after taking his seat: "I am found of them who sought me not," &c. He reverted in a feeling manner to the days of his youth; endeavoring to impress upon us, how sweet it was to yield to the early visitations upon the mind! He believed there were those amongst us, who had in measure yielded, and had known and handled of the good word of life; but for want of following on to know the Lord, the work had been marred. They had "kept back part of the price," not being willing to make a full surrender; and thus bringing on themselves great poverty, darkness and distress, so as to be ready at times to exclaim, "Oh wretched man that I am, who shall deliver me from the body of this death!" These were tenderly pleaded with to part with all, and make a full surrender; and to enter into a whole-hearted covenant. Then he believed there were those present who will be made pillars in the Church, that shall go no more out. To those advanced in life, his language was very consolatory. Some in an especial manner, whose prayer was: "Now, also, when I am old and gray headed, O God, forsake me not," &c. After this, renewed strength was given to our dear friend to intercede for us, that there might be raised up from among the children, Davids as from the sheep coat, and Deborahs to stand as mothers in Israel. And then for the little companies who, when separated one from another and gathered in their little meetings, often feel very poor; that this might have a tendency to draw them nearer and nearer unto Thee, for Thou continues to be as near the few as the many, if only gathered in Thy name.

12th. In our own little meeting this morning, I was afresh made to feel the long forbearing and

tender mercy of my Heavenly Father; and renewed desires were raised, to be a more willing and obedient child.

23rd. A silent, precious, good meeting, 26th. Do not know when I have experienced such darkness and distress, as for a while after assembling with my friends this morning! when relief was granted through tears. How was my heart poured out before the Lord, craving that He would be near and strengthen me to perform acceptable worship. Near the close of the meeting E. C. arose with, "Master, Master, carest thou not that we perish?" Thus were the disciples of their dear Lord permitted to be proved in not being able to bring their bark to their desired haven, till He arose who rebuked the winds and the waves. He believed this situation applicable to states now present; and encouragingly were they spoken to, that their faith should be strengthened.

Twelfth Mo. 3rd. Afresh given to feel my own nothingness.

8th. This day our dear friend, Samuel Bettle, had an appointed meeting at Plymouth; having a minute to visit the meetings in our Quarter. How my heart did rejoice when I heard it, it seems so long since we have had a visit of this kind. Many of our hearts, I trust, were prepared to receive him, and to return thanks where alone due. Samuel arose with: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." It was under a fresh sense of the goodness of the Lord, that the Psalmist uttered this language: and, notwithstanding, he could at that time adopt it, yet he had his proving and stripping seasons to pass through. We find in another place that he was panting after God, saying: "As an hart panteth after the water-brooks, so panteth my soul after thee, O God." We may also find that even the apostles had their seasons of proving; they found it needful to pray that their faith might be increased, pleading, "Lord, increase our faith." However short and simple this may appear, the Lord will hear and regard such prayers when they are the effusions of a heart sincerely desirous of serving Him. He treated instructively upon true prayer: bringing to our remembrance the many instances of our Saviour retiring to solitary places to pray; sometimes to the garden, at others to the sea-side, and in mountains alone; and even continuing, at times, "all night in prayer to God." He believed there were those in this little company who had been visited; but a whole surrender had not been made—a part of the price had been reserved. There had been a want of faith, true living faith, which would have removed mountains if only attained to. He craved that these might be brought back to Bethel and enter again into covenant; they would then be led along, step by step, through the green pastures and by the still waters. "It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence because he hath borne it upon him." Silent worship was also treated upon instructively, and the Scripture revived:

"The hour cometh and now is," &c. Therefore let none present themselves before the Lord in a careless, indifferent state of mind. Not one would be cast off that was truly concerned to draw nigh unto God. Those wading under discouragement, who might feel few and very poor, were desired to remember that He would be in the midst of even the two or three, if gathered in his name. The meeting closed with solemn supplication.

14th. Often am I brought to feel, and afresh so this morning, my poverty and inability for anything good. Have been ready to exclaim this day: Can it be that ever one so poor, weak and foolish, can find acceptance with Him who is all purity!

(To be continued.)

For "The Friend."

A Trip to the Saguenay.

LETTER NO. 5.

Quebec, Eighth Mo. 5th, 1886.

Our boat stopping at Murray Bay last evening for two hours, gave us the opportunity to visit the place in the twilight, of which M. and I availed ourselves.

The calèche is like the old-fashioned chairs of forty and more years ago, with a narrow seat on the dasher for the driver. Our's had no top, which allowed us to have unobstructed views and full enjoyment of the evening air; and having a good Canadian horse, a French Canadian driver for my linguistic companion to practice with, good roads, semi-moonlight, semi-daylight, and a slightly foreign country, the drive was interesting and exhilarating. Canadian drivers are sometimes rather reckless, and though we have so far been favored with reasonably careful ones, we fear the charge is well founded.

A fellow-traveller on our passage down the river gave an amusing account of a lady and child who were being wildly driven, but to all remonstrances the Jehu only answered, "Pas danger, pas danger;" (no danger, no danger.) Presently, however, out went the lady with her child, and as they rolled down the hill the continued exclamations of the driver, "Pas danger! pas danger!" still reached her ears.

Murray Bay consists of a number of boarding houses, ranged for about a mile around the cove or bay; is backed by high hills, but hardly a mountainous country. And excepting for the scenery of the Saguenay is a more interesting place than Tadoussac for a sojourner. The place is popular for citizens of the upper cities, and for a few from the States.

We reached Quebec about 6 o'clock this morning; and after breakfast at our quarters, took passage with a good-natured and communicative Englishman for the points of interest in, on top, and around the city.

Quebec is a city that cannot be hid, and our driver commenced showing it to us by taking us to the celebrated Citadel, on the crown of the hill on which the city is built, where the prospects to be had are of more interest than the fortification; the views from the parapets, of the city and harbor below, and the hills beyond, being very fine.

The Governor makes the citadel his residence when in Quebec, and we had the pleasure of seeing him, as with some companions of note, a captain and two titled women, he was just entering his carriage for the steamer "Parisian" which lay in the river below us—steam all up and everything ship-shape and clean, ready to sail for the Governor-General's and all Colonials' "Home."

Visitors to the fortification are escorted around

by a guard, who is careful to watch his charge. A youth who came in with us, getting a few yards from us, was admonished to keep in company. Sketching by stragglers being forbidden as a military precaution, probably a few lines of this letter, if attempted while resting at the ramparts, would have been enquired into; but we cared nothing for the fort, and were more interested in a docile little buffalo brought from Manitoba by returning troops, which was the pet of the garrison.

As the schoolboy reads, the city of Quebec was once contained within massive walls, but has long since outgrown them, so that there is more city outside the walls than within them. Some pride is taken in keeping the walls in repair, and the old gateways, with their narrow portals, have within a few years been replaced by handsome structures spanning the whole roadway, but they are not so antique-looking as the former ones, and have no gates.

A magnificent Terrace or Plateau, walled and railed and planked below the Citadel, accessible from the upper parts of the city from the street, and reached by an inclined railway from the lower, is a favorite resort for the breezes of the St. Lawrence and the fine views commanded.

A laborer in Quebec earns from 90 cents to \$1.00 per day; pays rent \$3.00 per month by two families taking a house at \$6.00; buys birch wood at \$2.50 per cord, and \$4.00 for maple; pays a water tax of \$1.50 and a personal tax of the same; and goes lumbering in the woods in winter. They are pretty comfortable in fair times, but business is now depressed in the Dominion, the commerce of the port has fallen off, and there is a moving away of the stevedore class particularly, taking place.

Our hackman was desirous for annexation, because he thought it would improve the business of hack driving and make matters more lively; but a manufacturer, though believing it would be beneficial in general, thought it would ruin Canadian manufacturers, as the States with their facilities for producing goods, would fill up the Dominion in a month. There are more people in the world than the man in public office of whom it was said, that he could not consider a public question without reference to how it would affect himself.

The winters of Quebec, I think we were informed, are of seven months' duration, and the snows become very deep. The statutes require the snow to be carted off the principal streets, so that not over one foot shall remain; but on the back streets, where this is not required, the streets become impassable for vehicles, the depth being five or six feet, and when the footwalks are thrown out, they are ten feet deep in the roadway, making a wall of snow along the curbs in some places higher than the first stories of the houses. Dangerous floods might be expected in such places, but we are told the melting is from the warming up of the ground, which receives the water for the most part.

The country roads, where the beaten trackway is narrow and like a canal, are dangerous travelling; a horse getting off the solid parts being liable to be lost in the soft snow at the side, requiring great care in passing.

Through with the city with its lions and hilly streets, our drive was next to the plains of Abraham and its monument, and thence to the Falls of Montmorenci, 7 miles down the St. Lawrence.

The stone roads of this part of Canada are made from limestone covered with river sand, forming an excellent roadway, very smooth for a turnpike, quite superior to the stone roads near

Philadelphia, unless it be the Telford roads of late years—and much freer from dust than they are. What surprised me most, was that the stone was not broken particularly small, but there appeared an adaptability in the limestone and the sand cohering or running together, so to speak, neither breaking up nor grinding to powder.

The roadway was lined with continuous villages, with their steeple-houses at convenient distances, all of the same denomination, the Roman Catholic, which gives the appearance of unity of faith; but, "if the light that is in thee be darkness, how great is that darkness."

It is sad to contemplate whole communities like these who are taught to depend largely on outward ceremonies and on a human priesthood, and to rely on the efficacy of an earthly potentate in spiritual matters, instead of being turned to that Inward Teacher, nigh in the heart, "the Light of Christ." But there is consolation in the knowledge that it shines in all, whether they know what it is or not; and whether they cooperate with it according to their measure or resist; but what shall be said of the darkness of those, even in this our day, who with better teachings, and more enlightened associations, deny the very existence of this principle of which the Scriptures testify. "Pardon, respected sir," wrote Francis La Combe to Bishop D. Aranthon, so long as two centuries ago, "the feelings of a poor religious, who thinks he has known something of the inward life, if he drops a tear of regret at the desolation he witnesses. Sad and terrible will be the account which must at last be rendered for the opposition to a cause for which Christ shed his blood. Of what value is the church, and of what value are labors for the church, without the inward life, without the religion of the heart."

Our drive was in hours at which but few of the people were on the road or to be seen about their houses, which we much regretted, as one object of interest in travelling is to see the inhabitants of the land.

Persons better informed tell us that the country is thickly settled for a few miles back from the river, but the interior very sparsely; that the people are rather ignorant, and so kept by their religious teachers, and though they seem a sturdy race, they are stunted and not healthy, which has been attributed to the want of ventilation in their houses. The climate being cold in winter, they keep warm rooms and close them tightly, and consequently breathe vitiated air much of the time; and it is possible the virulence of small pox in Montreal may be attributed to the want of care in change of air in apartments. It would seem as if there was room for hygienic teaching among the poor people of the Province, but the field of labor in this line need not be confined to Canada, for there are many places in the States where intelligence in general is not wanting, where the idea of constructing buildings and heating appliances, so as to control the temperatures of the respective rooms independently of each other, and without curtailing the supply of pure air, is deemed superfluous.

The Falls of Montmorenci are very fine; a small river plunges over a precipice 254 feet to the bottom, and though on a minuter scale than the great cataract a few hundred miles west, is more easily comprehended by the mind. The river is utilized to some extent by carrying a portion of it in large pipes to some mills at a little distance, where it serves a practical turn at the wheels.

Approaching Quebec on our return, we were struck with the pretty effect of the noonday sun

For "The Friend."

on the tin roofs of hundreds of houses ranging above each other on the hillside city, shining like the shimmering waves of a sunlit sea. At present Montreal and Quebec are using galvanized iron for roofs, and are painting their tin roofs more than formerly; but till within a few years, it was the universal custom to use tin for the purpose, and not to paint it. The bright tin will tarnish, but the process is slow, as the oldest roofs do not appear more rusty than would be the case near Philadelphia in a few months or weeks.

It is said the climate is dry, which is very plain, but why it should be so dry, probably few people know any more than they know why the tides of Quebec are two or three times as high as those of the Delaware. It cannot be for want of water surface, for besides the water expanse of the great river, the country on both sides of it is a great lake country, and though we do not remember seeing or hearing of fogs in Quebec and Montreal, we know that a very short distance below the former they are very prevalent, and the garrison at the Citadel complain of the severe north-east winds coming up from the gulf, which may be said to be the very father of fogs.

Though Quebec has had its labor troubles among its stevedores, which were probably the ill-advised outcome of sufferings which should have been ameliorated before producing contention, there is an air of being better governed and of more respect for laws and municipal regulations than prevails in American cities; and as this is apparently true of all the few places we have ever seen outside of our own country, the reflection is not entirely satisfactory as a matter of national pride. Certain it is, that unless a more righteous concern shall obtain in the United States to avoid making bad laws on the one hand, and to observe and enforce good ones on the other, the strides of the country to disorder, and all manner of iniquity, will continue to be very rapid, and at an increasing pace.

A ride in the afternoon gave us the country residences of the wealthy on the St. Foy road, and then we descended to the river road, preferring walking down the steepest part, because of greater safety than riding.

We saw the great lumber rafts and yards of Quebec; the cove where Wolfe is said to have landed when he crossed the river, and with his army scaled the cliffs, and flanked the fort and took the city; and pursuing our way through the poorer parts of the lower city, we climbed up the winding avenue to our quarters.

For "The Friend."

'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take of the water of life freely.'

On reading in the 51st number of "The Friend," dated Seventh Mo. 24th, a short article headed "Extracts from letters of our late friend Joseph Snowden," my heart was cheered and animated at the prophecy our departed friend had made, relative to the rising generation building up the walls; and, too, that in connection with it he had remembered the Scripture language, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. And upon the servants and upon the hand-maids will I pour out of my Spirit saith the Lord." May this little article be the means of encouraging some to more dedicated faithfulness to their Lord and Master, in whatever He calls for.

Let them not hold back a part, or keep that which ought to be given as a sacrifice unto the Lord. He has been knocking long at the door

of some of your hearts for an entrance, waiting to be gracious, and to teach and instruct you in the way that you should go, and thus to fit and prepare you for the different offices in the Church.

In reference to what our departed friend speaks of, alluding to building up the walls, I have remembered how it was with Nehemiah in his day, when he felt the need there was of faithfulness; so much in earnest was he, that his countenance betrayed him, inasmuch that the king said to him, "Why is thy countenance sad, seeing thou art not sick?" Nehemiah ii. 2. Then may some of us be more and more in earnest, and see what we are about, and on whose side we are; whether we are living too much at ease, not willing to take up the cross and despise the shame. To those who abide under the Lord's preparing hand, in time He will make known what He would have them to do. "But who shall abide the day of his coming, or who shall stand when He appeareth, for He is like a refiner's fire and like fuller's soap. And He shall sit as a refiner and purifier of silver, and shall purely the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Let none be discouraged because of the refining process, for the Good Master will not put more on any than He will give strength to bear. But it is his will that his children should be brought out as it were, from the things of this world, and be purified and fitted for his use; and so be changed from a state of nature to a state of grace. Therefore I would say again, let none be discouraged because of the way, but rather rejoice to be counted worthy to suffer for His name's sake, willing to own the dear Master in whatever way He calls for,—in appearance, words or action,—and then, if such as these will not forsake Him, He will not forsake them, but will inwardly support and strengthen in every time of need. Our Saviour himself testified, "him that cometh unto me, I will in no wise cast out." What encouragement! The invitation is to every one the world over, no matter what his or her condition in life may be; the way is free to all, for he that will come may come, and take of the water of life freely. But the Master will not force any into his measure, but leaves us to choose our own way. Then let some of us choose more and more the Lord for our portion, and the God of Jacob for the lot of our inheritance; and be jealous of our God, the true and living God, and not make gods of any of our possessions, our persons or any thing that we have; for our God, He is God and He will not give his glory to another, and He has the right to rule and reign in our hearts, for we are created for purposes of his own glory.

And the words seem to arise, "Take off thy ornaments that I may know what to do with thee," and submit thy neck to His yoke, then mayest thou be enabled to say, "Lord, what wilt thou have me to do?" and if so, by being attentive to the still small voice, it will be shown thee what to do; and by keeping close to this Guide, He will from time to time instruct and teach of his ways. And thus, by being faithful, there may be a looking forward to one here and another there, being fitted and prepared for the Master's use. The Lord will have a people formed for himself, and his testimonies cannot fail to the ground. E. C. C.

Penna., Ninth Mo. 6th, 1886.

While order is of almost inestimable value, it is quite possible to slip almost insensibly into the habit of leaning on technicality to escape responsibility.

Indiana Reform School for Boys.

Having occasion to visit Plainfield in an astronomical capacity, I took advantage of seeing the State Reform School for Boys. Very soon after entering the institution it occurred to me that the school ought to be better known than I think it is. It is located about half a mile southwest of Plainfield, Hendricks County, Ind. The farm contains 225 acres in a high state of cultivation; and seems well adapted for such an establishment. The approaches are somewhat hilly and romantic. A number of fine springs supply an abundance of excellent water. About thirty elegant buildings, all brick but one, the ice-house, have been erected to accommodate the inmates and officers.

The institution was opened in First Month, 1868; 2,236 boys having been admitted since then. The average number last year was 421, without much variation through the year. The boys are divided into twelve companies, called families; each family being taught and controlled by an officer designated by the homely appellation of House Father. Boys are taken to stay till they are 21 unless reformed sooner. When they seem fairly reformed they may go home on Ticket of Leave. If they do well may stay, if not, go back.

Hundreds of boys who have been released hold honorable positions in society; demonstrating the success of the School and its management.

When boys enter the School they are taught the necessity of obedience and strictly required to observe it. Much care is taken to assign to each boy the kind of work he is best calculated to do. He is taught to be prompt in business; is not allowed to use tobacco, nor indulge in improper language of any kind. If one commits an offence he is talked to and shown the evil of it. This mode of punishment is generally sufficient. But if it fails other means are used. Strict order and a high degree of neatness are special elements throughout the institution. Great care is used to make every thing as pleasant as possible for the boys, and thus secure mutual affection. It is then much easier to govern. An extensive gymnasium is elegantly arranged for exercises during inclement weather.

A First-Day School—using the International Lesson—is held in the afternoon. Each boy learns and repeats the Golden Text; and is required to be familiar with the general meaning of the lesson. Each day before breakfast every House Father reads a portion of Scripture to his family. Only one institution of the kind in the United States is larger—that at Lancaster, Ohio. A number of teams are employed in hauling various material; and are driven and managed by some of the more trusty boys. Indeed, there are few kinds of work which these young folks do not perform. They make all their own shoes, coats, pants, &c., and they are kept well clothed. Last year they made 900,000 bricks; more than half of which, they used in making the finest barn in the state of Indiana.

The garden of 35 acres was efficiently managed by Warren Lawrence with his 40 boys. They seemed cheerfully employed in the expert use of rakes, hoes, wheelbarrows, &c. Weeds were very scarce. A few items of produce are: 12,000 cabbages, 3,500 dozen roasting ears of corn, 200 bushels of beans, near 300 bu. beets, 60 bu. peas, 360 bu. tomatoes, 270 bu. sweet potatoes, 250 bu. turnips, &c. Two bushels of peas, and the same measure of beets, or 30 dozen cucumbers, occasionally form part of a dinner's nutriment.

Two barrels of flour are worked into 400 loaves

of bread every day. The First-Day evening lunch for each boy is one-third of a pie and a piece of ginger bread. The milk-room has flour and troughs of stone. Tin pans are used. A fine spring supplies cold water continually. A dozen boys with 24 buckets carried out 48 gallons of milk for dinner. At 11 o'clock the boys are all drawn up in line, about 500 feet long, for dinner parade, in charge of Dr. Givan, assistant superintendent. At the sound of drums they march a few rods to a certain place in the "court," from which every family divides off to its respective place of washing, &c. The wash-room has a trough, or sink, extending along the walls, and about a foot above it, a tube an inch or so in diameter is perforated with holes 2 feet apart. The boys are placed opposite these, then the tube is filled with water affording a stream for each boy to wash—using his own soap, towel, comb and glass. All meet in the great dining hall in perfect order, seated at long tables, and get still for a moment, then repeat a blessing of two or three sentences in beautiful concert. The officers and visitors now retire to a separate building, and all are refreshed with plain and excellent food.

A large three-story house, called the Main Building, is the officers' home. The south side is covered with luxuriant Virginia Creeper. From the top of the tower, 75 feet high, we had a fine bird's-eye view of the farm, Plainfield and surrounding country. Immediately west is the grand Court, with its elegant walks and shade trees. The Chapel is a little farther west. Beyond this, and north-west, the orchard resembles a small forest. The brick-yard is south-west; gas-house south-east. White Lick river meanders along the eastern side of the farm. A few rods north of the main building is a lake or reservoir 300 feet long, 100 feet wide and 10 feet deep. It is well stocked with fish which are readily enticed to the surface with bread, grasshoppers, &c. The water is supplied by springs; and having an outlet is always fresh. In winter great quantities of ice are gathered from this lake and stored in a fine ice-house near the west end. An extensive play-ground is north of the lake. The Chapel is an elegant building, 75 feet by 50. Visible truss-work supports the roof; no ceiling. John G. Blake is chaplain. The boys love him—"think the world of him." All meet here for worship. If a boy goes to sleep, or misbehaves in any way his number is written on the black-board, and he must stand up at his seat until the number is erased, or he is otherwise ordered to sit down. School is vacated, and farming and various trades, &c., taught, during the crop season. Only one-half of each day is occupied in regular school work during school season—the other half-day being employed at work, or exercise of some kind. This system is thought to be better for the boys than to spend all day in the school-room.

An ample dormitory contains 41 beds, one of which is occupied by a watch-boy, or reporter of what may be out of order. The boys' day-clothing is all taken and stored in a separate room. The windows are covered with strong wire netting to prevent escape or entry. The room is kept warm all night in cold weather.

W. DAWSON.

We owe much, very much, to those restraints and hinderings of every sort, in our home life, in our social life, in our occupation, in our limitation of opportunities, in our fear of immediate consequences of wrong-doing, that hold us back from the first steps ruinward—which we have it in our heart to take.

EVENING TIME.

BY HENRY BURTON, M.A.

The sun has set; his train of gold
Drops down the western sky;
A purple veil is on the world,
Stilling the curlew's cry.

The bat, like some old verger, stays
To lock the temple door;
Flapping about in crooked ways,
Glad that the day is o'er.

The busy clang, the noise, the whir,
Die in a silence deep;
A hush is on the oak and fir,
The poplars are asleep.

Like monks, within the chancel dim,
The hooded shadows pass,
To sing a silent vesper hymn
Or say a silent mass.

And Venus swings her burning lamp,
And signals on to Mars,
Till the deep sky is one vast camp
Of red or golden stars.

* * * * *
I near the western bound of life;
Fast drops the setting sun;
Behind me lie the toils and strife,
My task is all but done.

My locks are white with almond bloom,
Sweet prophecy of spring;
My winter's past, beyond the tomb
The Easter angels sing.

These wrinkles on my face and hands—
It always seems to me—
Are the wave-ripples on the sands
Telling of "no more sea."

A hush is over mind and heart;
The calm one's spirit feels
Who turns aside from street or mart,
And by God's altar kneels.

Life's day is gone; the evening star
Is glowing in the sky;
And heaven is near that seemed afar,
So bright it is, so nigh!

The shadows gather; I am old,
My day dissolves in night;
But lo! the sky is streaked with gold,
At evening-time 'tis light.

Manchester, Eng.

LITTLE BY LITTLE.

BY SUSAN COOLIDGE.

First the acorn, then the shoot,
Then the sapling with fine root
Which a baby's hand may pull;
See it stretch to seek and cull
All it needs of help and food,
All its hunger craves as good.

This way, that way, night and morn,
Go the little fibres forth,
East and west and north and south
Run they, gathering, as they go,
From the earth and sky and air;
While the trunk and branches grow,
Ring on ring, and day by day,
Taller, greener, and more fair,—
Slow, but ceaseless; in this way
Is the mighty oak-tree born.

First the baby, feeble thing,
Needing constant ministering;
Such a tender germ, and small,
If it is to live at all.
Then, as ardent youth awakes,
Reaching out, it seeks and takes—
This way, that way, night and morn—
From the earth and sea and air
All it craveth everywhere.
Be it poison, be it food,
All it longs to know and see,
All to try, or bad or good;
All the various tests of Fate,
Still dissatisfied to be
Barred by any hindering gate,
Till the full-grown man is born.

Never oak but had its birth
In some acorn dropped to earth;
Never man but grew by these
Imperceptible degrees.
Every hour of every day,
As it hurries on its way,—
This way, that way, morn and night,—
Every moment of each hour
Has its power to raise and lift,
Or its little hindering power.
Nothing idly passes by,
Naught too small to give its gift;
Bind their wings, then, as they fly,—
Till they bless thee, hold them tight.

Tobacco and Refinement.

BY PRESIDENT JOHN BASCOM, LL.D.

Many sages in various forms of philosophy, many saints in diverse phases of faith, have insisted on the conflict between lower and higher impulses in man, between the flesh and the spirit. The trio of evil influences in Christianity is still the world, the flesh, and the Devil. Certainly the use of tobacco belongs on the wrong side of this enduring struggle into which we all enter singly and collectively. It belongs to the flesh, and snacks, at times, of both the other two. This habit gains ground at the expense of emotional refinement and spiritual force.

It is difficult to understand how a refined man can accept the fellowship of a habit which adds so distinct an element of disgust and offence along the entire line of misery and vice. It is difficult to understand how a good man can be willing to endure this affiliation of sensuous and pernicious appetites; and how a clean man can be willing to unite himself to that great army of expectorants who defile the world in so many ways and places. No matter how carefully the process of refinement proceeds, it still leaves some traces of a disagreeable and truly vulgar kinship. Smoking is the least offensive use of tobacco; but one cannot smoke, and frequent the society of those who do not smoke, without bearing in his clothes the stale odor of his disagreeable habit. Much worse than this, he breathes it out in every expiration. The sweet air of heaven is turned by him each instant into a malodorous savor of an offering on the altar of appetite. He himself, in losing the purity of a pure breath, loses the sense of wrong he is doing his own life and the lives of others; yet he brings that sense fresh to every one who, with quicker sensibilities, approaches him.

This loss of the feeling of offence in an offensive appetite marks an important point in which the habit interferes with refinement and true courtesy. The smoker takes it patiently when a superior power sorts him out and hems him in, in a place set apart to this disagreeable indulgence as a smoking-car—bearing what traces of its low uses! But when he is left to himself, on the street, in a public place, in legislative halls, he assumes at once the precedence of his unkindly habit, and lets his neighbor make what shift he can to avoid the air which he sends forth from the recesses of his mouth, laden with disturbance to eyes, nostrils, and lungs. There is scarcely a smoker to be found that does not, at some time, in a careless way, put upon others the discomfort of his habit. How can it be otherwise? He is driven by an exacting demand, whose disagreeable effects are very much hidden from him. The smoker loses the power to see himself as others see him. If those who use tobacco were decidedly in the minority, the habit would be thought to be a strange, outlandish, outrageous perversion of the decorum of life; and in its open indulgence, a surprising trespass on good taste and delicate consideration. I think we shall see

Selected.

this to be so if we consider the effect the habit of chewing, or smoking even, would have on our estimate of a refined woman. The union is almost an impossibility. Yet there is nothing but the nature of the habit that renders the use of tobacco unfit in a woman. It is a superior purity and refinement only that banish it from such a presence.—*S. S. Times.*

For "The Friend."

With a feeling of that love which extends over land and sea, my thoughts reach to all who are mourning for the desolation and departures in our once highly favored Society. To these my heart goes forth in tender love, that would gather all into unity, into the bond of peace, the Truth, the Life. Let us mind that which keeps us humble and low, in a waiting, teachable state; and not be frightened at the word, "Wilburite," which some in these Western States are trying to fasten upon all who steadily adhere to the doctrines and practices of Friends. O! let us be willing to suffer like reproach to that which was abundantly heaped upon our forefathers in the Truth: knowing and believing that, if we steadfastly maintain our integrity and a willing obedience to the guiding grace in our own hearts, our reward is sure; for we shall feel the Lord's preserving care to be over us; and this will redound to our Creator's praise on earth; and, through his mercy, to our exceeding happiness hereafter.

This is written in that love which would gather into oneness, and restore the weak.

ROBERT KNOWLES.

A member of smaller body, Iowa.

Cedar Co., Ninth Mo. 3rd, 1886.

A Brave Boy's Deed.

The Story of How a Telegraph Lad's Good Aim Saved a Train.

A few weeks ago there passed away an old man of three-score or more, who had led a quiet and apparently uneventful life. From a little before his middle age he had been a follower of railroad work, and for years before his death a locomotive engineer. Some fifteen years ago an occurrence took place in his life that may have changed its whole current.

One stormy, snowy night in December a freight train accident occurred through the breaking of a car axle. The scene of the accident was on a portion of the road very crooked. The wreckers had been called out, and with them the young telegraph boy, whose duty it was to climb a telegraph-pole, making the necessary attachments with wires, clamps etc., and to assist in the working of other trains past the obstruction. This boy was entrusted with the important task of opening and operating an additional office. Sitting on an impromptu chair, built of fence-rails and stones, at the foot of the telegraph-pole, his duty was to stop all trains coming toward the obstruction and hold them until one of the tracks had been cleared. It was on a Saturday night, and but few trains—save the regular night express—were running. Clothed with unusual responsibility the lad sat through a terrible blinding snow and sleet storm, hour after hour, no shelter and no company save the constant tick of the little instrument that held him in communication with the outer world.

One o'clock has come. The night express should be there. Orders have come from the wreck, "Hold the express at all hazards." A glance at the watch tells the boy that he must take his lamps and meet the express as far above as possible. There were no air-brakes in those

days. A heavy, blinding, cheerless fog had settled down like a thick cover over the deep cut in the rocks. The snow from above was still coming down in sheets. Plowing his way through the wet snow over the uneven surface of rails and ties, went the boy in the direction of the expected express, whose faint rumble could first be felt, then faintly heard. Planting himself firmly between the rails, the boy stood, a lamp in each hand, waiting to swing at the first burst of the headlight through the fog. Nearer and closer came the heavy train. One second, two, three, and the headlight commences to lighten up the banks and rocks of the curve. The fog lifts, the light gleams on the wet, shining rails. Swing goes the red lamp as the blinding glare of the powerful headlight shoots into sight at the upper end of the curve. Faster swings the red light. No answering blast of the whistle. The red light is on a desperate, almost despairing swing. No answer yet. The boy leaps over the outer rail into the ditch alongside, poising himself as he jumps, and as the great glaring monster is upon him his right arm puts an almost superhuman force into the last swing, the lamp leaves his hand and with a crash goes through the little glass door in the front of the engineer's cab, right into the face of our old friend the engineer.

The lad sunk back into the rocky fissures of the cut, the train rushes by him harmlessly, but with a terrible shriek of the whistle. The old chain-brake snaps like an overstrained muscle and away rushes the express past that clicking instrument, on, on, into the darkness, out of hearing and beyond recall. Slowly and wearily the boy plods his way over the ties to his post at the instrument, pondering over his unheeded efforts and the result. "Hold the express at all hazards!"—and where was that express? There, with his trembling fingers upon the key of the instrument, he sat trying to tell his superior officer at the wreck that his efforts to hold the express had failed. This he did without telling of the fate of that red light. Voices are presently heard through the darkness, and ere long the swaying of several lighted lanterns are to be seen as they come from the direction of the lost train. A few seconds later the eager, peering faces of the train men appear, and the boy recognizes the familiar faces of the conductor and brakeman of the express. The train had stopped, but only a few yards away from the wreck, and the men had come back to pick up the operator, whom they supposed was mangled and dead in the curve above. The engineer, they say, had been badly hurt by some of the broken brake-chain. The boy is grateful and happy because it is no worse. In a minute or so the engineer—our old friend—makes his appearance. Face covered with blood, which he had vainly tried to wipe away with bunches of greasy waste, a long cut just under the roots of his hair, told where he had been hurt. Throwing his arms around the brave boy's neck he whispered through his sobs of joy as the tears trickled down his blood-covered cheeks:

"I was asleep and you risked your life to save us all. Thank God, you threw it straight and true. I will be a different man from to-night."

'Twas so. The true tale has never before been told. That engineer's life was thenceforth a true, honest and sober one. The chain served as a pretext for the wound, and the fireman, who was nodding on his box, too, never knew the true history. Death long ago came to him in the discharge of his duty. And now that the shades of death have closed over our old friend, peace to his memory.

His occasional meetings with his operator

friend were always gentle, kind and full of affection, and no mention was ever made of the attempt to "hold the express at all hazards."—*Philadelphia Times.*

"A Genius for Helping Folks."—"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Christian Observer.*

Men pay their tribute to virtue by their careful evasion of the plain facts about their personal vices. Many a man who does not scruple at doing a wrong, will resent the suggestion that he has done that wrong under its ordinary name. A man will feel justified, for example, in saying that which is not true about a matter that he is deeply interested in concealing; but he will not admit that he is "a liar." No, indeed! Even if he takes money from his employers who have trusted him, he is not ready to say squarely that he is "a thief." Far from that! Even if he were to kill a man in a duel, when he had tried to do it, he would not think it fair to call him "a murderer." Of course not! Indeed, there are very few persons who are willing to have their particular transgression called by its appropriate designation.—*S. S. Times.*

Natural History, Science, &c.

Somnambulism.—A writer in the *Christian Advocate* says, that the cure for this affection lies in the mental control of the patient over himself. "Descending from a long line of somnambulists," he has had experiences as well as unusual opportunities for observation. During the *waking hours* of the patient he must be thoroughly impressed with a sense of the danger. Among other illustrations, he mentions the following:

"Another case is that of a lovely lady—wife of one of the most successful ministers of the Missouri Conference. This lady, always an invalid, was an incorrigible sleep-walker, often covering distances and performing feats of which she was utterly incapable in her waking hours. For years she was obliged to sleep under guard or else with doors and windows securely fastened. She could never be trusted with her children or with younger persons. Her husband, who was always her devoted nurse, took upon himself the duty of caring for their little ones at night. When one of them was six weeks old he, one night, handed it to its mother to be nursed. Both parents, being greatly fatigued from loss of rest, fell asleep, when suddenly the mother started up and threw the infant from her to the middle of

the floor, where it lay an unconscious heap. The father sprang to his feet exclaiming: "O, mother, you have killed our babe, you have killed our babe!" The mother's anguish was indescribable, but the shock was a complete cure. That infant is now ten years old, and the mother has never since made an involuntary movement in her sleep. She recently repeated the instance to the writer."

The Lick Telescope.—The object glass of the Lick telescope is now substantially finished, and the few astronomers who as yet have had the privilege of looking through it speak of it in the highest terms. The figure and color correction appear to be excellent, and it has of course an enormous superiority in light over everything preceding. The views it gives in dark nights of the brighter clusters and nebulae are simply magnificent, and the defining power is such that it easily splits the most difficult double stars, like γ Coronae for instance. The Clarks have, however, just met a serious check in the matter of the "photographic corrector," which they were preparing in order to fit the instrument for astronomical photography. The disk burst into three pieces on the grinding tool, and they will have to await the casting of another. The loss falls on the maker of the glass—Feil, of Paris. When the disk was first received, the tests by polarized light showed that the glass was suffering severe internal strains, probably due to imperfect annealing; and the Clarks notified the maker that they feared it would not bear working; he, however, thought it would, and told them to go ahead at his risk, which they did, with the result stated above. The erection of the instrument will not be delayed by the accident.—*The Independent.*

Sumac for Tanning.—Experiment has proven the value of our principal American varieties of sumac for tanning purposes, although the preference is usually given to the foreign product. The varieties most commonly employed in this country are: *Rhus typhina*, staghorn sumac, growing ten to thirty feet high; *Rhus glabra*, smooth or white sumac, growing two to twelve feet high; *Rhus copallina*, dwarf or black sumac, growing one to seven feet high, and a fragrant sumac, a dwarf sort often confounded with the copallina.

Sumac grows spontaneously in such large quantity in various sections of the country, on poor, rough, and abandoned lands and hillsides, that it has never been subjected to cultivation, though there appears no reason why the hardy sorts may not be cultivated. Of the varieties mentioned by Dr. McMurtrie in a report on sumac, made under the auspices of the Department of Agriculture at Washington, the *Rhus glabra*, or smooth sumac, was mentioned as the most valuable for tanning purposes, though the dwarf sorts are also employed.

In this country where sumac is prepared for the dyer and tanner, the leaves are collected and cured by country people, and sold and delivered to the owners of mills for grinding. This is done more extensively in Virginia than elsewhere.

Dealers in the raw material urge collectors of the leaves to observe the following rules: The leaf should be taken when in full sap, before it has turned red and begun to wither or has been affected by frost, to insure a maximum value for tanning purposes. Either the leaf-bearing stems may be stripped off, or the entire stalk may be cut away and the leaves upon it allowed to wither before being carried to the drying-shed; but care must be observed that these are neither scorched nor bleached by the sun. When wilted, they

are conveyed to a covered place and spread upon open shelving or racks to dry.—*N. Y. World.*

Intelligence of Insects.—Charles Mackay, in a pleasantly written article in *The Independent*, mentions that when ascending Ben Lomond in Scotland, with two companions, they came upon a very large ant-hill, composed of twigs, leaves of the pine and similar materials. One of the party having lighted a cigar, carelessly threw the burning match on the hill, to the imminent danger of setting it on fire.

"In less than half a minute scores and hundreds of ants rushed upon the blazing beam—for such it must have appeared in their eyes—and, exerting their strength simultaneously upon it, endeavored to thrust it from their city. Many of them were burned to death in the gallant endeavor; but the survivors, nothing daunted, pressed forward over their dead or writhing bodies, as if conscious that there was no safety for those who still lived as long as the awful combustible was permitted to blaze and crackle in the midst of them. I was apprehensive that the whole mound, built as it was of dry twigs, would take fire; but the mists had lain upon the mountain and the valley, the air was moist, and the flame of the match burnt upward. Onward rushed the resolute firemen, score upon score, hundred upon hundred, till at last they rolled the match over and over and out of their precincts, charred and blackened and incapable of further mischief. We all more or less, mistrusted our eyes; and the youngest, most thoughtless, and therefore the most cruel, of our company, suggested that, if there were intelligence and design on the part of the ants in acting as we supposed they had done, there would be no harm in making a second experiment. No sooner said than done. Another match was ignited and thrown upon the heap, and again, precisely as on the first occasion, the ants rushed pell-mell upon the blazing intruder, to prevent a conflagration, which, had it taken firm hold, it would have been impossible for them to extinguish. Again some of the foremost champions of the public safety lost their limbs, and many more of them their lives; and again, by the mere force and pressure of numbers acting with a common purpose, the match was extruded before much harm had been done. I opposed myself to a third renewal of the experiment, and succeeded in persuading my companions, although not without difficulty, that enough had been done for curiosity and natural history; that the truly merciful man was as merciful to the smallest as to the largest of God's creatures: and that we had no right, in the mere wantonness of scientific observation, to take away the life which it was impossible for us to bestow.

The Eruption at Krakatoa.—Verbeck, who was deputed by the Dutch Indian Government to report on the volcanic outbreak in the Sunda Straits in 1883, estimates the amount of ejected matter to have been at least ten cubic miles. The velocity of ejection was greater than that of the heaviest ordnance, and the ejected material reached a height of thirty miles. A great atmospheric wave, starting from Krakatoa as a centre spread itself round the world, describing the whole circumference in about thirty-six hours.

Items.

—**Progress of the Southern Colored People.**—A copy of *The Southern Letter*, a small sheet issued at Tuskegee, Ala., gives some interesting information respecting the Normal School for Colored Students located there, which publishes it. Tuition at the school is free, and board, including every thing, \$8 per month, payable partly in labor. The present

attendance is 200. The corner-stone has been laid for an additional building, designed as a dormitory for the young men. The boys are now making the brick to be used in this, and it is expected that they will saw the lumber from timber on the farm and do the carpenter work.

When the school closed for its vacation, one of the students, a member of the Senior class for next term, owed the school about \$15. He tried to obtain a summer school, but failed in this, owing to the lateness of the season. He did not, however, stand about doing nothing, but hired himself to a farmer at 50 cents a day, and has paid his debt.

Another young man, the paper states, "After walking from his home, a distance of thirty miles, arrived at the school a few days ago with five live chickens. He said that he wanted to enter the school, and wanted us to take the chickens as part payment of his board. The boarding department accepted the chickens, and the young man is now working in the day and attending night school in order to earn money with which to enter the regular day classes. This is the kind of young men that we like to encourage. They will make their mark."

It mentions also, on the authority of the *Charleston News and Courier*, that there are 1057 colored depositors in the Savings Banks of that city, and the total amount of their deposits is \$125,000.

These are encouraging statements; yet there is a drawback in the report of one of their teachers, who has been making a two months' tour through five counties of Alabama, and who says: "Taking the people as a whole, I think that they are not doing nearly so well as they should be doing; in fact, I find thousands who seem to be making little, if any, progress at all. The system of farming under which the Negro has been working and is working, will not allow him to improve financially. The country Negro is industrious, but he has no executive ability, which leaves him a prey to the merchant who feeds him while his crop is growing. The average renter works on for years without accumulating anything, simply making a bare living. But in spite of the backwardness of the mass of our people, I find many who are doing well. I know more than a hundred colored men who own from 40 to 600 acres of land, and their farms are well stocked with cattle and mules."

—**Papal Representative at Court of China.**—The determination of the Vatican to appoint a representative at Peking is said to be disliked by the French Government which has heretofore regarded the Catholics in France as under its protection, and issued passports for those who desired to travel in that country. The *London Times* thinks the impulse for this movement came from the Chinese Government, which regarded the French protectorate as a possible source of trouble. "It gave a foreign government, with which China had been, all but in name, at war, almost limitless rights of interfering; and it made the Chinese authorities appear to disadvantage in the eyes of their subjects."

—**Western Unitarian Conference.**—The action of this body, which practically repudiated almost all connection with Christianity, does not appear to be approved by their brethren elsewhere, if we may judge from the action of the Board of Directors of the American Unitarian Association, which has resolved, "That we reassert our firm adherence to the objects for which the association was founded—namely, 'to diffuse the knowledge and promote the interests of pure Christianity,' and would regard it as a subversion of the purpose for which its funds have been contributed, as well as of the principles cherished by its officers, to give assistance to any church or organization which does not rest emphatically on the Christian basis."

—**Temperance Legislation.**—General Fisk, in thanking a senator for assistance in passing certain Indian legislation, excluding liquor from all Indian reservations, asked him if he didn't think he ought, for the sake of consistency, if for no other reason, to favor the exclusion of liquor from the territories as well. As it is, said the General, you exclude liquor from the reservations because it promotes Christian civilization instead of barbarism, and you allow it in the territories though it promotes barbarism, instead of Christian civilization.

—*Saloon Influence.*—It keeps workmen poor. It keeps our politics corrupt. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workman's back, disease in his body, and shame and despair in his heart. Yet, when labor is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home, but there is always beer and whisky at the bar, and the men who consider themselves the victims of circumstances or the "thralls" of capital, squander their earnings and spend their savings in these dens.—*Christian Advocate.*

—*The Newspapers.*—The head-lines of our news sheets are a slander upon the civilization of our times. They systematically divert attention from that which is "pure, lovely, and of good report," by emblazoning the crimes that disgrace our humanity, and ignoring or hiding in a corner the grandest events of our time.—*Selected.*

—*Agricultural Fairs.*—A writer in *The Christian Advocate* complains of the changes which have taken place in these institutions, which have a demoralizing effect—such as the introduction of trotting and racing, as well as gambling, liquor selling, and vulgar side-shows. He thinks it the duty of farmers to withhold their encouragement from societies which make fast horses a prominent feature at their fairs.

THE FRIEND.

NINTH MONTH 25, 1886.

The holding of one of our country Quarterly Meetings, is often a very interesting occasion, not only from the mingling in religious exercise, and partaking together of that measure of spiritual refreshment which it may please the common Father of all true Christians to bestow, but also from the opportunity it gives of social intercourse, and the brightening of the chain of friendship.

Haddonfield Quarterly Meeting was held at Medford on the 15th and 16th of Ninth Month. In the public meeting for worship preceding the transaction of the business, the conversation between our Saviour and his disciples was brought to our notice, when the blessed Master put the query, "Whom say ye that I am?" and Peter responded, "Thou art the Christ, the Son of the Living God?" "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed this unto thee; but my Father who is in Heaven." It remains to be true to this day, that all real knowledge of Christ and of religion must come from the immediate openings and revelations of the Almighty by his Spirit. This is the only source of that living knowledge to which our Saviour referred when He said, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." The Apostle queried, "What man knoweth the things of a man, save the spirit of man which is in him?" and added, "even so the things of God knoweth no man, but the Spirit of God."

From this fundamental principle of the Gospel, it follows that all those who would partake of the redemption which is through Christ, and experience salvation, must diligently heed and obey the teachings of his Light in their hearts—even that blessed Spirit, the Comforter, which our Saviour promised to send, and which should lead into all truth. One of its promised missions was, to reprove the world for sin; and one of the first steps in the way of salvation is to listen to these reproofs, and then in humble obedience to follow the Heavenly Guide, which will lead out of all that is evil, and into the practice of that

self-denial and bearing the daily cross, which our Saviour enjoined upon his disciples, and which remains to be the *only way* to the Kingdom of Heaven.

We were reminded that the first record of the ministry of our Saviour was in the language, "Repent ye, for the Kingdom of Heaven is at hand." "Repentance towards God, and faith towards our Lord Jesus Christ, was the message of the Apostles, which Paul reminded the elders of Ephesus that he had testified both to the Jews and the Greeks.

In this meeting there was a harmonious exercise among those who took part in the public labor; and the solemn covering which was spread over those assembled may be regarded as an evidence that there were many present who in silence partook of the religious concern which others vocally expressed.

Such seasons of Divine favor are blessings which ought to be highly prized. They are calculated to encourage the burthen-bearers, as well as to stir up those less advanced in religious experience, to watchfulness and faithfulness. As one friend remarked in substance, after the meeting had concluded, we need not care in what estimation our Society was held by others, or what charges of lifelessness and formality might be brought against us, so long as the Head of the Church was pleased to favor us with such seasons of his life-giving presence.

In the meeting for business, when the answers to the Queries were read, it was reported that there were a few cases of sleeping in meetings. This called forth from a friend the relation of a dream which conveyed a lesson of instruction. The dreamer was one who had fallen asleep in a meeting, and in that state thought he saw an angelic form enter the house with a basket on his arm, from which he bestowed presents on those who were assembled. As he passed among the benches, distributing his gifts, he came to the dreamer, and looking on him said, "he is asleep," and passed on without leaving any of his blessings with him. The sleeper awoke, and such was the impression made on his mind, that he never after gave way to this weakness.

The Binns' Yearly Meeting and the Ordinances. It is well known to many of the readers of "The Friend," that some of the ministers belonging to the Binns' Body in Ohio, advocate the use of Water Baptism; and that this departure from the testimonies of the Society of Friends has stirred up several of the meetings which were in correspondence with that body to declare their disunity with any attempt to introduce into the Society a return to this outward rite.

A year ago there was an earnest discussion on the subject at the time of the Binns' Yearly Meeting; and this was renewed at the recent meeting held at Damascus, Ohio.

Some of the Quarterly Meetings had forwarded a proposition that the Yearly Meeting should reaffirm the doctrines of Friends as to outward ordinances. When this was introduced into the Select Meeting it was opposed, on the ground that it would be "a dwarfing ecclesiasticism," and that every one should be left to his individual liberty in the case. As an evidence of how far some of their preachers have wandered from the principles of Friends, and of what little right they have to a place among the members of the Society, it may be mentioned that several of them manifested, during the discussion, that they had little or no respect for the writings of Early Friends; and one of them expressed his deter-

mination "to teach and use the outward ordinances."

Finally a proposition was *put to vote* and adopted by a large majority, reaffirming "faith in the truth of Holy Scripture concerning the baptism with the Holy Ghost as the only saving baptism;" but not bearing any testimony against the outward ordinance. It was sent to the general Yearly Meeting, where the objection was made that the real question at issue was evaded by this re-affirmation, and it was proposed to add to it the following amendment, "And that the outward forms of Baptism and the Supper are not a part of the Gospel, and should be neither taught nor practised by our members." This amendment was voted down, and the re-affirmation adopted as it came from the Select Meeting.

Our readers are aware, that Philadelphia Yearly Meeting never thought that the members of the Binns' Body had sufficient cause for withdrawing from the Yearly Meeting of Ohio and organizing an independent body; and that in consequence it testified against the act, declined to recognize the new meeting as a co-ordinate branch of our Society, and continued its official connection with the other body in Ohio. Yet this does not prevent us from feeling a degree of sympathy for those of its members who retain an attachment to the doctrines and testimonies of Friends; and who must feel it a grievous thing that its recognized ministers should travel about undermining its principles, and that the Yearly Meeting has neither the power nor the will to restrain them.

The rejection of the writings of the Early Friends, already mentioned as having been openly made by some of the ministers of the Binns' Meeting, we have no doubt will shock the feelings of many, who have often had their spirits tendered and instructed by their perusal; and who can testify that except the Holy Scriptures, no other writings have been more effective in stirring up the pure mind, and awakening desires to walk in the way of righteousness and self-denial; or have more clearly set forth the way of salvation through the indwelling and transforming power of the Spirit of Christ.

Moorestown, Old and New, is the title of a book which we have received from the author, James C. Purdy. It is a local history of that pleasant village, and a description of its present condition. The author has been industrious in collecting from available sources a large amount and variety of information. Much of this is interesting to residents in the neighborhood, and especially to members of our religious Society; for that section of country was originally settled in large measure by Friends, and they have always been among its influential citizens.

SUMMARY OF EVENTS.

UNITED STATES.—The Treasury Department has issued a call for fifteen millions of the three per cent. bonds. This makes fifty-two millions of these bonds called for redemption since Seventh Mo. 1st.

Our Consul at Victoria, British Columbia, reports to the State Department that "merchandise in considerable quantities from San Francisco, destined for Chicago and New York, is being shipped over the Canadian Pacific Railway.

On the 16th instant, the first National Convention of the Anti-Saloon Republicans was held in Chicago. Two hundred and eighty-seven accredited delegates were present. Resolutions were adopted declaring the liquor traffic a fruitful source of corruption in politics and a school of crime; that "the National Government should absolutely prohibit the manufacture and sale of intoxicating liquors in the District of Columbia, and in all the Territories of the United States;" that "the best practical method of dealing with the traffic in the

several States is to let the people decide whether it shall be prohibited by the submission of constitutional amendments, and until such amendments are adopted by the passage of local option laws." They oppose the third party movement, and call upon the Republican organization to adopt their sentiments of the subject of the liquor traffic.

From late Statistics, the following facts have been developed in relation to the Liquor Traffic in this country: There are in the United States about 250,000 licensed and unlicensed places where intoxicants are sold; of these some 150,000 are kept by Democrats, and nearly 100,000 by Republicans; 100,000 men, women and children die drunkards annually.

A train passed through Las Vegas, New Mexico, on the 15th instant, conveying 400 Chiricahua and Warm Spring Indians from their reservation in Arizona to Florida. It was known that they had been supplying Geronimo with ammunition when he was on the "war path," and "there was no telling what moment they might break out." Hence the decision to remove them to Florida.

A despatch from Eagle Pass, Texas, says that a valuable deposit of bituminous coal has been discovered at the depth of ninety feet on land recently bought by the Southern Pacific Company from General Naranjo, on the west side of the Sabinas River. The vein is six feet ten inches thick.

It is reported from the cane-growing parishes of Louisiana, that the yield of sugar will fall about 15 per cent. below that of last year.

According to a telegram from Charleston, received on the 20th instant, "detonations and tremors" continue at Summerville, but they are growing less forcible and frequent, and the people are getting used to them and hopeful that they will soon cease.

Severe wind storms occurred on the 16th instant, in the West and Northwest. In Terre Haute, many large buildings in the centre of the city were unroofed, and their interiors damaged by rain. The aggregate loss is estimated at \$45,000. The damage along the Wabash Valley is reported at \$90,000.

A Niagara Falls excursion train on the Nickel Plate Railroad, was run into by a freight train in a cut near Silver Creek, New York, on the morning of the 14th instant, and the smoking and baggage cars were telescoped. About 18 persons were killed and 13 injured, several dangerously, if not fatally.

The Brooklyn bridge receipts on the 13th instant, were \$2795.82, the largest taken in on a single day since the structure was opened.

A bird's eye view from Trinity spire, New York, would disclose, it is said, 16,000 saloons in sight—12,000 in New York, and 4000 in Jersey City, Newark and Paterson.

The deaths in this city last week numbered 320, which was 41 less than during the previous week, and 41 less than during the corresponding period last year. Of the foregoing 161 were males and 159 females: 35 died of consumption; 24 of diseases of the heart; 20 of marasmus; 20 of typhoid fever; 14 of cholera infantum; 11 of convulsions, and 10 of inflammation of the brain.

Markets, &c.—U. S. 4½'s registered, 111½; coupon, 111½; 4's, registered, 126¾; coupons, 127¾; 3's, 101; currency 6's, 126 a 136.

Cotton was quiet 9½ cts. for middling uplands. Feed.—Choice lots of bran were scarce and wanted, but medium grades were dull. Sales of 1 car good western winter bran at \$14 per ton.

Petroleum was quiet at 6¼ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—Flour was very quiet. Springs were scarce and steady, but winters were abundant and weak. Sales of 125 barrels Pennsylvania family, at \$3.75; 250 barrels Ohio, clear, at \$4.20; 250 barrels do. straight, at \$4.50; 500 barrels winter patent, at \$4.65 a \$4.85; 125 barrels Minnesota clear, at \$4, and 500 barrels do. patent, at \$4.80 a \$5. Rye flour was quiet but steady at \$3.25 a \$3.30 per barrel.

Grain.—Wheat was dull, No. 2 red closing at 83 cts. bid and 83½ cts. asked. Rye was quoted at 56 cts. per bushel for No. 2 Pennsylvania. Corn.—No. 2 mixed closed at 47 cts. bid and 47½ cts. asked. Oats were dull but steady, No. 2 white closing at 34½ cts. bid, and 34½ cts. asked.

Beef cattle were ¼c. lower, at 3 a 5½ cts. Sheep were active at 2 a 4½ cts. Lambs were active 3 a 6½ cts.

Hogs were fair 6 a 7½ cts. The receipts were: Beeves, 3500; sheep, 14,000; hogs, 5700.

FOREIGN.—Lord Randolph Churchill, replying to the directors of the Scottish Protestant Alliance; who

recently severely criticised his answer to their remonstrances against the appointment of Matthews, a Roman Catholic, to the Home Secretaryship, says he must decline to enter the field of polemical theology in regard to the position of Catholics in a Protestant State. He adds that, if the views of the Alliance were pushed to a logical conclusion, they would involve the repeal of all those acts of Parliament removing the political disabilities of Catholics and the re-enactment of penal laws, which a vast majority of the British people are anxious to forget.

United Ireland suggests that, in view of the probable rejection of C. S. Parnell's Land bill, all the distressed tenants in Ireland resort to the workhouse. "While it is disgraceful," says *United Ireland*, "to enter the workhouse as a loafer, it would be in the highest degree honorable to occupy the workhouse as an encampment against landlordism.

The Marquis of Londonderry, the new Viceroy of Ireland arrived at Kingston early on the morning of the 16th instant. The Marquis was accompanied by his wife, Lady Londonderry.

When the couple departed from the railway station they were greeted with cheers, followed by groans. On arriving in Dublin they proceeded to the Castle, where they were welcomed by a large crowd of loyalists, who cheered heartily. There was also a hostile crowd there, which did its best to offset the welcome by cheering lustily for Parnell and "United Ireland."

On the evening of the 20th instant, a revolution was attempted in the city of Madrid, by a number of Spanish troops quartered in that city. It was led by Brigadier General Villa Campa. It was ill-planned and practically amounted to little more than a mutiny.

Martial law was proclaimed throughout the city as soon as the condition of affairs was clearly perceived by the Government. The émeute was a complete surprise to Madrid. Quiet was soon restored after the revolutionists were driven from the Southern Railway. A number of the insurgents were taken prisoners.

The next morning there was no appearance of a revolution or even of disorder.

A despatch from Vienna to the *Times* says there are rumors in diplomatic circles at the Austrian capital that recent negotiations between the three Emperors have resulted favorably and that there are now good prospects for an agreement shortly between Russia, Germany and Austria relative to common action in Bulgaria. In regard to the immediate future, the despatch says it is stated that Russia has yielded her plan of proceeding alone in Bulgaria, and intends now to treat the whole question on the basis of the treaty of Berlin and submit it to the consideration of Europe.

In an interview with Prince Bismarck, De Giers, the Russian Foreign Minister, distinctly promised that Russia would not occupy Bulgaria.

The Sobranje, as the Bulgarian Parliament is called, has voted a grant of \$500,000 to purchase all of Prince Alexander's property in Bulgaria, retaining from the whole sum \$186,000 with which to liquidate the Prince's indebtedness to the national bank. It has also adopted an address to the Czar praying for his protection over the independence and liberty of Bulgaria.

Mail advices from China and Japan received in San Francisco report that the total number of cholera cases throughout Japan since its first appearance this year is, according to the *Japan Gazette*, 59,000, of which 37,000 resulted fatally. The indications are that the epidemic is now abating. Intelligence from Seoul, Corea, says cholera is still raging in that city. According to official returns the fatal cases for Sixth Mo. this year were 38,600, out of a population of 250,000. Outside of the capital the epidemic is equally fatal. At Shinshu, Province of Keishodo, 5,000, and at Torai 6,000 deaths are reported to have occurred in one month.

EVENING SCHOOLS FOR COLORED ADULTS.

Teachers are wanted for these Schools, which will be opened Tenth Month 4th.

Application may be made to
Thomas Woolman, 858 Marshall St.
Joseph W. Lippincott, 460 N. Seventh St.
Edward S. Lowry, 2220 Pine St.
William T. Elkinton, 325 Pine St.

WESTTOWN BOARDING SCHOOL.

During the summer the stage will connect on week days with the 7.7, 9.3, 2.47 and 4.55 trains from Broad St. Station to convey passengers to the school. Telegrams should be sent to West Chester via Western Union Telegraph Company, whence they will be sent to the school by telephone.

RECEIPTS.

Received from Jacob Smedley, Fkfld., \$2, vol. 60, and for Hannah B. Wray, N. Y. City, \$2, vol. 60; from Jane B. Smith, Pa., \$2, vol. 60, and for Susanna Brinton, \$2, vol. 60; from Benjamin Macomber, Vt., \$2, to No. 11, vol. 61; from Caroline Cope, Cal., \$2, vol. 60; from Sarah B. Chambers, Del., per Clarkson Moore, Agent, \$2, vol. 60; from Nathan Cope, Philada., \$2, vol. 60; from Martha Gregson, Philada., \$2, vol. 60; from Hannah W. Hedley, Philada., \$2, vol. 60; from George Rhoads, W. Town, \$2, vol. 60; from Robert Knowles, Io., \$10, being \$2 each for Wm. H. Oliphant, Clarkson T. Penrose, William D. Branson, and Thomas Leech, Io., and Jason Penrose, O., vol. 60; from William Penn Evans, Colo., \$2, vol. 60; from Walker Moore, Pa., \$8, being \$2 each for himself, Asahel W. Moore, and Paschall Moore, Pa., and Caleb Moore, Kans., vol. 60; from James R. Cooper, Pa., \$12, being \$2 each for himself, J. Morris Cooper, Charles Cooper, Thomas B. Hoopes, Celina T. Pratt, and Jabez Thompson, vol. 60; from Emeline B. Prickett, Stacy F. Haines, Rebecca H. Wills, and Richardson S. Reeve, N. J., \$2 each, vol. 60; from Richard H. Reeve, N. J., \$2, vol. 60; from William Robinson, Agent, Ind., \$10, being \$2 each for Job Hinshaw, William Peacock, Elijah Peacock, Pharisia Hill, and Lydia Robinson, vol. 60; from Joseph Kirk, O., \$2, vol. 60; from Owen Evans, Del., \$2, vol. 60; from Sarah T. House, Pa., per David Evans, \$2, vol. 60; from Esther Fogg and Joseph Armstrong, Io., \$2 each, vol. 60; from Rebecca Askew, Io., per Benjamin Askew, \$2, vol. 60; from M. Pancoast, Pa., \$1, to No. 52, vol. 60; from Nathan F. Spencer, N. C., \$2, vol. 60, and for Reuben Davis, \$2, vol. 60; from Capt. William Reed, Mass., per Joseph Cartland, \$2, vol. 60; from Thomas Emmons, Agent, Io., \$8, being \$2 each for Thomas Blackburn, Jesse R. Garwood, Benjamin Coppock, and Mary H. Brackin, vol. 60; from William Y. Warner, Gtn., \$2, vol. 60; from L. A. Geiger, Philada., \$2, vol. 60; from Albert R. Lawrence, Philada., \$2, vol. 60; from James Masters, Pa., \$2, vol. 60, and for Sarah E. Patton, \$2, vol. 60; from Edward L. South, Philada., \$2, vol. 60, and for E. W. South, M. D., N. J., \$2, vol. 60; for Elizabeth L. Dutton, Philada., \$2, vol. 60.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

NOTICE.

The next meeting of the Friends' Teachers' Association will be held Tenth Mo. 2nd, 1886, at 2 o'clock, P. M., at Friends' School-house, 140 N. 16th St., Philada.

All friends of education are cordially invited.

PHEBE NICHOLSON, Secretary.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, Tenth Month, 1st, at 11 A. M.

The Committee on Admissions and the Committee on Instruction meet the same day, at 9 A. M.

The Visiting Committee meet at the School on Second-day evening, Ninth Mo. 27th. For the accommodation of this committee, conveyances will be in waiting at Westtown Station on the arrival of trains which leave Philadelphia at 2.47 and 4.55 P. M.

WM. EVANS, Clerk.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Mo. 12th, 1886, at 3 o'clock, P. M.

CHAS. ROBERTS, Secretary.

DIED, at her residence in Barnesville, Belmont Co., Ohio, Fourth Mo. 22d, 1886, ESTHER WILSON, aged 54 years, a member of Stillwater Monthly Meeting, and widow of William C. Wilson, of whose death an account was published in "The Friend" of Eighth Mo. 14th, 1880. Her illness, though lingering, she bore with patience and resignation. This dear Friend was left early in life with the care and responsibility of raising her family of children; and as the close drew near, she was enabled to commit them to the care of their heavenly Father, adding, I have had but little to say, feeling that a few words fitly spoken were better than many; have had much time to think when alone, yet not alone for I felt my Master was with me. The Lord is my Shepherd! I shall not want. She has left to her family and friends the consolation of believing that she was gathered home to the heavenly garner of rest and peace.

THE FRIEND.

A Religious and Literary Journal.

VOL. LX.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 58.)

First Mo. 3rd, 1838. The third day of a new year. Being in the city, attended the week-day meeting at Orange St. It was a good meeting. When I am in a state to do so, there is nothing here below I enjoy more. Wm. Evans ministered in a very solemn and awakening manner, calling our attention to the shortness and uncertainty of life. He said, time is short and very uncertain, and pressed upon us the need of a preparation for our final change; believing there were those present who had no time to spare. Such had long been visited, long had the Son of man been knocking at the door of their hearts to find entrance. But there had been a strong resistance and unwillingness to let Him come in and reign there. This state was loudly called unto; also a state which in days past had known much of divine favor; but for want of keeping close to the dear Master, and following on to know his will, a state of great strippedness had been dispensed. He revived the language of the Most High through the mouth of one of his prophets formerly, "I remember thee, the kindness of thy youth, the love of thine espousals when thou wentest after me in the wilderness, in a land that was not sown, Israel was holiness unto the Lord," &c., enlarging further in a very impressive manner.

4th. Attended the week-day meeting at Arch St. It was held in silence, except a few words from H. Smith to the school children;—good and adapted to their capacities.

18th. A silent meeting. These are acceptable to our Heavenly Father so far as we are found offering spiritual worship. What a favor when strengthened to abstract ourselves from the busy cares of the world, and draw nigh in spirit unto Him, and view ourselves as we really are, poor depending creatures! Greatly do I desire to be found coming unto Christ, and laying all down as at his footstool; being willing to be counted a fool for his sake.

28th. Think I never was more sensible than this morning, of the sinfulness of presenting ourselves before the Lord as worshippers of Him, when perhaps the heart is far very far from Him. E. Comfort appeared deeply exercised for a state or states present amongst us young people. He spoke of the circumstance of the little captive maid who was brought out of the land of Israel and was made instrumental in healing the king

of his leprosy, "Would God my lord was with the prophet that is in Samaria! for he would recover him of his leprosy." Said he believed that He who led captivity captive was still able, and would lead some now present if they were only faithful; causing them to be instrumental in showing others the way they may come unto their dear Lord and be healed of their maladies. But the whole heart was required, a full surrender must be made. This he believed was called for from some of us; and under a sense of this requiring he knelt down, and in a very solemn and affecting manner interceded on behalf of these. It was a very solemn opportunity.

Second Mo. 8th. Attended our Quarterly Meeting, where we had the company of our friends Thomas Kite, Sarah Emlen, Elizabeth Pitfield and Hannah Rhoads. Their company and labors, even in silence, were very comforting and precious. After a considerable time of stillness Thomas arose with, "Whom say ye that I the Son of man am?" Opening and enlarging instructively. After which different states present were feelingly ministered unto, and the youth sweetly remembered. Dear E. Pitfield followed, saying: This prayer, breathed by our dear Lord, had dwelt much with her since we had been sitting together, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes." Enlarging upon which, she said, that to the babes in Christ, these mysteries would be revealed—those who were willing to part with all, and for His sake become as little children, &c. A time of silence followed, when dear S. Emlen arose; who, had she known how it was with me, could not have ministered more exactly to my state. Said, Since we had been sitting together, she had been led into very near and tender feelings with the dear children; some of whom she believed the dear Master had been long calling unto, &c. Said she believed it to be the design of our Heavenly Father, that some now present should be made preachers of righteousness in their lives and conversation. Then, addressing an individual, continued thus: I believe it to be time for thee to give up; and oh! be willing to part with all, even though it be a right hand or a right eye; and be sure to "make all things after the pattern shown in the mount." Ah! these words came home to me—all things to be made after the pattern shown, &c. How long hath there been a pattern shown me! but how have I turned away and shrunk from it! persuading myself it could not be this simple attire that was required, &c. But my Heavenly Father hath been pleased to grant this one more evidence that these *are things* required, and, too, a sacrifice comparable to a right hand or right eye. Be pleased, therefore, O Heavenly Father! to give strength sufficient to carry me through. Let me not appear to be what I am not; but deepen me more and more in true vital religion: for thou alone knowest what a poor weak creature I am.

10th. An appointed meeting at Plymouth this afternoon for our friends E. Pitfield, and H.

Rhoads. Hannah was first engaged in testimony, from the Scripture: "And the Spirit and the bride say, Come. And let him that heareth, say Come. And let him that is athirst, come: and whosoever will, let him take of the water of life freely."

It was some time ere Elizabeth arose; when she did, it was with saying, that soon after taking her seat amongst us, this welcome salutation saluted her ear: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." She believed this blessed invitation was in store for some then present; and went on showing the happy state of those who had faithfully followed their dear Master, and who were now enjoying a rich reward. Another state was closely spoken unto, from the belief there were those present who were persecuting their dear Master; and to whom the plaintive language of the Saviour was in measure applicable: "Saul, Saul, why persecutest thou me?" Said, What will it profit if the whole world is gained and the poor soul lost! adding, time is very short. O! how did she plead with some present to close in with the merciful visitation, while the day lasteth. Prayer followed, and the meeting closed under feelings of much solemnity.

Those dear friends lodged with us. What a privilege it is to care for such! I feel with and for them, according to my little measure, in their baptisms and "death's oft;" having day after day in thus visiting meetings, to sit where the people sit; making the labor often hard. In the morning ere they left, they had a precious little opportunity in our family; in which our dear mother was very sweetly and encouragingly spoken to.

Third Mo. 15th. Greatly depressed. The time has fully come that sacrifices, long called for, must be made. How is it that nature clings so close!

25th to 29th. Silent meetings: as also our nine last have been. May it have a tendency to draw us into a more close communion with Him who still remains able to feed all his hungering and thirsting children. "Blessed are those that hunger and thirst after righteousness, for they shall be filled."

Fourth Mo. 1st. A little taste of the excellency of silent worship was given this morning. The feeble petition was raised, strengthen, O dearest Father! to follow Thee wheresoever thou mayst be pleased to lead, even though it may be unto death. Sacrifices thou art calling for, enable me to give up cheerfully. And, if I am to stand as one alone among my youthful companions, be pleased to forsake me not.

22nd. Returned last evening from the city, where I have been during the past week attending the Yearly Meeting. It has been a season of peculiar trials. Little sacrifices have been made and not without suffering, I hope for the dear Master's sake. Was it not for the sweet peace wofulsafed, fear I should have given out, for I have been the gaze and wonder of many. But all this I feel willing to bear, if my Heavenly Father will only be with me, and give wisdom

and understanding that I so walk as not to dishonor his precious cause. O I am poor and ignorant; and without the help of his Holy Spirit, not one right step can be taken.

(To be continued.)

For "The Friend."

A Trip to the Saguenay.

LETTER NO. 6.

Profile House, N. H., Eighth Mo. 10th, 1886.

The remainder of our journey being for the most part familiar travelling ground to many, these letters will conclude with the few items herein.

As travelling without shopping would not be complete, we spent a portion of the morning of the 6th and of the contents of our purses for this purpose, the wares of a photographer being the most favored merchandise; and about 2 o'clock we crossed the St. Lawrence to Levis to take the cars for the States.

While waiting at Levis, a steamboat of pilgrims from St. Anne's, several hundred in number, disembarked, mostly of the poorer classes, but well dressed, accompanied by a liberal percentage of priests in their black-silk hats and long black coats, reaching to their ancles, apparently rather warm for summer attire.

St. Anne's is an island down the river, containing a "steeple house," with a shrine at which a marvellous cure is said to have been effected, and it is the practice of the people to make what they call pilgrimages to this shrine.

Our route by the Quebec Central Railway, lay along the beautiful valley of the Chaudiere River, a broad, swift running, clear and sparkling river; and after this we came upon a lake country of placid waters, with mountainous woods-covered sides.

At Thetford mines we were in an asbestos mining settlement, a rich field for this curious and useful mineral. The seams are three to seven inches in thickness, and have been thrown up to nearly a perpendicular position, and being of fine quality, the first workings are quite profitable; but as the seam is worked deeper, many tons of adjacent rock have to be removed for one of asbestos obtained.

We were told of a man who had purchased a property from a Banking Institution which held it as a collateral, for which he paid \$1500, and from which he mined \$900 worth of asbestos the first day. Sixty per cent. of gross receipts for one day seemed a liberal return, and as I mused upon the way in which many mining and oil producing enterprises had been conducted in my own country, I could but reflect what an opening for an unscrupulous person such a purchase as this might be deemed. Instead of honestly working out the asbestos, and selling it in the market as long as the yield was profitable, our unscrupulous speculator would probably seek a few confederates who would cheerfully contribute the original \$1500 paid, for the purpose of getting in on the "ground-floor," and then a company would be formed, and thousands of shares of handsomely engraved stock be printed, and very likely a liberal amount of bonds be floated for working capital; and with the rich yield of the first few workings, a heavy percentage of dividends be skillfully handed out to give the stock the appearance of great value, and so enable the scheming operators to sell it at greatly inflated figures, even if at the twentieth part of its nominal par, to unfortunate men and women whose necessities for increased income or lust for excessive interest overcame their discretion. What

matter to the speculators if the asbestos soon ran out, or as the seam ran deeper the yield did not pay the salaries and office expenses of the company—the real end would be attained, stock selling rather than mining.

The scenery of the lakes and hills along the border line of Canada has not become much known to tourists, but will probably ere long be developed, and houses of entertainment be established; as fish are still in abundance among the waters, and the mountain air is no doubt invigorating.

At Black Lake the train halted at a place not noted on the time table for its stopping, and looking out, a solemn company was observed at the baggage-car: weeping women, and men whose countenances were very sad, for the remains of a youth were being placed upon the train, who a few days before had left his college and came to this place for his vacation, and met his death by one of the circular saws at a saw-mill on the lake.

It was a touching scene, heightened by the presence of the bereaved mother, who had been summoned by telegraph from her home in New York, and was now returning, not with her living son but with only his mortal remains; and, as at Sherbrooke the body rested on a truck while the train was changed, we saw this mourning woman leaning on an attendant keeping silent vigil at its feet, we could have wept with her in her desolation for we knew her sorrow was great, but it did not seem kind as strangers to break in upon her grief. As they on whom the tower of Siloam fell were not worse than all they who dwell in Jerusalem, it is presumptuous in any to suppose that their death may not come by violence; and none can tell whether on leaving their homes for travel, the daily avocation, the call of duty or even on missions of kindness, they shall return to them as they left; but they only are safe "over whom the second death hath no power."

We left the train at Newport, at the foot of Lake Memphremagog about midnight, and at noon of the succeeding day resumed our journey, and towards evening were ascending the valley of the Ammonoosuc, in full enjoyment of its splendid scenery, the high hills, and the famous peaks of the White Mountains.

As a perch for the night we selected the Summit House on Mount Washington, over 6,000 feet above the sea; and as we climbed with measured pace that mountain railway, and saw the landscape fade away behind us, and peak after peak descend in quiet subsidence beside us, we had, according to our measure, a little appreciation of the majestic grandeur of these mountains, and perhaps a passing thought upon the power of Him who formed them.

Twelve years ago I ascended this mountain, and being younger and more enthusiastic, made fuller notes than on this occasion; which, filling into over appreciative hands, were published in volume fifty of "The Friend," page 347.

Tuckerman's ravine, reached from the summit by a long and fatiguing walk, taken only by the most active, is noted for retaining the snows of winter till late in the summer, and the curious arch formed underneath by the stream in its bottom working beneath it. Two weeks before our arrival, a tragic occurrence had taken place at this ravine, the arch having fallen upon two who were in the snow cave, one of whom was smothered before being extricated.

We remained on the mountain till the morning of the 9th, enjoying the varying scenes which the changing mists afforded; and having clear weather for the most part, but missing the usual

snow-squalls so novel and so refreshing here. Descending to the Fabian House, we took the inspiring and magnificent ride through the Crawford Notch to Bartlett's, and returning.

The road being built along the side of the notch, far above the trees of the valley, gives from the observation cars about the grandest views of the mountain ranges, of all the splendid prospects to be had in this vicinity, so replete as every valley is with scenery; and though it is hard to speak lightly of the Concord coaches of former days, with their dashing teams of six in hand, and the enjoyment which the much scrambled-for seats on the top of the coach afforded—it must yield to that of the ride on this wondrous rail on the mountain's side.

Reaching this extensive and expensive, but comfortable hostelry in the Franconia Notch, in the afternoon we paid our respects of admiration to the Old Man's Face, lest an overshadowing mist should conceal him if our visit was deferred; and this morning we took the delightful ride to the Flume, on the well-kept road in the easy-going mountain wagon with its team of four, which, with the lovely woods and the mountain ranges above, have charmed the visitors here for many a year.

The flume is a cut or narrow chasm in a mass of rock, as if a wide seam or stratum had been removed, and at the bottom of the gorge a mountain stream of pure water courses along, and spreads out over the broad rocks beyond the flume in a beautiful sheet. Our old geography books had a picture of this flume, with an immense stone in the upper part apparently immovably wedged in upon either side, some fifty feet, more or less, above the stream.

The position of this stone has probably puzzled many thousands of visitors with endeavors to explain how it got there. The most natural conclusion was that it had dropped there; but where it had dropped from was still more puzzling, and probably very few ever thought of its floating there; but as we now know that it floated out, we may safely presume that it floated in.

In 1883, a heavy rain produced a landslide above the flume, and the mingled mass of water and earth and stones rushing down, completely filled the flume, swept out the great stone like a chip on the water—the whole mass debouching below, covering several acres with gravel and general debris for twenty feet, more or less, solving the problem but spoiling the unique feature of the flume.

Stopping at the Pool and taking the scow-ride with the good-natured captain who has paddled it for five-and-thirty years, and calling at the pretty basin by the roadside on our return, and in the afternoon mounting the rocky summit of Bald Mountain for the view of the Ammonoosuc and the peaks overlooking it, we reach the conclusion of our brief narrative of the mountain portion of our journey.

The retrospect of our fortnight's vacation tour brings to view majestic rivers, mysterious springs, enchanting lakes, inspiring hills, stupendous mountains. We contemplate the processes of nature, as the fulfilment of the Creator's will, when through the ages of the past these mountain masses were forming by slow accretions as the beds of ancient seas, or deeper still were part and parcel of our molten inner globe, till, in their appointed time, their upheavals came, and we now see them in the mighty ridges of the Laurentian Range, or these towering peaks of New Hampshire and Vermont.

Great and marvellous are Thy works!—is the theme of the angelic host, and must be that of

every one who considers the power of Him who has measured the waters, comprehended the dust of the earth, weighed the mountains and hills; and remembering that He also dwells with the contrite in heart, and furnished redemption for the penitent, there may be a realizing of the truth that "Eternity is too short a time to sound the praises of his wondrous love."

For "The Friend."

Oliver Sansom.

The experience of Oliver Sansom, and the trials he met with in bearing a faithful testimony against the anti-Christian system of tithes, is so instructive that it seems proper to revive them for the benefit of the readers of THE FRIEND.

He was a native of Berkshire, England, born in 1636, and brought up in a religious way by his parents, who were members of the Church of England; "so that," he says, "even in my childhood, and more in my youth, there was a fear in my heart of offending the Lord; and I was restrained from running into the follies and vanities which I observed many others delighted in; but I did not know then that power which restrained and preserved me, and which inclined my heart after the Lord."

"In the year 1657 I was invited to a meeting of the people called Quakers, whither I went, and there heard one of them declare the Truth. And he testified of and directed to that very thing which I so greatly wanted—the inward principle—the Light within shining in the heart, and discovering the darkness there; which, when I had heard, I came to be fully convinced and satisfied in myself that that was the Truth and the way of God, which was a matter of great joy and comfort to me."

Though the way of life had been thus shown to him, yet, through fear of offending his father, he says, "I submitted to go to the public worship again to hear the priests as before." The result of this want of faithfulness in his case was the same as it always has been and always will be—he went backward in a religious sense. But the gracious visitations of the Almighty were not withheld; and his righteous judgments pursued him in his wanderings. Having been visited with some sickness, which left him in a weak and miserable condition for many months, he says, "I cried unto the Lord beseeching Him to raise me up again, that I might praise his name and become as a monument of his mercy in my day and generation. And the Lord was pleased to hear my cry, and did grant my request, and restored me again to health, for which I gave hearty thanks unto Him, and praised his blessed name, and did often seek Him in secret; but through the workings of the enemy upon the weak part in me I could not as yet confess Him openly. Yet I abstained from my former vain courses and was much reformed in my conversation."

"While I thus walked, somewhat like Nicodemus, having a secret love and regard to the Lord in my heart, but not daring through weakness and fear to follow Him in an open profession of his Truth, I altered my condition in the world by marriage."

"Not long after I was married it so fell out, or was so ordered, that upon occasion of outward business which I was then in, I was much alone, my wife for the sake of convenience, and at her father's request, continuing to live with him; yet all in much love and with mutual satisfaction."

"That solitary season the Lord made precious to me and of great advantage; for I had a book which was written by Isaac Pennington, the title whereof was 'The way of Life and Death made

manifest, and set before men,' &c. That book was of great service to me, the Lord at that time visiting me afresh and opening my heart and clearing my understanding, so that I plainly saw how I had been ensnared and prevailed upon by the enemy of my soul to fly the cross, which was to be taken up by all that would walk in the way of Life. And hereupon fervent desires were raised again in me and earnest cries were poured forth to the Lord, that He would be graciously pleased to pardon what had been amiss, and to forgive and pass by my great transgressions in having so long disobeyed Him; and in great humility and fear I promised that if He would be pleased to afford me the assistance of his Holy Spirit, I would henceforward give up and forsake all to follow Him."

"Now I had lingered so long that the times were grown more stormy and tempestuous than before, which made it seem more difficult and hazardous than it would have been had I been faithful and answered the requirements of the Lord when first He reached unto me. And now persecution coming fast on, many Friends being in prisons, and sufferings growing sharp and great in most places, I could no longer keep back or conceal myself; but a necessity came upon me to show myself, and take my part and lot with the sufferers that suffered for righteousness sake. Thus were the bonds and sufferings of faithful Friends made a means to confirm and embolden me to profess the Truth and right way of the Lord."

"Towards the latter end of the year 1663, I went with my wife to dwell at a place called Boxford, near Newbury, in Berkshire, where I had some estate in copyhold lands given me by my father. And I went diligently to Friends' meetings, but my wife continued for a time to go to the priest's worship. And I had earnest desires and breathings for my wife, that she might be gained and brought to the knowledge of the truth; in order whereunto I did not only myself walk in much love and tenderness towards her, but did often prevail with ministering Friends to lodge at my house, that she might have opportunity to observe their grave and weighty deportment and godly conversation, and to confer with them about the things of God. And the Lord was pleased to hear my prayers on her behalf, and to bless the endeavors which were used for her; so that after some time she came to be convinced also and publicly to own the truth, and deny the priest and his worship."

The priest of that parish was one James Anderton, who endeavored to persuade Oliver to leave the way into which he had now entered, and to return to the Church of England. But failing in his efforts, he became a bitter persecutor. His enmity was the more aroused because Oliver had become fully satisfied that both his ministry and maintenance were wrong, and had told him that he could no longer pay him tithes or wages for conscience sake. He charged the priest not to meddle with any of the increase that God gave him, for if he did, he should look upon it as stealing. But the priest not only endeavored to collect his tithes by taking his proportion of the hay, grain, and other produce of the land, but manifested his ill-will by stirring up the neighboring Justices of the Peace to tender him the oath of allegiance, and to fine him for not attending at the Parish place of worship, and otherwise to annoy this righteous man, and deprive him of his property and liberty. Meeting Oliver in the street, he called him a heretic because he could not own the letter of the Scriptures to be the *only* rule of faith and life, neither

could own his sacraments, as he called them. Before this, Oliver had written some queries, the tendency of which was to show "that the saints of old, before the Holy Scriptures were written, had, and all men since, even where the Scriptures have not yet come, have a sufficient rule to guide them in their respective duties both to God and man; and that that rule was the Divine Light, shining in their own hearts and consciences." So excited did he become, that he said, "if the law of the nation did command it, he would be one of the first that should set a fagot to a heretic's tail." Although, for want of power, he could not go to fire and fagot, yet, as often as he had power, he ceased not continually to pursue and do what mischief he could to his neighbor.

(To be continued.)

For "The Friend."

Westtown.

Shall we proceed at once to build the girls' wing?—this, by a recent decision of the Committee must depend on our obtaining the requisite means.

I feel that the readers of "The Friend," many of whom are shareholders in this important undertaking, interested alike in its completion and successful working, should know just what their servants, the Committee, propose.

There will remain an unexpended balance applicable to the new wing of about \$15,000. The Committee upon a careful review of the whole subject, and with the experience they have already obtained as to cost &c., have concluded that it would be entirely safe to proceed with the erection of the west or girls' wing, thus completing the original design, upon the receipt of \$40,000 additional subscriptions. This amount will not complete the structure, but it is thought that with this in hand it would be entirely prudent to go forward with the work.

In asking for further help from those who have already contributed so liberally, and in appealing again to those who have not yet responded, the Committee are solicitous not to go beyond the proper feeling that each must be his own judge of pecuniary ability, as also of the objects upon which he should bestow his means.

There are, however, many considerations which appeal strongly to all who want to subservise the important interests ever held dear by Philadelphia Yearly Meeting. That the old school building had served out its purpose, and must yield its place to the new, was a conclusion deliberately and patiently arrived at. The work of replacement was begun and has been carried forward in much unity of purpose and of feeling: the ultimate object of it all has been kept steadily in view; and to-day, a retrospect of the work done, and the urgent need that remains for the better accommodation of the girls, give the committee great hope that when our patrons acquaint themselves with the facts as they are, there will be a commendable willingness to continue their liberality, and a fresh stirring in the minds of others to communicate to the necessities of a work which I hesitate not to say is promotive of the best welfare of the youth of our Society, and designed to perpetuate to future generations the benefits of an education in accordance with the principles of Friends.

The opportunities for such an education are becoming fewer annually—the lax discipline of college life is creeping gradually into nearly all high grade schools—"The idolatry of culture" is fastening itself more and more on succeeding generations—habits of life are fostered quite at

variance with the example and benign precepts of the Saviour, and erroneous notions of character, of the true objects of life, and of the place and way for obtaining peace and happiness, are early stamped upon the youthful mind.

To avoid all this as far as possible, in order to the more ready entrance of the good word of life, remains to be a living concern with Philadelphia Yearly Meeting; and "the religious guarded education" of the youth of the society in all parts, is to-day with them an object of primary importance, and for which cause I trust it will be found they are willing to endure sacrifice.

We miss from among the list of our contributors, the names of some of our wealthiest members, whose liberality cannot be questioned, but whose interest in Westtown is not. If these would inquire into the objects sought after, near and ultimate; would inspect for themselves on the ground, what has been done, and what remains yet to do; would weigh well the differences in discipline prevailing at different schools; I think they might warm a little towards an institution their fathers reared with a given purpose, and which has been nursed from that day to the present in a remarkable degree of preservation from un-Friendly encroachments.

As ideas continue to recede from the position heretofore occupied by consistent Friends, Westtown must lose in popularity when she avoids music, theological teaching, ministerial training, exciting revival methods; when she maintains a discipline more rigid than others, and enforces simplicity in dress and a scriptural language among her pupils. If those who possess wealth wish to secure to themselves and their posterity blessing therein and not curses therein, they will be found co-operating with all and with every thing that withstands the seen and unseen encroachments of the world's mind. The ladder of fame reacheth not to heaven.

Hoping to encourage some to go out and see for themselves, I would remind them that a cordial welcome and ample opportunity to inspect, will at all times, except on First-day, be accorded them.

SAMUEL EMLÉN.

Rochester.

For "The Friend."

Rochester is on the Genesee River—and seven miles above Lake Ontario. The falls of the Genesee are beautiful, and there are three of them, the upper, middle and lower. The town is very beautiful, being embowered in trees and mostly refreshed by the west wind. The breeze from this direction blows over Lake Ontario, and reaches Rochester laden with moisture and coolness. The town took its name from Nathaniel Rochester, an English gentleman from Baltimore. He settled there with a colony of English people in 1812.

Being on the Genesee River, the water facilities and other advantages have made it a prosperous town. The stores are good, and the streets are clean and well paved. The water supply is brought from Hemlock Lake to a reservoir on the top of a hill, and in the midst of the basin a fountain is playing from morning to night. The water is pure, soft, and very abundant.

The Upper Falls are quite picturesque, and the river there is wide. On the middle falls are situated the factories; and the breweries for which Rochester is famous.

The Lower Falls empty into the river from a height of 100 feet, and the banks are covered with the greenest verdure. The rocks on either

hand show the same formation as Niagara, with the addition of red sandstone. The action of water is plainly seen, and the river has cut its way back for a quarter of a mile.

The "City of Rochester" plies up and down the river, and smaller craft laden with pleasure-seekers leave the boat-landing at intervals of half an hour. The two objective points are Charlotte and Sea Breeze. Charlotte is on the Genesee River, where it empties into Lake Ontario. Sea Breeze is several miles distant.

It was moonlight when we returned from a second visit to the Lake, and as we neared the landing, the moon shone down over the forest-clad banks, and the little boats with lanterns in their prows, passed ours, with merry parties on board, who were going out to spend the evening on the water.

Our dwelling, *pro tempore*, was on Monroe Avenue, and the walks and rides on every side were varied and interesting. The people were sociable.

IN SICKNESS.

BY SUSAN COOLIDGE.

When the world is dark and sad,
And I do not care to play,
And the happy times I had
Seem to melt and fade away,
And the merry sounds without,
Where the other children are,
Every laugh and call and shout.
Falls as with a heavy jar
On my hot head and hot cheek,
And I frightened am, and weak,—

Then the only thing that is
Comforting and cool and bright,
Is to lie and think of this,
As my mother said I might,—
That, when children keep their beds,
Sick and sorrowful and drear,
With sick hearts and aching heads,
Then it is that God draws near;
Then it is He comes and stays
All the weary nights and days.

Friends and nurses may forget,
(So she says,) or fall asleep,
But the great Lord never yet
Failed his loving watch to keep.
Close He holds my little hands,
Though I do not see Him there;
Close beside my bed He stands
Listening to my every prayer.
All the night-time dark and long
God is there, so kind and strong.

All my pains and aches He knows,
Every time I fret or cry,—
For the Lord's eyes never close;
Now He helps me silently,
Whispers thoughts to make me brave,
Soothes my terrors with a touch,
Tells me He is strong to save,
And He loves me—oh, so much!
And I think, since this is true,
I should patient be; do not you?

THE CHRYSANTHEMUM.

Welcome in our leafless bower,
Where December's breath has come;
Welcome, golden-anthered flower,
Ever fair Chrysanthemum!
Like an old friend's pleasant face,
Though the earth is void of grace,
And the very birds are dumb—
Cheerful, gay Chrysanthemum.

Thus may I have round me when
Age's frost my heart shall numb,
Friends as warm and constant then
As thou art, Chrysanthemum!
May I find, though youth be past,
Hearts that love me to the last—
Eyes that smile, though winter come,
Bright as thine, Chrysanthemum.

ONE AT A TIME.

One step at a time and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, and a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years ago.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sand of life
Will slowly all be run;
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity!

One grain of knowledge, and that well stored,
Another and more on them,
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well!"
Is wisdom's proven rule.

—Golden Days.

The Prisoner of Glatz.

Dr. W. F. Besser, pastor of Waldenburg, in Upper Silesia, in his Practical Commentaries, relates the following incident, which is undoubtedly authentic, as it occurred not far from the place where he resides.

In a cleft of a mountain range in Upper Silesia, through which the wild and raging Neisse forces its passage down to the Oder, stands the impregnable Prussian fortress of Glatz, a natural fastness, almost unequalled in the world, begirt with mountain-peaks like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world; and one who is enclosed by the massive walls and gratings of the castle is an exile from the world, as if buried alive. Woe to the man imprisoned in Glatz! Everything calls out to him, "No hope remains for thee! no hope!"

Here, in the second decade of this century, lay the Count of M—, hitherto petted and followed; now hopelessly immured behind bolts and bars. By treason against the realm, and especially by personal violence offered to Frederick William III, of Prussia, he had drawn down the rage of that monarch on his head, and was condemned to solitary imprisonment for life. For a whole year he lay in his frightful, lonely cell, without one star of hope in either his outer or inner sky; for he was a sceptic. They had left him only one book—a Bible; and this for a long time he would not read; or if forced to take it up to kill time and relieve his consuming weariness, it was only read with anger, and gnashing of teeth against the God it reveals.

But sore affliction, that dreadful and yet blessed agent of God, which has brought the Good Shepherd many a wandering sheep, was effectual with the Count M—. The more he read his Bible, the more he felt the pressure of the gentle hand of God, on his forlorn, hopeless heart.

One rough and stormy November night, when the mountain gales howled around the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the count lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convinced of his manifold shortcomings and sins; he felt that the source of all his misery lay in his for-

Selected.

Selected.

saking God. For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance. He rises from his cot, opens his Bible, and his eyes fall on Psalm L: 15, "*Call upon Me in the day of trouble; I will deliver thee; and thou shalt glorify Me.*" This word reaches the depths of his soul; he falls on his knees for the first time since he was a child, and cries to God for mercy; and that gracious and compassionate God, who turns not away from the first movement of faith towards him, heard the cry of this sufferer in the storm-beaten dungeon of Glatz, and gave him not only spiritual but temporal deliverance.

The same night, in his castle at Berlin, King Frederic William III. lay sleepless in bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep. The favor was granted; and when he woke again he said to his wife, the gracious Louise, "God has looked upon me very graciously, and I may well be thankful to Him. Who in my kingdom has wronged me most? I will forgive him."

"The Count of M——," replied Louise, "who is imprisoned at Glatz."

"You are right," said the sick king; "let him be pardoned."

Day had not dawned over Berlin ere a courier was despatched to Silesia, bearing to the prisoner in Glatz pardon and release. The prayer of penitential faith had been heard, and deliverance was granted by the providence of God.

And the God of our fathers still lives; he hears the cry of His children, and many times He answers even before we rightly call upon Him. Now, as in ages past, the Lord looks down from heaven to behold the sighing of the prisoner, and to loose his bonds; and still, as of old, the king's heart is in the hands of the Lord, and He turneth it, as the conduits of water are turned. Let us make Him our refuge, and confide in His power with an abiding and unshaken trust.—*From "A Guiding Providence," by H. L. Hastings.*

Speak Pleasantly.—The habit of speaking in pleasant tones to the sensitive hearts within our care is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surround them.

I will relate a little incident of my own experience. I was unusually busy one morning, preparing for company to dinner.

My little son of four years was amusing himself with his playthings about the room.

He, too, seemed hard at work building bridges, block-houses and churches. He was continually coming to me, asking questions and requiring assistance. After a little time I noticed he had left his play, and was back against the wall under the table, sobbing as though his heart would break.

I said "Georgie, dear, what is the matter?" No reply.

When I repeated the question, the answer came between broken sobs, "You didn't speak kind to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again;

but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips.

For "The Friend."

When I look over the Society of Friends, whose name bespeaks goodwill, friendliness, and unity of feeling, I see in the different Yearly Meetings the disunity and divisions throughout the length and breadth of our once highly favored Society. Some are seeking to find an easier way than the way of the cross, and more in accord with other societies and with the world. Some have gone so far as to deny in their preaching that the light of Christ shines in the heart of the sinner until he is converted and changed, thereby denying the Lord that bought them by denying the gift He purchased for every man. And some have gone into other doctrines and practices entirely inconsistent with those ever upheld by Friends. A few, on the other hand, have run into a heated zeal which has consumed their patience, so they felt prepared to withdraw even from Friends who have faithfully withstood the innovations; and too many have become ready to bite and devour each other.

O Friends! is not this nature too prevalent among us? Are we not apt to let that unruly member lead us into words which, if we loved our neighbor as ourselves, we should not speak? If we knew our friends better, we might often find them as earnestly concerned to know and to live in the truth as we are. Then let us take Jesus for our example, who, when he was reviled, reviled not again. He overcame by love. O friends, let us try and see what love will do for us to restore and heal this disturbed feeling with those who are one in doctrine, and let us become more like sheep, who enjoy having companions, and flock together in quiet goodwill, paying attention to the Shepherd when he calls. Let us get more into that love which can forgive trespasses, and draws together: which says, come with us, brother, come, sister, for truly our fellowship is with the Father, and with His Son, and we will do thee good; come, let us go up to the mountain of the Lord, and He will teach us of His ways, and we will walk in His paths. Jesus said, "A new commandment I give unto you, that ye love one another, by this shall all men know that ye are my disciples if ye have love one unto another."

Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

ROBERT KNOWLES.

Iowa, Ninth Month 14th, 1886.

Robert Southey, the poet, once wrote to a friend: "I have told you of the Spaniard who always put on his spectacles when he was about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my cares away, I pack them in as little compass as I can, and carry them as conveniently as I can for myself, and never let them annoy others." There are Christians who seem to follow exactly the opposite plan—put on their spectacles when they look at their troubles, to make the troubles look bigger, and pack their enjoyments away in as small a compass as possible.—*Selected.*

The true Church's weapons are prayers, tears and patience.

Natural History, Science, &c.

Poison Generated in Fermented Milk.—Dr. Vaughn of the University of Michigan has detected in fermented milk the presence of a very poisonous alkaloid which he had previously found in certain specimens of cheese. He obtained crystals of the same substance from a sample of ice-cream which had caused violent sickness in those partaking of it. The formation of this poisonous alkaloid, through some organic change in milk and its products, is supposed to be the explanation of the numerous cases of poisoning which have occurred during the present season from partaking of ice-cream.

Humble-bees in New Zealand.—At a recent meeting of the Entomological Society of London, it was stated that success had crowned the efforts which had been made to introduce and naturalize in New Zealand the humble-bee; for want of whose aid in fertilizing the flowers, the clover in that country had before failed to perfect its seed.

Astronomical Notes.—The great glass for the large telescope of the Lick Observatory is about completed, and is pronounced by several competent examiners excellent in material and figure. It is 36 inches in diameter, and is the largest object glass in the world. The four surfaces of the two lenses of such a glass have to be so accurately ground that all parallel rays striking it are brought to the same point at the focus, and so adjusted to each other that the separation of light into colors by one lens is, as near as may be, counteracted by the other. This requires great skill and patience, a combination of qualities probably not possessed by a score of men in the world. It is, therefore, no slight addition to the already well established credit of Alvan Clark's Sons, of Cambridge, Mass., that a successful result has been reached. The problems almost equally difficult, but of a different order, attending the mounting of the telescope and the manufacture of the dome are in the hands of Warner & Swasey, of Cleveland, and it is expected that the telescope will be in place early in the season of 1887. It is to be placed on the summit of Mount Hamilton, California, where a large equipment of instruments is already accumulated.

As to the possibilities of such an instrument in such a situation much can be expected. A large telescope has two advantages over a small one. The first is, that it gathers more light; hence the Lick glass will undoubtedly bring into view many stars and nebulae, and details of nebulae never before seen. The second is, that it allows greater magnification. There is a provisional understanding among astronomers that the highest power capable of being used on a telescope will not exceed 100 for each inch of aperture; that is, a good telescope of eight inches will bear, under the best possible circumstances, a magnifying power of 800; one of 12 inches, of 1200, and so on. Applying the same rule to this glass it would magnify an object 3600 times. This would enable the moon to appear as if it were only about 70 miles distant and were seen with the naked eye, a view which would bring into sight objects no larger than many of our buildings. The atmospheric disturbances would modify this very seriously at our altitude, but these are supposed to be reduced to a minimum on the choice site on Mount Hamilton.

The moon from its nearness has always been a favorite object of telescopic study. Its mountains are readily visible with the lowest power, and the configurations of its surface. Its plains and mountains (not land and water, for water

does not exist,) have been repeatedly mapped. The largest of these maps, 72 inches in diameter and drawn to scale, was made by Dr. Schmidt, of Athens, and recently published at the expense of the Prussian Government. The mountains are often craters, consisting of a ring, with small peaks in the centre. There are also streaks over its surface about 2 miles wide and sometimes 150 long, which are probably cracks caused by the moon's cooling filled up with some lighter colored substance, or they may be old watercourses. There have been many announced changes on the moon's surface, but it is not certain that they are anything else than changes of shadows caused by the relative positions of sun and moon. It is not proved that the moon is anything but a cold and dead mass of rocks.—*I. S. in Public Ledger.*

The production of Joint-diseases in Children.—The causes of joint-diseases in childhood are frequently obscure, but this much is certain, that the rough handling which children receive at the hands of ignorant parents or careless nurses has much to do with the matter. Stand on any street corner and notice how children are handled. Here comes a lady with a three-year old girl; she is walking twice as fast as she should, and the child is over-exerting itself to keep pace; every time the child lags the mother gives it a sudden and unexpected lurch which is enough to throw its shoulder out, to say nothing of bruising the delicate structures of the joints. A gutter is reached; instead of giving the little toddler time to get over in its own way or properly lifting it, the mother raises it from the ground by one hand, its whole weight depending from one upper extremity, and with a swing which twists the child's body as far around as the joints will permit, it is landed, after a course of four or five feet through the air, on the other side.

Here is a girl twelve years old with a baby of a year in her arms. The babe sits on the girl's arm without support to its back. This would be a hard enough position to maintain were the girl standing still, but she is walking rapidly and the little one has to gather the entire strength of its muscular system to adapt itself to its changing base of support, to say nothing of adjusting its little body to sudden leaps and darts on the part of its wayward nurse.

Probably not one child in one hundred is properly handled.—*Cinn. Lancet and Clinic.*

Musk-rat Houses.—Besides the extensive burrows in which, during the greater part of the year, the musk-rats live, they often erect in autumn quite elaborate structures in swampy ground, or occasionally in shallow and quiet waters, where they can find safe anchorage, as for instance to a stump. These winter-houses, as they are usually called, are conical in shape, and generally about three feet in diameter at the base and two or three feet in height. The materials used in their construction are long, coarse grass, bullrushes, twigs, and some of the larger limbs of shrubs. I have never discovered any evidence that, beaver-like, they gnaw off saplings of water-birch for the purpose of using them in house-building, but that they do so, at times, has been asserted by many. The materials gathered are closely cemented with stiff, clayey mud, which the musk-rats procure from the beds of streams, often burrowing beneath the sandy superstratum to secure it of the proper consistency. When sun-dried, these structures are very strong and will bear the weight of a full-grown man. The walls are generally about six inches in thickness, and are very difficult to pull to pieces. The interior consists of a single circular chamber, with a floor that is ingeniously

supported on coarse sticks driven into the mud, after the manner of piles, and among them are laid horizontally many others, thus making a strong but open foundation, upon which are placed small twigs, stiff mud, and over all a layer of soft grasses. This interior is arranged after the dome is completed. In the centre of the floor is an opening, leading by several paths, below the water-level, and extending to the nearest higher or comparatively drier ground. Through these the musk-rats make their escape, if the home be disturbed. While the exterior of these structures is quite irregular and apparently rudely or carelessly put together, it is evident that this exterior is designedly arranged in this manner to make the home appear like a stranded bunch of trash, transported thither during some sudden rise or overflow of the stream. The interior, however, of these structures is usually neatly furnished and smoothed, and with its lining of soft materials, the entire structure bears no little resemblance to an enormous bird's nest turned upside down.—*C. C. Abbott's Rambles about Home.*

Earthquake at Cimarron, Colorado.—About the last of the Seventh Month, an earthquake occurred in the Mountains between the branches of the Cimarron River, whose effects are described by the *Montrose Messenger*:

"The disruption covers a space of a mile in width by two-and-a-half or three miles in length. Great fissures rent the rocks extending hundreds of feet into the bowels of the earth. In the place of a deep gulch wherein a lake formerly rested was a great mound 175 to 200 feet high with the lake's basin on top of it, tipped to the southwest at an angle of 45 degrees, as dry as a bone. Trees in the thickest groves were tangled and interlocked, but not upturned. In other places they had disappeared from sight. Rocks appeared on the surface, that had never before seen the light of day, and others had sunk to oblivion.

The first man who visited the spot found twenty-five or thirty head of cattle near the middle of the eruption, and they stood trembling in every limb. They could not be driven, coaxed or scared from the place. Great fissures surrounded them on all sides.

He went after assistance and soon arrived with several other cattlemen, who filled up some of the smaller cracks, cut trails and felled trees for the cattle to walk over and then tried to drive them out. They would not move, and they only succeeded in driving them by leading the horses before the cattle, over the improvised trail. When the cattle were once again on solid land they were glad enough to go.

In one place the rocks had been split and one side of the chasm left by the earthquake seemed to have settled, while the other arose and finally the action was reversed and the lower side shot up fully 100 feet higher than it had been before. This was indicated by the erosion on the rocks, the limbs cut from the trees on the high side, and other conclusive evidences of the heaving and settling process that must have taken place."

Meteor seen in New Hampshire.—On the eighth page of "The Friend" of Ninth Mo. 18th there is printed an account of a remarkable meteor which was observed near Akron, Ohio. One of probably a similar character was observed by the writer of this, on the evening of the 6th inst., as he stood near the large, spreading pine—the "wood giant" of Whittier's later verse—which is a little south of and overlooks, Lake Assniam, New Hampshire. The brilliant, aerial visitant

started apparently near the bright star Arcturus, in the constellation Boötes, in the north-west, and, moving in a considerable curve toward the south-west, passed through about one-fifth the circuit of the heavens. It burst into a number of luminous fragments, but no report was heard. The time was about twenty minutes past eight; the moon shined brightly. A person sitting in the lighted parlor of the boarding-house a furlong away, observed the bright light from the meteor pass swiftly over the carpet. J. W. L.

Items.

—**Indian School at Tunasassa.**—At a meeting of the Indian Committee held Ninth Mo. 14th, it was stated that the new school building, to take the place of that destroyed by fire last winter, was rapidly approaching completion. The plastering had been completed, and part of the painting and most of the wood-work. It was expected that arrangements would be made to open the school at the usual time, about the first of Eleventh Month.

The abundant apple crop of last year had rendered cider very plentiful in western New York; and the facility with which it could be obtained had been a disadvantage to some of the Indians, one of whom had recently been killed on the railroad while intoxicated.

A letter had been received by one of the Committee from the President of the Seneca nation, expressing uneasiness with the practice of leasing their lands to white people. In view of the tendency of this practice to gradually dispossess the Indians of their homes, and of other evil results which follow from it, it was thought proper to make an effort to arouse the Senecas on both reservations to greater care on this subject.

—**New Buildings at Westtown.**—At a meeting of the Committee, held Ninth Mo. 18th, it was stated that the centre and eastern wing were now completed, and that the heating arrangements and the apparatus for electric lighting were in process of construction. As it was uncertain when these would be completed and their working satisfactorily tested, it was decided to open the school at the usual time after the fall vacation, in the old building. It was thought by several of the committee, that it would be practicable, during the session, without much interruption to the working of the school, to transfer the family into the new building, if that should seem advisable.

The cost of the improvements thus far, including the removal of the building used for the boys' classrooms to a new site, the erection of a new barn, the heating and lighting apparatus which had been contracted for, &c., was about \$208,000. After paying this, there remained about \$15,000 applicable to the erection of the western wing designed for the girls, besides some conditional subscriptions in respect to which there was some uncertainty. As the authority to build given by the Yearly Meeting was conditioned on the money being raised by voluntary contributions, which precludes the incurring of any permanent indebtedness, or drawing upon the invested funds, it was decided not to proceed with the remainder of the buildings until additional subscriptions to the amount of \$40,000 were obtained.

—**Water Baptism.**—Information has been received, that on the next First-day after the close of the Binns' Yearly Meeting in Ohio, two of its ministers, D. B. Updegraff and A. H. Hussey, baptized with water three other ministers, Seth and Huldah Rees and Phebe Hoyle—thus putting in practice the liberty accorded to its members by that body.

—**Opposition to Tithes in Wales.**—The opposition to the payment of this unjust impost appears to be spreading in Wales. Meetings have been held in different places among the farmers, to deliberate on plans for organized resistance; and to agitate for the repeal of the system. Two hundred and fifty farmers in one parish have refused payment. The clergy in the districts affected are reported to be firm in insisting on the payment. If these farmers hold the same views as to the unchristian character of the tithe system which were held by our early Friends, and which enabled them to submit to the

sacrifice of property rather than violate principle; and if they will be equally conscientious and faithful in their testimony against it, we believe their action would have a powerful influence in hastening the day when the laws of the land would no longer require a man to support a religious system with whose doctrines and modes of worship he had not unity.

—*A Chinese Convert.*—A letter from J. Macgowan of China, gives the following interesting instance of faithfulness to conviction of duty in a Chinese doctor, who for twenty-six years had been an opium eater. "Ten years ago he got a copy of John's Gospel. He at once gave up idolatry, but took no steps to become a Christian. Last year a native Christian induced him in a conversation to become a worshipper of God. He was told he must give up his opium. He had the opium-eaters' belief that death would result from an attempt to give it up. After some hesitation he at length resolved, 'From this instant I will give up my opium and never touch it again.' He suffered terribly. One evening his wife thought he was dying, and bought some opium to save his life. Though racked with agony he would not touch it. After ten days of terrible suffering he was a free man. He continued the practice of his profession and preaches the Gospel wherever he goes."

—*Spreading Religious Knowledge in India.*—"I have lying before me a first book, or primer, in the Telugu language. It begins with the alphabet of five hundred and thirty-nine characters, and goes on to syllables and easy sentences. Among the easy sentences are these: 'There is but one God.' In that sentence the foundation of the Hindu system is undermined. 'God is a spirit. He has no body,' no visible form. Idolatry receives a stab; for how can an image represent him that is without visible form. 'God is holy. In him there is no sin.' If his is received by the young minds as true, the legends of their impure gods are swept away. 'God's love.' This is a new conception to the Hindu mind. They fear, they dread their gods, and make offerings to them to avert their wrath; but they have no thought of God as a loving father. 'God so loved us that he sent his own son to save us.' Here the young Hindu receives his first idea of a loving God reaching down to save sinful man. Thus, mingled in with other matter, come these germs of saving truth, and on the back cover of the book is clearly printed, in large type, the Lord's Prayer, that all may learn it, and many not yet Christians owe to use it. These first books are sold at from one to two cents each, and so much better are they prepared and printed than the native first books, and so much cheaper, that hundreds of heathen school masters introduce them into their schools, in spite of their Christian teaching. On one occasion I sold thirty-five copies to a single heathen schoolmaster, to supply his younger pupils. Eighty thousand copies of this one little book, in the Telugu language alone, have been already sold. Probably twice that number in the Tamil language, and many hundreds of thousands, yes, millions, in all the languages of India together. These primers are followed by Christian first readers and second readers and other school books, all pervaded with Christian truth; all sold for cost, or less, to heathen, who will buy."—*J. Chamberlain, in The Independent.*

THE FRIEND.

TENTH MONTH 2, 1886.

In the Life of Oliver Sansom it is stated that we was greatly helped in the early days of his conviction, by reading a tract written by I. Pennington, entitled, "The Way of Life and Death Made Manifest," and which is placed at the beginning of his collected Works. This statement has led to a recent perusal of the tract, and to the consequent belief that its general tenor clearly sets forth some of the distinguishing views of the Society of Friends as to the way of salvation.

In it, I. Pennington speaks of the great apostasy from its primitive condition which overtook the professing Christian church, and of the means of restoration therefrom. The glory of the primitive Christians, that indeed which made them living members of the Church of Christ, was the possession of the Spirit, Light, and Life, which comes from Christ; as the Apostle said, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" As they abode under this Divine life and power, they remained within the fold of Christ; but as they relaxed in their watchfulness and faithfulness, false prophets entered in among them, wolves in sheep's clothing, who had the form of godliness, but not the power, "Scripture words and practices, but not the spirit of life from which they came." Among the signs of this apostasy he enumerates the following:

Losing the *true rule* of the Christian, which is the law of the Spirit, that Paul said, had set him free from the law of sin and death—the unction from the Holy One—the anointing which teacheth all things—the Light of God's Spirit, which is a certain and infallible rule—and substituting therefore the Scriptures, and such an understanding of them as man can derive from study, and thus honoring and bowing before the work of his own brain.

Losing the *true worship*, which is in the spirit, and which is performed only in the presence, power and guidance of the living Word; and performing acts as worship in man's own time and will, and according to his own understanding and apprehension of things, and not from the rising up and guidance of the infallible life of the Spirit in him.

Losing the *true faith* which gives victory over the world, the *true hope* which arises from the presence of Christ in the heart, and the *true peace* which springs from reconciliation with God by having that removed which causeth His wrath, and the wall of separation in the heart broken down by Christ, and the heart made pure by Him; and trusting in a faith which consists in believing an historical relation, a hope springing from it, ("He that believeth shall be saved.") I believe, therefore, I shall be saved), and a peace which comes from a misunderstanding of Scripture while wickedness still lodges in the heart.

Losing the *true ministry*, which was the immediate gift of Christ, who bestowed of his spirit on those whom He sent forth, and to each one of whom He appointed his work and service. "They did not minister a literal knowledge of things to the understanding of man; but they led men to the Spirit of God, and ministered spiritual things to that spiritual understanding which was given them of God," as it pleased the Spirit to give them utterance. But in the apostasy, the ministry is from the will and wisdom of man, with the meanings and deductions his wisdom can draw from the Scriptures; and that to which he ministers is the understanding part in his hearers, which is fed, while their souls are kept in leanness.

The only way of recovery from this apostasy is by returning to and abiding in the Spirit of Christ. And the first step in religion is to know the Spirit as it appears in the heart, convicting for sin; and then to turn to this and follow its leadings. "To know this, and be joined unto it, is a joining of the creature unto God, by somewhat of Him that comes from his Spirit, and so is a true beginning of life eternal." God is Light, and He gives a measure of his own light to draw from darkness; and he who believes and follows this, is led by it unto God, from whom it came.

"He that believeth is come to the well of salvation, and draws living water out of it."

The ministry of Friends in the beginning was largely occupied in calling on all to turn to this Spirit in them; for they were fully convinced that without walking in obedience to it, no system of doctrinal belief would avail aught to procure man's salvation. They cautioned their hearers against depending on their own understanding, reasoning, or knowledge of Scriptures; well knowing that he who would enter the kingdom of God, must receive Divine instruction as a child; and that it is often easier for publicans and sinners to own truth and enter into life, than for self-conceited professors to lay aside their notions, and give up their hearts to the power of life.

Precious as are the Holy Scriptures, and profitable for doctrine, for reproof, for instruction in righteousness, when opened to the understanding by the Spirit of Christ; we believe there is need at this day for the same caution which Friends felt in the beginning, against trusting too much to an outward knowledge of them; and especially that none should make such knowledge the foundation of their ministry. And we would be glad that all our members could hear and heed the words of Isaac Pennington, "O! that thou mayst fully feel, and be joined to the Seed of life, the Seed of the kingdom which our Lord Jesus Christ in the days of his flesh, did not disdain to be a preacher of. My religion, which I now daily bless my God for, began in this Seed; which, when I first felt, and discerningly knew from the Lord, my cry to Him was, O this is it I have longed after and waited for! O unite my soul to thee, in this forever! This is Thy son's gift from thee, thy Son's grace, thy Son's truth, thy Son's life, thy Son's spirit!"

We have received from "The Interstate Publishing Company," Boston: 30 Franklin Street, three small educational works, sold at 60 cents each.

One is "Entertainments in Chemistry," designed for young students. In this the author, Prof. H. W. Tyler, has described a series of simple experiments, which can be performed with very few chemicals and very little apparatus, yet form a good introduction to a knowledge of this valuable science. The book mainly deals with some of the most abundant and important of substances—such as the oxygen and nitrogen of the air, carbonic acid, hydrogen, sulphur, &c.

Another is called "Through a Microscope," and, like the preceding, is written in simple style. It gives information respecting the instrument itself, the manner of using it, and some of the interesting objects it brings to view. Both of these books seem to us to be useful.

As to the third of the series, "The Making of Pictures," we do not feel competent to express an opinion.

SUMMARY OF EVENTS.

UNITED STATES.—The Acting Secretary of the Treasury has issued a call—the 143d—for the redemption of fifteen millions of the three per cent. bonds.

Several of the National banks, in view of the calling in of the three per cent. bonds, have given notice of their principal basis of their circulation, have given notice of withdrawal from the system, and that others are trying to have their called bonds retained as a basis for circulation, preferring to forego interest altogether rather than risk buying 4 per cents and 4½ per cents at the present high premium. The ruling always heretofore held by the Treasury Department, that when bonds cease to bear interest they become unavailable as a

basis of circulation, has lately been contested by some of the banks, and the question has been referred to the Attorney General for an opinion. Until this decision is rendered, the Department will adhere to its practice. U. S. Treasurer Jordan said recently to a Washington Post reporter: "I do not expect any contraction of the currency to result from future calls of three per cent. bonds, although I do not expect that more than twenty-five per cent. of the called bonds will be replaced by the national banks with four and four and a-half per cents. These bonds cost too much in the market, and there would be no profit to a bank in currency secured by bonds for which so much would have to be paid." The Treasurer thinks that another twelve months from date all the three per cent. bonds now outstanding will be called in and redeemed, if the revenues of the Government continue as at present.

The Indian Agent at the San Carlos Agency reports that the removal of the Warm Spring and Chiricahua Indians "is a cause of rejoicing to the Indians left there, who are relieved of their fears of attack, and are afforded a better opportunity for acquiring habits of industry."

A telegram from Lancaster, Wisconsin, reports the formation of a co-operative colony, which is to emigrate to Topolobambo, Mexico, Tenth Mo. 1st, on a grant of 15,000 acres of land from the Mexican Government. It will number about 2000, and be co-operative in every respect. Mexico grants the colony many concessions.

The total number of immigrants who arrived in the United States during the eight months which ended on Eighth Mo. 31st, was 254,679, against 240,917 during the corresponding period of 1885.

The total value of the exports of merchandise from the United States during the twelve months which ended on the 31st of Eighth Mo. 1886, was \$649,909, -157, against \$571,598,496 during the preceding twelve months.

Severe earthquake shocks were felt on the morning of the 21st ult., in Charleston, Summerville and Columbia, South Carolina, and Augusta and Savannah, Georgia. In Charleston many persons ran out of their houses and remained in the streets. "Detonations or explosions" were heard at Charleston and Summerville, and "subterranean thunder," lasting several hours, at Columbia. At Savannah hundreds of people were awakened from sleep. A colored man was injured in Charleston by a falling wall.

On the night of the 24th, two slight earthquake shocks, accompanied by detonations, occurred at Summerville, South Carolina. Another shock was felt in Charleston on the 27th, at 5 o'clock P. M. No damage was done beyond the shaking of loose plastering. The same shock was felt at other places in South Carolina, and in Georgia.

The orange crop of Louisiana is reported to be an almost total failure, owing to the severe freeze last winter. "It usually averages from thirty to fifty millions a year, but will not be one million this year." It is said that "the worst of the matter is that the trees are so badly injured that it will take nine years of propitious weather before the crop will be a full one again."

The severest hail storm ever known at South Bend, Indiana, visited that city on the evening of the 22nd ult. "Hail stones ruined all the tin, iron and slate roofs in the city, while over 10,000 lights of glass were broken at the Oliver Plow Works, and 12,000 in the Studebaker Wagon Works. Hardly a factory, business house or residence escaped damage. The Olivers estimate the damage to their works at \$10,000. The total damage in the city will probably reach \$60,000. Several people were injured, none dangerously."

The deaths in this city last week numbered 354, which was 34 more than during the previous week, and 17 more than during the corresponding period last year. Of the foregoing 200 were males and 154 females: 41 died of consumption; 24 of heart diseases; 23 of measles; 17 of cholera infantum; 16 of inflammation of the stomach and bowels; 16 of old age; 14 of inflammation of the brain; 13 of typhoid fever, and 12 of convulsions.

Markets, &c.—U. S. 4½ 112½; 4's, registered, 127; coupons, 128; 3's, 100 a 100½; currency 6's, 126½ a 136. Cotton was quiet but firm at 9½ cts. for middling uplands.

Petroleum ruled steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Bran was scarce and firm at \$14 a \$14.50 per ton for winter.

Flour and Meal.—Flour moved slowly and favored buyers. Sales of 125 barrels Pennsylvania family, at \$3.75; 125 barrels choice Ohio, clear, at \$4.25; 125 barrels good Ohio, straight, at \$4.25; 250 barrels choice

do. do., at \$4.50; 375 barrels winter patent, at \$4.60 a \$4.80; 125 barrels Minnesota, straight, at \$4.25; and 625 barrels do. patent, at \$4.75 a \$5, the latter hard to reach, except for favorite brands. Rye flour \$3.25 per barrel.

Grain.—Wheat was dull and weak, closing with 81½ cts. bid and 82½ cts. asked. Corn was inactive and ½ c. lower, closing with 46½ cts. bid and 46½ cts. asked. Oats were quiet and a shade weaker, with 34½ cts. bid, and 35 cts. asked.

Beef cattle were firmer, at 3 a 5½ cts.

Sheep were active at 2 a 4½ cts.

Hogs were firm at 6 a 7½ cts.

The receipts were: Beeves, 2700; sheep, 11,000; hogs, 6000.

FOREIGN.—In the British Parliament on the 21st instant, C. S. Parnell's land bill was rejected by a vote of 297 to 202.

On the 22d, Lord Randolph Churchill gave notice of the intention of the Government to introduce early next session measures for considerable modifications in the present method of conducting public business in the House of Commons.

The announcement is accepted as portending further repressive measures against the Parnellites.

On the 25th, Parliament was prorogued until Eleventh Mo. 11th. The Queen's speech closing the session is nearly all devoted to Bulgaria, Afghanistan and the Colonies. The Irish question is referred to in the following words: "I have directed the issue of a commission to inquire into the circumstances which appear to have prevented the anticipated operation of the recent acts dealing with the tenure and the purchase of land in Ireland."

Six persons, including three Glasgow magistrates, were suffocated to death on the 25th, while viewing a monster blast at the Lochfyne-side quarries, near that city. Seven tons of gunpowder were used in the blast. It is estimated that sixty persons were temporarily overcome by choke-damp, and many had convulsions. Several of them are still in hospitals and one of them has died. Some of the injured were hurt by falling rock, and a few are in an extremely critical condition.

All of the officers implicated in the recent attempt at revolution have been condemned to death.

General Villacampa, the leader was found concealed in a mill near Mobjeas.

Zorilla, the leader of the Spanish revolutionists, in an interview published in the *Pigoro*, says the late uprising in Spain was premature, and declared that in the revolt which will take place at the proper time, many of the generals in the Spanish army will support the revolutionists.

The Italian Government is much annoyed at the new attitude of the Pope towards the Jesuits and his restoration of their privileges. It has decided to intervene and rigidly enforce all laws against the Order. The effect will be a complete expulsion of Jesuits from Italian territory.

A despatch from Constantinople dated Ninth Mo. 24th, says: It has been finally settled that Sir William White, now British Minister at Bucharest, will succeed Sir Edward Thornton as British Ambassador here. Sir William White is considered a strong diplomat, well versed in Eastern affairs, and able to counteract Russian intrigues with the Porte.

The latest advices from the interior of Africa say that Dr. Junker, the explorer, was at Msalaha, south of Victoria Nyanza, and was about to start for Zanzibar. Emin Bey was still at Wadeley, and was in urgent need of more ammunition and supplies. The King of Uganda had foully murdered all the English and French converts, and the missionaries were in great peril, and implored assistance.

A deposit of copper ore, said to be four miles in length, 1500 feet wide and 200 feet deep, has been discovered near Sudbury Junction, Ontario.

Athens, Ninth Month 27th.—Semi-official journals here, commenting on the statement that Lord Idlesleigh has been endeavoring to bring about a rapprochement between Servia, Bulgaria, Greece and Turkey, say that his efforts are too late. The breach between those States, they say, has become so wide that no diplomatic skill can close it. "Although Greece will regard with unwillingness Russia's presence in the Balkans, she cannot ally herself with Turkey and Bulgaria without first securing her present and future interests, and that will be impossible while Bulgaria is allowed to increase at the expense of other nations, and while Greek claims on Turkish provinces remain unsatisfied. If Turkey and Bulgaria desire an alliance with Greece they must offer tangible advantages."

A packet containing a specimen of bread made of oatmeal and the bark of some tree, was found lately,

stowed away with some ancient registers in the Hungarian county of Marmaros. The packet bore this inscription: *Quantitas panis Marmatici in penuria. A. D., 1786* (quality of the Marmaros bread in the year of want, 1786). The county authorities have directed the specimen to be preserved in the local museum.

RECEIPTS.

Received from Deborah Hopkins, Philada., \$2, vol. 60; from Joseph Warner Jones, Edward C. Jones, and Samuel L. Moore, Pa., \$2 each, vol. 60; from Dorcas Collins, N. Y., \$2, vol. 60; from Edwin Sprague, Pa. per Benjamin L. Lightfoot, \$2, vol. 60; from Thoma Driver, Cal., \$2, vol. 60; from William C. Buzby, N. J., \$2, vol. 60; from Elizabeth R. Reeve, N. J., \$2, vol. 60; from Caroline Bell, Ind., per David Huddleston, \$2, vol. 60; from Mary Downing, Del., \$2, vol. 60; from Joel Bean, Ia., \$2, vol. 60; from Henrietta R. Willis, Philada., \$2, vol. 60; from James A. Cope, O., \$2, vol. 60.

NOTICE.

The next meeting of the Friends' Teachers' Association will be held Tenth Mo. 2nd, 1886, at 2 o'clock, P. M., at Friends' School-house, 140 N. 16th St., Philada. All friends of education are cordially invited.

PIEBEE NICHOLSON, Secretary.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this institution, meet in Philadelphia on Sixth-day, Tenth Month, 1st, at 11 A. M.

The Committee on Admissions and the Committee on Instruction meet the same day, at 9 A. M.

The Visiting Committee meet at the School on Second-day evening, Ninth Mo. 27th. For the accommodation of this committee, conveyances will be in waiting at Westtown Station on the arrival of trains which leave Philadelphia at 2.47 and 4.55 P. M.

WM. EVANS, Clerk.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Mo. 12th, 1886, at 3 o'clock, P. M.

CHAS. ROBERTS, Secretary.

EVENING SCHOOLS FOR COLORED ADULTS.

Teachers are wanted for these Schools, which will be opened Tenth Month 4th.

Application may be made to
Thomas Woolman, 858 Marshall St.
Joseph W. Lippincott, 460 N. Seventh St.
Edward S. Lowry, 2220 Pine St.
William T. Elkinton, 325 Fine St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at Marshallton, Pa., on the 26th of Eleventh Month, 1885, ADELINE GLOVER, in the 60th year of her age, a member of Bradford Monthly Meeting of Friends. She was naturally of a cheerful disposition, and although an invalid for many years, endured her afflictions with much patience and resignation. A short time previous to her last sickness she remarked that she thought she would not live long, and expressed satisfaction at the prospect of being released. During her sickness she said, "I feel resigned to live or die. If I have any choice I believe it is to go." Her last illness was of short duration, and was attended with extreme suffering; but her friends are comforted in the assurance that, through redeeming love and mercy, she has been permitted to exchange a life of suffering for one of eternal rest and peace.

—, on the 6th of Eighth Month, 1886, at her residence in this city, after a long and painful sickness, MARTHA S. NEWBOLD, widow of William Birdsall, late of New York City, in the 84th year of her age, a beloved member, and for many years a valued overseer of Frankford Monthly Meeting of Friends, Philadelphia, Penna.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 66.)

Fourth Mo. 29th, 1838. A day of close trial, owing to making an appearance at our little meeting different from what I have been doing. How is it there is such a shrinking from owning my dear Master! Is it not for want of more true love to Him? The language of my heart this day has been, "Thou knowest all things; thou knowest that I love Thee." But then comes the fear of making an appearance without the sustaining life, to the dishonor of His precious cause. E. Comfort was excellent in testimony. Great was his exercise and concern for us young people. He arose with, "We have it recorded in the scriptures of truth, that 'Because iniquity shall abound, the love of many shall wax cold.'" He thought it was a day in which it did greatly abound; and seemed to feel and impress upon us, the need there was for us all, especially for those in the younger walks of life, to be daily on the watch. Said, he had not language to set forth his silent travail from time to time for us; some of whom, he believed, had been deeply tried, almost ready to say within themselves, "It is vain for me to serve the Lord. For the proud are called happy; they that work wickedness are set up; yea, they that tempt God are even delivered. Greatly did he desire, for the encouragement of the tried ones, that they might dwell deep, keeping close to their dear Master, and living in his fear. Then in the day when He maketh up his jewels, He will spare these as a man spareth his own son who serveth him.

Fifth Mo. 24th. "Will the Lord cast off forever? will He be favorable no more? Is his mercy clean gone forever? do his promises fail forever more?" This language hath dwelt much with me, after a day of great strippedness and poverty, particularly during our little meeting this morning; wherein I was led to look narrowly and seriously into my motives for making the change I have of late in my dress. Whereupon it still feels to me that these were things that were required. If it be for a further exercise of faith and love to my dear Master that I am thus tried, may I not be found making my escape in the winter season.

29th. Our Monthly Meeting, held at Plymouth. Soon after taking my seat was my heart made to overflow under a sense of the goodness of our Heavenly Father, who still condescends

to remember his poor little dependent ones! which, if it be but with a crumb of bread and a drop of water, how sweet and refreshing! known only to those who have experienced a long season of drought.

Sixth Mo. 3rd. Do not think I ever felt more prepared to go to meeting and sit down in quietness than I did this morning. But on gathering into stillness, again was I left to feel my weakness! None knows but my Heavenly Father what I have passed through of late! this semblance of worship without life, it seems as if I could not live under. I have endeavored of latter times to be found in the path of simple obedience. If there is that remaining which is offensive in Thy holy eye-sight, be pleased to make it known, and give strength to lay it aside.

10th. Our last two meetings have been seasons of refreshment; during that on Fifth-day last, very unexpectedly, was I brought into a state of quietness and stillness; a quietness I have not witnessed for many days. For such had been the poverty wherewith I was surrounded, that I have been ready to exclaim: "Oh wretched man that I am, who shall deliver me from the body of this death!" but a little strength was given this day to intercede, that the clouds which have surrounded, might be dispersed; and that I might be given to see and know all that was required at my hands; and be enabled to give up that which is for the fire. For there are seasons when I feel as though I would be willing to part with any thing, to gain the love and affection of my Heavenly Father, and to feel an assurance that He really loves me, and that I am his child. How does this sweeten the toils of life! how does it enliven when tired and worn out with the busy bustling cares of the world! Trust I have known something of this feeling: but O the fears that I shall not walk worthy. Our little meeting was a precious one. E. Comfort was lively in testimony from, "Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that hunger and thirst," &c. Sweetly encouraging us young people for whom his concern was.

14th. How often a day of strippedness follows one of favor! great poverty was mine this day.

24th. The prayer of the poor publican hath dwelt much with me: "Lord be merciful to me, a sinner." E. C. excellent in testimony; reviving the language, "To thy tent, O Jacob, and thy tabernacle, O Israel." God is the tent of all the true Israel. Unless there is an abiding in Him, the true and living vine, we can receive no nourishment from Him. Although we may have been engrafted into Him, and received for a time true and living virtue, if there is not a concern kept alive therein to abide, we shall find ourselves become as withered branches. What we have known in days past, will not nourish now; we must seek daily for fresh supplies. If this be not our concern, we shall become comparable to the vineyard planted in a fruitful hill, which was fenced about, the stones gathered out, and it planted with choice vines. But when the time came for it to bring forth grapes, it brought forth

wild grapes. What was the command that went forth against this vineyard? the hedge was to be taken away, and it was to be eaten up; the wall was to be broken down, and it trodden under foot and to be laid waste; it was not to be pruned or digged; and there was to come up on it briars and thorns, and the clouds were commanded that they rain no rain upon it. Presenting ourselves before the living God without a preparation of heart was feelingly spoken to. I know this is too much the case with me. Were we only all what we ought to be, what refreshing times should we have when thus assembled! there would be that felt which would be as a savor of life unto life, and death unto death; and we should experience our meetings to become in a signal manner the place of His presence and power.

31st. Think I never felt more like one alone, than I did on taking my seat with my young friends in meeting this morning. How is it the appearance I am making remains such a cross! could I only live up to my profession I believe it would not. Again and again am I led to query, has it been to appear better than my contemporaries that I have made this change? then, in answer, I can appeal in sincerity of heart, I trust, Thou knowest all things! Thou knowest, O Heavenly Father, it was in compliance with thy blessed will long made manifest, that I was made willing to take up the cross and bear my little portion of suffering. Strengthen and enable me never to be ashamed of owning Thee, no matter how low the creature be laid.

Seventh Mo. 7th. E. Comfort deeply exercised for the careless and indifferent. He feared there were those amongst the young people, who were slighting the day of their visitation; and thus crucifying unto themselves the Son of God afresh. The mercy and loving kindness of their Heavenly Father had been great toward them; and his long forbearance in visiting them both immediately and instrumentally again and again. If they still continued on in the road they were going, the day would come when these things would rise up in judgment against them. With more, very impressive.

12th. During the forepart of our meeting this morning, I experienced great strippedness. So much so, it seemed as if it could not be that I have ever known anything that was good; but toward the close had more comfortable feelings. Gratitude flowed in remembering the kindness of our Heavenly Father, who is so loading us outwardly with his bounties; so blessing us in basket and in store! Who can look around on the fields which are now white "already to harvest," and not feel gratitude to flow for his continued mercies? Surely we cannot feel sufficiently thankful! I have desired we may be made sensible of the obligations we are under to so kind and good a Parent.

15th. At our little meeting we had our friends William and Elizabeth Evans. The company of such dear friends to sit with us is very strengthening and encouraging. Both were engaged in testimony. E. from, "When my

father and mother forsake me, then the Lord will take me up." He careth for such as these who cleave unto Him. Said, Oh what a blessing it was, how strengthening to a dear child when brought under conviction, if they can go to their parents and "ask bread" and receive it, not a "stone." Desired us who were thus blessed to be sensible of and appreciate the favor; and in true-hearted concern for ourselves, crave that He who had been the God of our fathers and grandfathers would be our God. Enlarging further from the blessing of Israel on his sons, viz: "The God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." William's concern seemed much in unison with Elizabeth's, only he warned against resting satisfied or contenting ourselves with being the children and grandchildren of concerned parents. This would do but little for us unless we were concerned for ourselves. He pressed upon us the necessity of individual faithfulness, as something wanting amongst us. He showed plainly that if we were only what we ought to be, what refreshing seasons and meetings we should have! the precious life would be more felt to rise into dominion, flowing as from vessel to vessel. And when any felt themselves constrained to speak of the goodness of the Lord, we should be in a state to receive.

22nd. Renewed desires were felt, that I may be more concerned to "work while it is called to-day." Could we only keep in remembrance that each day is bringing us nearer to our final close, surely it would stimulate.

(To be continued.)

For "The Friend."

A Visit to Berks County, Pennsylvania.

Feeling the need of some relaxation and recuperation, we started lately for Wernersville, Berks County. Perhaps notes of a few incidents of the visit may prove interesting to others, as they did to ourselves.

The journey up the river Schuylkill, as far as Reading, was over ground formerly traversed by us on foot, many, many years ago, but so much has the hand of busy man changed the appearance of everything save the unchangeable hills, all was new to us. In days gone by, the German, or rather the Pennsylvania Dutch element strongly permeated the population of the Schuylkill Valley, and the simple, hardworking inhabitants would often answer our questionings with a shake of the head and "Nicht yersthe," and even now, in the cars the conversation was carried on by some of the way passengers in, to us, an unknown tongue. In our early days we remember seeing twenty-eight reapers in one field cutting grain with sickles, and each alternate reaper was a woman. To-day is to be seen one man driving three horses, through a field, attached to a complicated machine which leaves the grain behind it bound in sheaves ready for the barn!

We entered the large, busy city of Reading, and, as way passengers, left at the depot to await another train.

After again starting it took but a short time to reach Wernersville and find ourselves in a German-looking town, neat and with something old-fashioned in its appearance, more readily felt than described. A stage awaited us, the pleasant face of the driver of which, as well as the tones of his voice, bespoke the German blood of his ancestors. Familiar with the hill country of our State, we were hardly prepared to see the landscape so thoroughly mountainous as we found it.

The roads were good, but so hilly that our Jehu thought the walk of his strong, heavy-built horses was a sufficiently rapid gait; our city ideas of travelling finding little response from him. Less than an hour's ride brought us to our intended place of sojourn, Sunnyside, where our hosts, the Prestons welcomed us.

Our place of boarding has been well named "Sunnyside." Built on the side of a steep mountain, looking from the main piazza directly south, the sun visits, in its daily passage, three sides of the fine structure, from two of which were extensive and interesting views. These overlooked a long reach of country; Lancaster valley being directly before us, stretching from Reading on the one hand, to Lancaster on the other; the prominent feature of the scenery being hills covered with chestnut, walnut and coniferous trees, with the main valley, as well as the tributary ones, under cultivation and fertile. The ripening crops of rye and wheat, with the beautiful green of the young corn were very attractive. The occurrence of red barns, and well built ones too, indicated the thrifty German blood of Pennsylvania. Why they are so fond of that color for their buildings we cannot tell, but they do greatly use it. Several towns, with their groups of houses could be seen, and our eye never tired noting the varied features of the landscape: farm and forest, mountain and vale, made Lancaster Valley always an attractive place to look upon. The passing of rail-road trains was an interesting feature. The smoke of the locomotive indicated the distant train and just as the cars would be dimly discernible they would disappear behind some hill we had not recognized, distance having blended it with others beyond. The city of Lancaster, over thirty miles distant, is lighted with electricity, and of a clear night the twinkling of the lamps was distinctly visible.

A haze seemed mostly to rest on the mountain tops, sometimes obscuring the different features of the landscape, to our annoyance, as we vainly endeavored to localize some farm building, hill, or mountain peak, but all was beautiful and attractive. How much they lose who have not learned to love nature in her varied beauties.

One day's incidents must not be forgotten. There was, beside the main buildings, a cottage situated 60 feet higher up South Mountain, in which we had our lodging. Early one morning, on stepping out on the piazza we were surprised to find we were overlooking a blank. A dense cloud had so enveloped everything that even the main buildings below us were invisible. The whole of that day was a continued source of interesting changes. At times the clouds would lift somewhat and hill tops would be brought to view; and again they would form in some valley and roll up till all would be again enveloped. These clouds hung heavily over us all day, but about four o'clock in the afternoon a thunder-storm set in, and from that till nine o'clock the sound of thunder seemed seldom out of our ears, the reverberations of peal after peal from peak to peak being very remarkable—neither were flashes of lightning many minutes at a time invisible. The storm passed many miles south of us and proved the cause of much damage to the country in its track. The whole of that day was one to be remembered.

Most of our rambles were solitary ones. The hill-sides were remarkably steep, so that it was often difficult to make our way over them, for besides being clothed with forest, the surface was often covered with rocks, lying loosely on the ground, making insecure foothold for the wanderer. The soil beneath this stony covering was

said to be readily cultivated, and the foot of these hills, where the steepness was less forbidding, was often under cultivation, the fields fenced in by stone walls, the clearings of the land. In these fields the German left-handed plows moved freely, there being no stones to interfere with their working. A copious spring of clear, soft water, which was entirely free from limestone in its composition, furnished abundantly all the wants of our family.

We did not find as much of animated nature as would have been pleasant to us. A few insects fluttered about, and from the cottage we could watch the gambols of the red squirrels, which from not being disturbed were remarkably at home, chattering and scolding from morning to night. Occasionally a striped ground-squirrel might be seen, and abundance of rabbits presented themselves in the woods. These seemed to be the four-footed denizens of the place, while but few birds were noticed save the ubiquitous crow, a chance flicker, some robins and numerous night-hawks. In one of our rambles we came upon a large, formidable-looking snake, nearly walking over it. The reptile looked at us, showed its teeth, gave a low hiss and stood on the defensive. We looked quietly at it and it soon settled its head back again; so we mutually agreed to be at peace, it took its rest and we passed by without disturbing it. It was a large grey one unknown to us.

On the highest peak of the South Mountain stands a tall observatory. This commands the Lebanon Valley for a long distance as well as a southern view over Lancaster Valley and beyond as far as the Welsh Mountains. Northward a richly cultivated country lay before us, we judged for fifty miles. The diversified landscape was of never-tiring attractiveness, while beyond, the Blue Mountains marked the horizon, the different Gaps in which, known to our youthful days, we imagined we could recognize correctly: perhaps some of them we did. The scene recalled the familiar Chester Valley, but was much more extensive. There were at our feet the buildings of other places of summer resort, but the varying shades of field and forest had more attractions for our eye. Of such a scene one scarce could tire. The general quiet outline of the distant Blue Mountains owed their uniformity, doubtless, to the blending of their remoteness, but the hills immediately around us came out most distinctly in their individuality: some rounding symmetrically, while the greater abruptness of others gave varied character to the landscape.

The family of visitors gathered at Preston's was a very interesting one to us, the absence of fashion giving much of a home feeling that too often is lacking at places of summer resort. The social meetings, either on the piazza of a morning or in the parlor after tea, were really enjoyable times to most of us. On First-day morning our hosts gathered us in the parlor, and the reading from the Bible of a few chapters, followed by some words of a religious nature by one of the visitors, indicated the appreciation of the day.

A little group of children had its attractive features to us, and we soon found ourselves on familiar terms with them. One of the amusements consisted in gathering thistle-heads and making balls of their downy part. The little ones became quite expert at this and the balls hanging from the windows in various parts of the house were interesting proofs of their skill. The thistles were of a larger variety than those that grow around Philadelphia.

Our time for return came quite soon enough, and we bade adieu to Sunnyside and its inhabi-

tants with a feeling of a willingness to prolong our stay, or to renew our visit at some future time.

W. K.

For "The Friend."

Oliver Sansom.

(Continued from page 67.)

Hitherto the sufferings of Oliver Sansom had been principally from restraints of his property, and the annoyance of being brought before Justices and Courts on account of his faithfulness to his religious profession. The time had now come in which he was to suffer in another way. His Memoir says:—

"On the 25th of this Tenth Month, 1665, as I lay in bed in the morning early, I heard as it were an audible voice which said unto me, take no care for thy business; for thou must go to prison for three months. Thereupon I presently arose, and related to my family what I had so plainly heard; and we all thought that if I went to prison it would be for not paying the priest, he having so often threatened me. So I let it pass for the present being given up in my mind to suffer, if the will of the Lord were so.

"Three days after a ministering Friend came to my house to visit me; and I desired him, if it stood with his freedom, to have a meeting there that evening; because several of my neighbors had told me that if ever there should be a meeting at my house, and they had notice of it they would come to it. The Friend consenting I sent my servants, both man and maid, to acquaint all my neighbors therewith, both in that town and also in a village which was near, and I bid them deliver their message thus; that if they had any desire to hear the Truth declared, they might come to my house at such an hour that evening. There was not one family, besides the priest's, but was invited. For I thought the priest would prove a troublesome guest; and therefore neither he nor any of his family were invited. But most of my neighbors came, especially the men, and the room was full, and the Friend declared the Truth for near the space of an hour to the great satisfaction of the people."

The priest during this time was at his home with his family and some others, amusing himself with playing cards. But hearing of the meeting, he came with his company to break it up; and the next morning made complaint of the meeting having been held to William James, a Justice of the Peace. Fines of twelve pence each were imposed on those who were proved to have been present. When they came to Oliver, he says, "because I could not promise as the others did, that I would go no more to meetings, and to confess myself guilty as an offender in that which, in the sight of God and all just men was no offence, they fined me five pounds; or to endure three months imprisonment, as for the first offence (as they called it) upon the Act for banishment And I not consenting to pay the fine, was committed prisoner to the county gaol at Reading, for three months.

"Now did I call to mind, and thankfully acknowledge the goodness of the Lord unto me, in fore-showing me of this three months' imprisonment by that voice which I had heard as I lay in bed, three days before.

"Within four days after my imprisonment, the said Justice James sent his warrant for my man-servant whose name was William Cowless, and committed him to the house of correction at Abingdon, for four months, calling this his second offence upon the Act for banishment; for he, having been taken at another meeting, had been committed not long before to the house of cor-

rection at Reading, and was but lately discharged from thence."

"I had not been long in the prison before I fell sick and continued ill and weak for about two weeks' time.

"And now, not being so mindful and regardless as I should have been of that warning and charge which the Lord had so wonderfully given me, not to be thoughtful in my imprisonment of my outward concerns at home, as I began a little to recover I let the cares thereof enter my heart, taking thought what my poor wife would do with my business, my man being in prison as well as myself, and she left destitute of fit help. Wherefore having obtained leave of the keeper I went privately home, that I might be helpful to my wife in advice and counsel at the least.

"But the journey being too hard for me, eighteen miles on foot, in the winter season, and I but weakly, I took cold again and my sickness returned and was very sore unto me; so that I was nigh unto death. Then cried I unto the Lord for help, beseeching Him to give me a little strength, that I might be but enabled to get to my prison again, and then I should be satisfied to die, if He had so appointed. Oh! it was a sore trouble and exercise to me to be thus out of my place; and to be so seized with sickness as not to be able to return back again; whereby instead of being assistant to my wife I was but a hindrance to her, and brought great grief and trouble on her, seeing me in that weak condition, like to die, and she could not have the help of her neighbors because she was afraid to let them know that I was at home lest it might bring blame upon the gaoler. But after two or three weeks' time it pleased the Lord in his tender mercy to abate my illness and give me some strength, and then I got privately back to my prison again. And glad I was when I got thither; intending for the future never to do the like again, but to rest satisfied in my sufferings, and to resign up all unto the Lord, who saves all those that put their whole trust in Him.

"It was weightily upon me to record this passage as a thankful remembrance of the Lord's mercy and goodness to me therein; and I desire it may be a caution to all tender Friends who may have the knowledge of it, to cast all their care upon the Lord, and lean solely upon Him, whatever their exercise and suffering may be."

"When my three months' imprisonment at Reading was at an end I was discharged and went home. But I was not long suffered to enjoy my liberty there. For on the first day of the Fifth Month, 1666, I being with other of my friends peaceably assembled at the house of Bartholomew Malam in Lambourne Woodlands, to wait upon and worship the Lord, we were violently haled out of our meeting by armed soldiers of the trained band under the conduct of Charles Garrard their captain, and many of us carried to Lambourne before Humphrey Hide, Thomas Garrard, and Charles Fettplace, called Justices, who committed eleven of us to prison, viz: seven to the house of correction at Abingdon, and four, whereof I was one, to the common jail at Reading for three months, upon the Act for Banishment; where I continued a prisoner very near fourteen weeks."

A letter which he wrote to his wife during this imprisonment instructively sets forth his sense of the sustaining presence of the Lord, and his concern that he and his wife might be preserved in willing submission to all that the Lord might please to befall them. In it he says:—

"My dear wife: These are to let thee understand that through the goodness of the Lord I

am very well in health, and at present feel not the want of anything; for I know the living God to be my Shepherd who doth guide and lead me in the green pastures of comfort, joy, and peace; so that satisfaction is by me daily enjoyed and witnessed. Dear heart, feel me in that living spring from whence our refreshment and daily satisfaction comes, and be steadfast and immovable, always having the eye of thy mind inwardly open in pure fear, watching over thy thoughts, words, and actions. Oh dear heart, my true breathings often to the Lord have been, that we both may be preserved faithful and single to the Lord; that in all trials and sufferings that at present do or ever hereafter may attend us; I say my earnest desire is, that we may not look out, nor murmur at the Lord's dealings with us, but that we may always be given up to do or to suffer what the Lord shall be pleased to exercise us withal; knowing that we are the Lord's, and He may do with us what pleaseth Him, and assuredly He will not suffer us to be tempted or tried any further than He will give us strength to bear and endure as we stand faithful to what He makes known to us."

During Oliver Sansom's subsequent imprisonments, (for he was frequently immured in prison for his testimony to the truth), he appears to have been favored with a comforting feeling of the Divine approval which made hard things easy, and bitter things sweet. On one of these occasions he was kept a close prisoner in Reading gaol for more than two years, "in all which time," he remarks, "I never saw my own habitation, nor indeed as much as desired it; but rested satisfied in the will of my Heavenly Father; being willing to drink that cup which He had appointed me."

After his release from this imprisonment, he thus writes respecting it:—

"How can I proceed without mentioning a little of the Lord's goodness and mercy, which He was pleased to show unto me in that time of my solitude and lonely confinement by myself! The Lord was pleased graciously to visit me and wonderfully to break in upon me in that needful time, to the overcoming of me with the sense of his heart-tendering love, which made me in secret say, surely the Lord brought me hither, on purpose to show kindness to me. And through the breakings in of the power of an endless life into my heart at that season, my God did both mightily tender and enlarge my heart, and also open my mouth and gave me utterance, to show forth his praise and to declare of his goodness openly in the assemblies of his people. O blessed and praised and magnified be his worthy and honorable name for evermore! who raiseth the poor from the dust and the needy from the dunghill, to tell of his goodness and to proclaim the exceeding riches of his love to the children of men."

Well might William Leddra exclaim, the day before his execution at Boston,—"Alas, alas, what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts which came out of the pit, do unto one that is hid in the secret places of the Almighty? or, unto them that are gathered under the healing wings of the Prince of Peace?" For his happy experience was, that "The sweet influences of the morning Star, like a flood, distilling into my innocent habitation, hath so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity, from whence it had its being."

(To be continued.)

For "The Friend."

Canadian Friends.

About the second of last month I received the enclosed communication, and after coming to a judgment relative to its meaning, visited Friends of the three Quarterly Meetings, and informed them what I thought was its proper construction, and most of those consulted thought best to accept the terms offered, and after reaching Toronto, I wrote the following:

Toronto, Ninth Month 14th, 1886.

Dear Friend,—Thy letter of the 2d received, and I have seen leading Friends concerning it, and they are disposed to agree to the proposal if they understand its meaning aright: that is to say:

1st. That the Yearly Meeting properly, meaning thereby the Yearly Meeting-house and grounds should belong in equal shares to both parties, for Yearly Meeting purposes, and should be used and enjoyed equally, at times to be mutually agreed upon, and to be repaired and maintained and cared for at equal expense. The Pickering Monthly Meeting to have the same use of the house as at present, including the burying ground.

2d. That all other properties of the Friends, whether Quarterly, Monthly or otherwise, including burying grounds, should henceforth be used and enjoyed as at present.

3d. If anything should be realized out of the College property after paying incumbrances, the same to be divided equally between the parties.

4th. The appeal to the Supreme Court to be withdrawn, and both parties to bear all their own costs of the litigation.

If the above should be thy understanding of the proposition, I will take the necessary steps to have it carried into effect.

Sincerely thy friend,
ARNOLDI HAIGHT.

This answer was handed to one of their committee, who after reading it aloud in presence of two Friends, with myself, said it was the meaning of their proposition. Their committee met us the next day, and I asked them if we had given the true meaning of their proposition, and they answered in the affirmative.

The first point touched upon was the burying ground—they wished the right to use it as heretofore. I asked if they would concede the same in regard to West Lake, and these points were freely conceded.

The plan proposed by us in relation to the Yearly Meeting-house, did not meet with their approval, and they left us to talk the matter over, and we concluded to make an offer that we thought would be satisfactory, which was to give or take \$1200 for the property; but this did not meet their views, and after some consultation among themselves, they said we had valued the property too low, and they would give \$2000 in cash for it if we would pay a share of the costs of the Court of Appeal. We then told them according to the two offers, it was allowing them \$800 to do with as they thought proper; and we thinking, after they had admitted that our meaning of their proposition was correct, which says that each party was to pay their own costs, that any more conversation might be unprofitable, bid them farewell, and came away.

I may say in conclusion, that we are willing to have the matter settled according to our answer, or our offer of \$1200 to give or take the property.

ARNOLDI HAIGHT.

The communication referred to is as follows:

[Minute 52.]

"The action of the Representative Meeting in reference to the litigation, has been laid before this meeting. We accept the same, leaving the case in the hands of the committee appointed (Dorland vs. Jones), who are continued, giving them full author-

ity to propose, and, if possible, effect a settlement on the basis that has now been laid before this meeting. Such proposal to be submitted to our counsel for approval."

The above taken from the minutes of Canada Yearly Meeting of Friends for 1886.

SAMUEL ROGERS.

Toronto, Ninth Month 2d, 1886.

Arnoldi Haight, Newmarket.

Re Dorland vs. Jones.

Dear Friend.—In accordance with the enclosed paragraph taken from the minutes of the Canada Yearly Meeting of Friends, held at Pickering, by adjournment from Sixth Month 25th to Sixth Month 30th, 1886, we hereby offer to divide the Yearly Meeting property with the Yearly Meeting of which Adam Spencer is clerk, provided the appeal to the Supreme Court in this case be withdrawn, and this be accepted as a final settlement of all matters in difference between the two bodies. It has been the desire of our Yearly Meeting, from the first, on Christian grounds, and in keeping with the well-known principles of Friends, to avoid litigation; and it is this desire which prompts us to make this proposition, notwithstanding the fact of the strong unanimous decision of the Court of Appeal in our favor.

We send this to thee, as we have been given to understand that thou art chairman of a committee appointed by your Yearly Meeting in this case, and trust it will be received in the same spirit in which it is sent, "without prejudice."

Sincerely thy friend,
SAMUEL ROGERS,
Chairman Com.

Selected.

TRUST.

I cannot see with my small human sight,
Why God should lead this way or that for me.
I only know He saith, "Child, follow me,"
And I can trust.

I know not why my path should be at times
So strangely hedged, so strangely barred before;
I only know God could keep wide the door,
But I can trust.

I find no answer often when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for we waits the dark or light.
But I can trust.

I have no power to look across the tide,
To know while here the land across the river;
But this I know, I shall be God's forever,
So I can trust.

BY THE STREAM.

Sweet tangled banks, where ox-eyed daisies grow
And scarlet poppies gleam;
Sweet changing lights, that ever come and go
Upon the quiet stream!

Once more I see the flash of splendid wings,
As dragon flies flit by;
Once more for me the small sedge-warbler sings
Beneath a sapphire sky.

Once more I feel the simple, fresh content
I found in stream and soil
When golden summers slowly came and went,
And mine was all the spoil.

I find amid the honeysuckle flowers,
And shy forget-me-not,
Old boyish memories of the lonely hours
Passed in this quiet spot.

O God of nature, how Thy kindness keeps
Some changeless things on earth!
And he who roams afar and toils and weeps,
Comes home to learn their worth.

Gay visions vanish, worldly schemes may fail,
Hope prove an idle dream,
But still the blossoms flourish, red and pale,
Beside my native stream.

—Sunday Magazine.

Selected.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly,
"Oh, mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays:
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

—John G. Whittier.

To the Members of Philadelphia Yearly Meeting.

The Committee who have charge of the Boarding School at Westtown, having now arrived at an important stage in the progress of the erection of the new buildings, find it necessary to appeal again to the members of the Yearly Meeting for further contributions to enable them to complete them.

The central building and east wing for the boys' use are now nearly finished. The boiler-house and chimney required for the steam-heating apparatus and laundry, the machinery for electric lighting, and the pipes and other apparatus required for the introduction of heat and electric lights into the new buildings, are in progress, and are expected to be ready for use by about the 1st of the Twelfth Month. The barn on the north side of the central building being situated near where it was necessary to locate the new boiler-house, had to be taken down, and a new barn erected, further northward. The West Wing for the girls' department has not yet been contracted for. The work thus far done and in progress, has cost or will cost when complete, nearly as follows:

The Central Building, contract price,	\$66,200
The East Wing, contract price,	64,000
Alterations and additions for Central Building and East Wing,	2,839
Warming and ventilation of Centre and East Wing,	14,701
Plumbing and water works, in Centre and East Wing, about	7,000
Electric lighting and fixtures for Centre and East Wing, about	5,588
The boiler-house, chimney stack, and laundry,	15,000
The removal of old barn, and building new one (with carriage sheds), about	4,000
The removal of Industrial Hall, and refitting same,	7,763
Sundry charges now on Ledger for work and materials,	1,205
Estimated cost of grading, draining, and laying roads and walks,	5,000
Estimated cost of sundry items of work in refitting, after placing pipes, &c., in new building, for heat, lights, &c.,	1,500
Architect's commission and fees, about	9,390
Insurance of new buildings, about	2,000
	\$206,186

Subscriptions have been received up to Ninth Month 18th, 1886, to the amount of \$222,595; Interests on deposits, \$5608.36, making total, \$228,203, of which \$8,110 is conditionally subscribed. Deducting from these subscriptions the amount expended or yet due, as above, leaves a balance of \$22,017.

It is estimated that the cost of erecting the West Wing, inserting the pipes for heating it, electric light apparatus, plumbing and water works, &c., will probably amount to \$71,000, so that we still require the sum of about \$50,000, in new subscriptions, to complete the whole work.

It is highly important that the Committee should obtain at least \$40,000 of this sum within the year 1886, as they have concluded not to proceed with the West Wing until that sum is pledged, in addition to what has been subscribed prior to Ninth Month 18th. They desire to contract as early as practicable for taking down the old building during the coming winter season, and for the erection of the West Wing on its site as soon as the spring of 1887 opens, so that it may be ready for occupancy by the girls by the autumn of that year. This cannot be accomplished if the promise of sufficient funds is delayed much after the middle of the Twelfth Month. We feel that it would be inequitable to deprive the girls of the privilege of the new accommodations for two years more. Whilst the new building remains in an incomplete state, it causes considerable inconvenience to those engaged in conducting the School, and it is obvious to all that this period should be as limited as possible.

The Committee are precluded from using the invested capital belonging to the School for the purposes of the new building, and do not wish to incur any debt in its construction not provided for by voluntary contributions. They, therefore, would urge upon Friends who have not yet subscribed to consider what may be their duty in advancing the interests of this Institution, which has been the means of educating so many of them and their children, and will, when this improvement is made, be so well prepared to accommodate the youth of the present and future generations with a comfortable home, and all the requisite appliances of scholastic training.

To those who have already contributed, we desire to express our grateful sense of the liberality shown by them, and, without pressing any to give beyond their means, we would suggest that, if the project so well carried forward to its present stage is to be perfected in the near future, there must be some repetition of their bounty by many of its patrons.

We hope a generous and early response may be made to this appeal, and \$50,000 be subscribed before the present year expires, so that the West Wing and the whole work may be completed in the year 1887.

The entire amount of each subscription will not necessarily have to be paid by the donors in the next year if it is not convenient to do so. They may, if preferred, be made payable in instalments running over the next two years.

Nothing less than the united efforts of all the members of our Yearly Meeting who are able to spare anything from their means will be adequate to accomplish the undertaking now in hand. None should feel excused because they cannot give as largely as others. Small contributions will be welcome from those who cannot afford more.

Westown Boarding School is the joint property of all our members. The Committee have to interest in it beyond others, and they feel that, in thus soliciting the funds to place the School upon a prosperous basis, they are but advocating the substantial benefit of their constituents.

On behalf and by direction of the Committee in Subscriptions,

CHARLES RHODES,
WILLIAM EVANS.

Philadelphia, Ninth Month 25th, 1886.

Adventures of a Diver.

BY GEO. E. WALSH.

In certain localities along the Atlantic coast vessels are wrecked nearly every winter. Half submerged reefs and hidden rocks extend far out into the ocean in these places and make it exceedingly dangerous for vessels to pass.

When a craft is once sunk in shallow water efforts are made, as soon as practicable, to relieve her of her cargo. This can be done in one way only—by using the diving-bell or diving-dress. The wrecking vessels, after making their soundings in the vicinity of the disaster, place buoys directly over the wrecked craft, which greatly helps the divers in their work. If strong ocean currents flow near the vessel considerable risk and danger to life is run by the divers. The rope secured to their belt may be parted at any moment, and they left to the mercy of the waves. In case of such a mishap their heavy dress would instantly carry them to the bottom, and the air-tube being disconnected by the violent jerk, all chance of escape would be cut off. When the steamship "Oregon" was wrecked off Fire Island last winter, the diver, after encasing himself in his air-tight dress, attempted to descend to the vessel's deck by way of the steamer's rigging. He had not gone far before he encountered a current nearly strong enough to tear him from his hold, and, dreading lest he should lose his life if he proceeded, he returned to the surface. A rope was then passed around his belt, which his companions on the wrecking steamer could regulate at will; and, thus doubly secured against danger, he once more attempted the descent. When he reached the steamer's deck he found the water comparatively quiet and free from all currents, while just above his head it was flowing in a swift tide.

But vessels often sink in fifty fathoms or more of water, when their masts do not approach within many feet of the surface. If strong under-currents then flow over them the diver has additional difficulties to surmount. He must first reach the bottom of the ocean at some distance from the wreck, where the influence of the flowing water is not felt, and then carefully walk along the bottom until he reaches his desired object. If he finds the water quiet around the vessel, he may work for hours at a time without coming to the surface; and the only annoyance he experiences is a slight pain in the ears and above the eyes, which increases with the depth of the water.

The experiences of a diver are many and interesting. After he has once reached the sunken vessel, whether by being lowered straight down from the wrecking craft or by walking along the bottom of the ocean to avoid currents, he must search through the hull of the ship as though she were floating upon the surface of the water. To do this he carries a small lamp with him, which gives out a peculiarly brilliant light when under the water, and makes the surrounding objects glisten with all the colors of the rainbow. Care must be taken that the air-tube does not get tangled up in any way, or cut by friction against the side of the vessel. Unfortunate divers have frequently lost their lives by this means, when exploring the intricate passages of a vessel at great depths below the surface of the water. Danger is also experienced from heavy pieces of timber, boxes, barrels, and even dead bodies, which are often floating around in the hold of a sunken vessel. A diver, once telling of the trouble that he had in exploring a wreck, said that he was constantly annoyed by several heavy

chests which kept moving about with every swell of the sea. One came so near to his diving-bell that he was forced to give it a violent push, which sent it against the opposite wall of the small cabin. Instantly it rebounded and came within an inch of the diver's head-dress, which it would have quickly broken had it struck it. But by dodging in time the chest passed harmlessly over him, and the next moment it collided with another similar chest. The force of the collision broke one of the hoops of the huge box, and the next moment a glittering pile of newly stamped gold coins rolled out upon the floor of the cabin. The chest had been used as a sort of treasury box by the captain, and all of his valuables were locked up in it. Besides gold and silver pieces of money, rich jewels and precious stones escaped from the brass-bound chest and presented to the diver's gaze a rare sight. The light from his small lamp, shining through the water, made the golden heap seem brighter than ever.

The diver when walking under the sea is permitted to see some of the most beautiful and picturesque scenes that the eye can imagine. For thirty feet below the surface of the ocean the solar rays are distinctly visible through the watery mass, and all objects are distinguished for several hundred feet around. Beyond that, the tints darken into fine gradations of ultramarine until they fade into vague obscurity.

In the midst of submarine wonders, and under the arbors of rich plants and flowers, the diver unhesitatingly makes his way. His large head-dress has three small glass bull's-eyes, through which he can see on every side, and enjoy the beauties of his lonely walk. His hands are perfectly free, and his diving-dress interferes with the freedom of his actions but little. The twenty-five pounds of lead which are fastened to the soles of his shoes becomes unnoticeable in this denser atmosphere, and he walks with a perfect freedom, only taking care to direct the rope and the air-tube which supplies him with the life-giving fluid as he proceeds.

Occasionally divers are attacked by the large fish which inhabit the deep. While exploring the bottom of the sea some distance from the shore, a few years ago, an old, experienced diver was startled by a gigantic shadow which appeared just above his head. He understood the meaning of it immediately, and, looking up, he saw an enormous shark advancing diagonally toward him, with jaws open and eyes on fire. He made an effort to spring to the surface by inflating his air-dress, but he found it too late. He then threw himself on one side to avoid the voracious creature's fins, which swept over him with a loud swish. The shark quickly returned, however. But the diver had prepared himself for battle during the brief delay. As the monster threw himself upon his back the second time, the diver stepped aside to avoid the shock, and like lightning he grasped one of the creature's fins in his left hand, and with the other he dealt him a staggering blow with his dagger. The blood rushed in torrents from the wound and dyed the sea red, so that it was difficult to see through the opaque mass. The monster fish, pained by the blow, lashed the sea with such fury as to nearly carry the diver off his feet. But with the strength of desperation he managed to cling to the shark's fins and deal him blow after blow with his dagger. The loss of blood soon weakened the huge creature, and after a struggle of several minutes longer, he gave signs of the dreadful death convulsions.

The diver now felt the need of all his strength, and, holding himself well together with admir-

able coolness, he redoubled his efforts. The shark's jaws opened and shut like a large pair of factory shears, and had the diver been free from the monster's fins, they would have snapped him in two in an instant. The strong tail beat the water with indescribable fury, and greatly agitated even the surface of the waters. It was the monster's death struggle. Struck to the heart, and weakened by the loss of blood, it soon rolled over dead.

The diver, saved almost by a miracle, quickly rose to the surface of the water, where his companions were anxiously waiting for him. His copper head-dress was slightly damaged, and his strength nearly gone; but beyond that he had suffered nothing from the fearful encounter. A few minutes later a number of sharks were upon the scene, attracted by the blood of their dead companion, and without ceremony they fell upon the inert mass, and began fighting for the pieces. —*The Independent.*

It often happens, in life, that a word or an action is forced into a wholly unlooked-for prominence. Who has not been startled or abashed, in a large company, to find his last utterance brought into clear relief by one of those sudden lulls in conversation which so often occur when many people are talking? If it was a foolish or untrue remark, its folly and untruthfulness are sadly exaggerated by the unforeseen and distorted position which they are compelled to occupy. In other ways of life, an accident may force upon the attention of a large public some episode in our careers which we would most of all desire to keep in the background. We greatly prefer to be prepared for emergencies, but they are far more likely to surprise us. The remark we are making when we suddenly discover that we are overheard; the occupation in which we are engaged when a caller surprises us; the temper we are displaying when some great occurrence in our lives, whether mournful or benign, comes swiftly upon us,—all these tests may shake our integrity or shame our self-love, even when they do not quite cast us down. Death itself comes unheralded to half of mankind. What shall we be doing or saying or thinking at that supreme moment? There is only one remedy for these strange surprises in life, with all their distorted perspective and their severity of condemnation. That remedy is, in the words of the old prayer, "always to live in such a state that we may never be afraid to die." This rule applies to living as well as it does to dying. If we constantly try to do right, the collapse of the universe need not frighten us.—*S. S. Times.*

There is such a thing as living too long. Any man's life is longer than it should be when it is continued by a shirking of duty. Life, like any other treasure, is to be measured in its value by its wise use, rather than by its safe hoarding. When the risk or the expenditure of life is a duty, the poorest thing in the world to do is to give a first place to the desire for prolonged living. Living is very well in its way when a man has a right to live; but every man has reason to be on the watch lest he make living, rather than the right use of his life, the aim of present exertion.—*S. S. Times.*

Natural History, Science, &c.

Wild Animals of Chester County, Pa.—An inquiry of one of the scholars at Westtown School as to the wild animals, of which their natural history society had observed traces during last

winter, brought a letter, from which the following is extracted:—

As students at Westtown are not expected to trap or gun, they do not see quadrupeds nearly so often as birds, with the exception of the numerous Gray Squirrels that spring so nimbly from limb to limb, or frisk about in the pure, white snow, burrowing deep down to find the nuts that lie upon the ground.

I once found a nest of young Gray Squirrels, in the Fourth Month. There were six in the nest, and so thoroughly were they wrapped up in the fibre of which the nest was made, that I fancied it were hardly possible for them to be other than warm. There are also numerous Red Squirrels about these premises. Last summer I was surprised to see them living on good terms with the Grays. Not long ago, we found one of their nests, or rather their abodes, over at the "Old Dam." On examining the cavity in which they were, we found it to be about six feet long and half a foot wide (the hollow of a tree) with a small opening at the top and near the bottom. This was packed full with the fibre off of dead bark, through which mass were winding passages. Imagine what a warm house this would be.

Though I have not had the pleasure of seeing any of them, yet I am told and fully believe, that there are a great many Flying Squirrels on the premises. C. C. B. (one of the teachers) says they are very troublesome about his house. They are very easily tamed and make very nice little pets. Unlike the Red Squirrels, they have very little disposition to bite, but may be carried (after being tamed) in one's pocket, coat-sleeve, or almost anywhere about one's person. When carried in the pocket they sometimes put their heads out but will not often leave the warm retreat.

Foxes thrive on Walnut Hill (on the northern part of the school farm) and are occasionally seen by some of the students. They are often chased by hounds and men.

Skunks, I know, are abundant. Several of them have been killed about the school buildings and the teachers' chickeries, this winter.

One Opossum has also been killed. I do not think the latter are at all numerous.

One Raccoon was observed by myself. It was captured by the men who have been clearing a large tract of woodland just east from here. The Raccoon is a very pretty animal, but quite a dangerous one to attack, as it has very sharp claws and teeth, both of which it uses with great dexterity. Musk-rats are quite abundant and are becoming more and more troublesome every year, as the advancing civilization rather accelerates than retards their growth and spread.

Oil on Water.—Another instance of the marked benefits resulting from the use of oil on troubled seas was afforded by the recent experience of the steamship *Werra* of the North German Lloyds Line, which was disabled in mid-ocean during her last transatlantic voyage. The steamer had been taken in tow by the *Venetian*, and all went well until the evening of August 3d, when a strong gale prevailed, and heavy seas were constantly breaking over the bow of the *Werra*, endangering the tow-lines, and threatening the loss of the tow. The captain of the *Venetian* caused an oil-bag to be hung from each side of his vessel and dragged some distance astern. The result was almost immediate, and the sea became comparatively smooth around the disabled ship. The officers of the *Werra* were for some time ignorant of the cause of their relief. At the exchange of signals on the following morning, they reported that after the oil-bags had been hung out, their vessel

experienced much better weather, not a drop of water breaking on board, and the ship being in all respects more comfortable.—*American.*

Mica Mines.—A recent issue of the *Montreal Herald* contains a communication from Buckingham describing the mica mines near that place, from which it would appear that the Canadian deposits of the mineral are both abundant and of high quality. The mica is found in a ridge of hills, and the deposit is said to consist of some twenty separate veins, all of which yield a uniformly high quality product. At the foot of one of the hills a tunnel has been driven to a distance of about 100 feet. The tunnel has cut five distinct veins, and all the mica is at present obtained from it. The product as taken out is sorted and sent to the cutting-house at Buckingham, the *débris* being used for fire-proof paint, roofing cement, etc. The mine came under the present control only last spring, since which time the work has been rapidly pushed. It is reported that the product has been shipped to various consumers in Canada and the United States, and has in all cases given excellent satisfaction. Specimens of this Canada mica sent to the Antwerp Exhibition by the former owner of the mine, gained a silver medal, and other samples are now being exhibited at the Colonial Exhibition in England. The extensive use of mica makes a large demand for the mineral, and the increased product following the opening up of a new mica mine will be a source of satisfaction to all consumers.—*American.*

Care in Convalescence.—No child under twelve should have less than nine hours of sleep. Again, children or youths at school or at work, who are attacked with acute diseases, should not be returned to school or to the work-shop until after complete convalescence; and especially in cases of fever, measles and diphtheria, and all cases where the nervous symptoms have been more or less pronounced.

It is too common to allow such children to go back to school or to work as soon as they are fairly able to be about. But the brain, particularly, after such disturbance of circulation and nutrition, needs rest more than ever. I have seen great evil flow from neglect of this course in many cases. For such children, being unable to study and recuperate at the same time, the general health is consequently lowered, corea and hysteria often follow, and the physical development is impeded.—*Dr. Gray in Journal of Insanity.*

Perforated Glass.—At a recent meeting of the Industrial Society of Mühlhausen, Alsace, the President reported on the recently invented perforated window-panes, which are said to be admirably adapted to hospital purposes, inasmuch as they admit fresh air while preventing a draught. Each square metre of glass contains 5000 holes, which are of a conic shape, widening towards the inside. Many hospitals have already adopted these window-panes, which are the invention of an engineer of the name of Henkel, and are manufactured at Mühlhausen.

Items.

—*The Jews of South Eastern Europe.*—Much interest has been awakened in Christian circles by a movement towards Christianity in Bessarabia under the leadership of a Jewish lawyer named Joseph Rabinowitz. This movement seems to have had no connection with any of the mission efforts for the conversion of the Jews. An article in *The Independent* says, some historic light is thrown upon it by the accounts furnished by a special missionary

named Faber, sent out by a Leipzig Society. It says:—

"For centuries the Jews of South-eastern Europe were the very petrification of Talmudic legalism, carrying out in its whole length and breadth the injunction of the fathers of the Mishna, to 'make a hedge around the law.' A tendency to a reaction and a dissatisfaction with this legalism finally found expression in the leadership of a prominent Jew named Baal Shem, at the end of last century. And while many of the Jews of Western Europe were following Moses Mendelssohn in his rationalizing 'reformation,' and in the establishment of what is known now as 'modern Judaism,' the opposite tendency gained ground in the East under Baal Shem. His watchword was: 'Our whole lives must be a service of God.' He was successful in his movement, and at the time of his death his followers numbered more than half a million, and at the present time the number of so-called 'Chasidic' Jews (*chasid*, pious) is three and a half millions, embracing nearly all the Jews of South-eastern Europe. They worship three times a day, and frequently engage in prayer for hours at a time, repeating all the one hundred and fifty psalms, kneeling and moving their bodies upward and downward, their heads striking against their knees, until they faint from exhaustion, or reach an ecstatic state, called by them 'Sibuk,' which is considered to be a state of entire absorption by the divinity. On the great day of Atonement they all dress in mourning and in praying mantles, as a sign of repentance and of their longing for the Messiah. In general, these last are prominent features of their religious life and worship, and go far to explain the success of Rabinowitz's work.

"The successor of Baal Shem is the so-called 'Chief-Rabbi,' a sort of a Jewish pope, whose office is hereditary. Pious Jews from all directions, as far as from China and Morocco, make pilgrimages to his palace, as he is believed to be the mediator between God and man. His 'Peter's pence' amounts to 300,000 rubles annually. Formerly the Chief-Rabbi occupied a palace in Risjin; but this has been destroyed, and he no longer resides there. In 1834 the Russian Government imprisoned the Chief-Rabbi; but his friends opened his prison by means of a 'golden' key, and gave him the chance of fleeing to Austria, and he now occupies a magnificent palace in Sadogora, in Bukovina, the most eastern province of Austro-Hungary.

"The first Christian who was ever admitted to an audience with the Chief-Rabbi, was the missionary Faber, and this special favor was secured to him through a letter from Prof. Franz Delitzsch, of Leipzig, whose defense of the Jews in the famous Tirza-Ezlar trial, in Hungary, has made him the idol of the Jews of Eastern Europe. Faber spoke also of Christianity, of which the Chief-Rabbi had an intelligent view, having been a student at the University of Vienna. He is surrounded, however, by fanatical Jews, who, upon Faber's mentioning the name of 'Christ,' fled from the room. A distant relative of the Chief-Rabbi, who became a Christian, was afterward poisoned.

"The peculiar religious views of this people, especially their earnest expectation of a Messiah, have prepared the way provisionally for the work now being done among them. Reports all agree that it is Professor Delitzsch's Hebrew translation of the New Testament that has been the chief means of directing these thoughts into the right channel. Since 1877, no less than 40,000 copies of this book have been published, the great majority being circulated among the Jews of South-eastern Europe. It is eagerly read, especially in secret. The missionary Faber met with four young men who had omitted the whole translation to memory. It must be remembered that in those districts the Hebrew is not at all a dead language, but is the only idiom used for literary purposes. Twenty papers are published there in classical Hebrew, and more than thirty in the Jargon Hebrew.

"The reception given the preaching of the Gospel in the national form of this movement has been and is wonderful. The first sermon of Rabinowitz was listened to by an audience of 4,000; it was telegraphed to Odessa, and there published, and the last copies of the issue containing the sermon sold for a

trouble apiece. The movement is growing steadily and hopefully, both internally and externally."

—*Dissenters in Great Britain.*—The London *Guardian* gives a table, showing an increase in the number of dissenters from the Church of England in ten years, from 1,417,790 in 1875, to 1,649,894 in 1885. This is a more rapid increase than the general percentage of growth in the population of the country.

—*Catholic Missions.*—It is said that a plan is under consideration by the Papal authorities for organizing Catholic Missions in Africa on a very extensive scale.

—*Use of Opium.*—The *Christian Advocate* publishes a communication on the use of opium, by an American woman, who states that her attention was especially drawn to the subject, by the bitter opposition to it manifested by a nurse who waited on her during a severe spell of illness. This nurse had been trained in one of the largest hospitals in America, and related many incidents that had come under her notice, of the baleful effects of the use of this drug.

The writer of the article mentions the wife of a clergyman whom she knew, who was an opium-eater, who ruined her life, impaired her husband's usefulness, and wrecked their home by her indulgence in this wretched habit. She would sell her husband's books in his absence, to get money for opium. "Nothing was safe that she could get hold of. No entreaties or prayers availed to cure her, and it was with relief I heard of her death."

"My nurse told me that she was once aroused at midnight to go to a lady who was suffering from the withdrawal of the morphia. The doctor and the husband of the lady had determined to try to cure her. When Miss M. arrived at the house, and was shown to the bedroom, she found her charge swearing and screaming, tearing great handfuls of hair from her head, and behaving exactly like a maniac. Miss M. said to me: 'I have served three years in a hospital where it has frequently been my task to take charge of men in *delirium tremens*, but I never had an experience equal to the nights and days with this lady. Beautiful, accomplished, a leader in society in one of the largest cities in America, she used language and behaved in a manner that the vilest man I ever saw could not have exceeded.'

In conclusion, she warns her sisters not to touch the drug except under the most cautious medical advice, and to stop its use as soon as possible.

Be Prepared.—No man knows what a day may bring forth; what miseries, what good or what evil, what afflictions, what temptations, what liberty, what bonds, what good success, or what bad success; and, therefore, a man need every day be in the closet with God, that he may be prepared and fitted to entertain and improve all the occurrences, successes and emergencies which may attend him in the course of his life.—*Thos. Brooks.*

THE FRIEND.

TENTH MONTH 9, 1886.

IOWA YEARLY MEETING (THE LARGER BODY.)

One of the most important of the subjects that came before this body, which closed its sessions on the 14th of Ninth Mo., was a proposition from one of its Quarterly Meetings, looking towards the establishment of a paid ministry in its limits. It was referred to a committee who made a report which was adopted almost unanimously by a rising vote. The report is as follows:

"The Committee to consider the two propositions from Ackworth in regard to ministry and pastoral care, without a dissenting voice beg leave to submit the appended report.

"1. That it is advisable for each particular meeting to have a regular ministry, and the meetings be encouraged to call and support min-

isters laboring among them as pastors, as far as in their judgment may seem wise and practicable.

"2. That the Evangelistic Committee of the Yearly Meeting be authorized to provide, as far as possible for the supply of ministers and workers in meetings desiring such help, and that they be instructed to give such pastoral advice and aid to any needy places within their knowledge as the Lord may lead them to see advisable."

The recommendations of this Report opens the way for the introduction of a system of pre-arranged services similar to that which prevails among other professors of Christianity; which, in its practical operation, involves a departure from our principles as to ministry and worship. Although little open opposition was made to its adoption in the Yearly Meeting, yet there were some of the members who mourned over it as an evidence of a falling away from the ancient standard of Truth. One of these, in a letter to the Editor of "The Friend," thus refers to this subject:—

"In some cases many Friends had to submit to things that they could in no way unite with. One was a matter proposed by one of the Quarterly Meetings, in regard to supplying all the meetings with ministers, and their support. Many Friends thought it a plain departure from the order of the Gospel, and entirely at variance with the views and testimonies of Early Friends; but they were overruled and it passed the meeting."

Our correspondent also speaks of the solemnity of the meeting being "too often dissipated by singing; which was frequently called for, even by ministers present."

These statements furnish mournful evidence of the rapid advance of that spirit of innovation which has entered into some parts of the Society of Friends. For we believe that such things *could* not take place, unless the way had been prepared for them by a serious defection from those principles into which the Spirit of Truth led our early members.

The Committee appointed last year to consider the appeal of San José Monthly Meeting in California, from the action of the Quarterly Meeting that dissolved its organization, reported that Monthly Meetings had a right of appeal in such cases. On account of irregularity in proceedings, the intended appeal of San José Monthly Meeting was dismissed.

Our readers will find in another part of this paper a circular, issued by the sub-committee charged with collecting funds for the erection of the new buildings at Westtown, asking for additional subscriptions, so as to enable the committee to go on with the West wing, designed for the accommodation of the girls.

This subject was referred to in our last number by our friend Samuel Emlen; and we have now received an additional communication from a former scholar, who had felt her residence at the school a blessing to her, and who suggests that all who have been scholars there should contribute to the funds, according to their respective abilities, even if the amount be but small. It does not seem needful to do more than thus to notice the reception of this communication, as sufficient mention of the subject appears in our columns, without its publication.

"*War An Unnecessary Evil, Forbidden by Scripture,*" is the title of a document issued by the Representative Meeting of New England Yearly Meeting (Larger Body); a copy of which has been forwarded to us by the author, Augustine Jones.

It "reaffirms the ancient testimony of the Society of Friends against war," "in the belief that each generation is required to declare and teach the great fundamental doctrines of peace;" and looks towards the gradual abolition of this great evil, through the increasing spread of Christian principles among the people, and the substitution of law and arbitration in place of appeals to force.

The Christian Visitant is the title of a monthly "Undenominational, Evangelical, Temperance, Family paper," published at Emporia, Kansas, by Ezra Lamborn, at 40 cents per annum; the first number of which has been sent to us. It is a small four page sheet, set in solid brevier type.

A second edition of the life of Sarah B. Upton has been printed, and is on sale at the Book Store, No. 304 Arch Street, Philadelphia, Price, 40 cents.

The communication, "Canadian Friends," in the present issue, will enable our readers to know what has been done thus far, and the present position of the effort to come to an amicable adjustment of the property question involved in the suit of Durland vs. Jones, which has been a source of so much concern and expense to Friends in Canada.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for Ninth Month, shows a reduction of \$10,627,013. Total cash in the Treasury, \$463,375,713.

The Treasury Department publishes a statement of the population of the United States, and the net revenue and net expenditures of the Government for the last fiscal year, with the per capita of revenues and expenditures. The population is given at 58,420,000, and the net revenue at \$336,439,727, being a per capita of 5.76, or .08 greater than the fiscal year of 1885. The expenditures were \$242,483,138,—a per capita of 4.15, or .24 less than that of the previous year.

The Secretary of the Interior is considering a proposition to allow certain Indian tribes in the West the privilege of utilizing the grass upon the surplus lands of their reservations, by allowing them to take cattle from neighboring cattlemen to pasture, the Indians to herd and care for the cattle, and to receive just compensation therefor, but no white men to be allowed upon the reservations. The scheme is warmly endorsed by the Indian Bureau officials, and it is probable that an order authorizing certain tribes to enter into contracts with cattlemen as outlined above will soon be issued.

In the U. S. Circuit Court, at Cleveland, Ohio, held on the 30th of Ninth Month, Judge Weller refused the application of a saloon keeper of Alliance, Ohio, for a preliminary injunction to restrain the village of Alliance from the enforcement of the prohibitory ordinance passed under the Dow law. Judge Weller held "that the Court had no jurisdiction to afford the relief asked; that the ordinance does not conflict with the fourteenth amendment of the Constitution of the United States; that the ordinance does not deprive the complainant of his property, and that the ordinance is only a police regulation in the interest of public morals and for the common good." Judge Jackson concurred in the refusal of the application. This was the first case in Ohio under the law, and was watched with great interest.

The largest sale of pine land ever made in the Northwest was consummated on the 25th ultimo, in the transfer of J. S. Pillsbury's entire possessions of the kind to the Grand Haven Lumber Company. The purchase includes 650,000,000 feet of pine timber, most of it lying within a radius of 30 miles of Aitkin, Minnesota.

Quinia, a National Druggists' Association report states, was used in this country during the past year to the total amount of eighty-one and a quarter tons.

A severe shock of earthquake was felt on the 28th of last month, in Charleston, S. C., lasting 1½ seconds. The movement was from north to south, "and shook nearly all the houses in the city, the vibration being very perceptible in wooden houses." A slight shock

was felt on the morning of the 1st instant, and several slight shocks were felt during the night at Summerville. Two or three slight tremors were noticed at the latter place a day or two later.

It is reported from Kodiak, Alaska, under date of Ninth Mo. 16th, that Polloff Mountain, 300 miles from that place, was in a state of violent volcanic eruption.

The Tenth Annual Convention of the National Assembly of the Knights of Labor, opened on the 4th instant in Richmond, Virginia. The Convention was called to order by General Master Workman T. V. Powderly. Governor Lee, of Virginia, made an address of welcome, to which Powderly responded. T. V. Powderly was introduced by Frank J. Farrell, a colored member of the delegation, "whose associates refused to take up their quarters in the hotel in which he was refused admission on an equal footing."

The deaths in this city last week numbered 372, being 18 more than last week, and 38 more than the corresponding week last year. Of the above 185 were males and 187 females; 58 died of consumption; 22 of typhoid fever; 20 of marasmus; 17 of debility; 16 of old age; 15 of pneumonia; 15 of diphtheria; 10 of inflammation of the brain and 10 of convulsions.

Markets, &c.—U. S. 4½'s 112½; 4's, registered, 129½; coupons, 129½; 3's, 100; currency 6's, 126½ a 134½.

Cotton.—Spinners bought sparingly, on a basis of 9½ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Titusville, Tenth Mo. 2nd.—Opened at 62½; closed, 63. Highest, 63½; lowest, 62½.

Feed was in fair demand, but business was checked by the light offerings and firm views of holders. Sales of two cars choice bran at \$15 per ton.

Flour and Meal.—The situation of the flour market presented no improvement, local trade buying only enough for current requirements, and prices ruled weak. Sales of 125 barrels Indiana, straight, at \$4.25; 250 barrels Ohio, straight, at \$4.50; 375 barrels winter patent, at \$4.70 a \$4.75; 125 barrels Minnesota, straight, at \$4.40; and 500 barrels do. patent, at \$4.75 a \$4.90. Rye flour was steady, at \$3.25 per barrel for choice.

Grain.—Wheat was dull, No. 2 red closing at 82½ cts. bid and 82½ cts. asked. Corn—No. 2 mixed closed at 45 cts. bid and 45½ cts. asked. Oats was quiet at about former rates. No. 2 white, 34½ cts. bid, and 34½ cts. asked.

Beef cattle were firm. Extra, 5½ a 5½ cts.; good, 4½ a 5 cts.; medium, 4 a 4½ cts.; common, 3 a 3½ cts.

Sheep were higher. Extra, 4½ a 5 cts.; good, 4½ a 4½ cts.; medium, 3½ a 4 cts.; common, 2½ a 3½ cts.

Lambs, 3½ a 6½ cts.

Hogs were lower. Western, 6½ a 7 cts.; State, 6 a 6½ cts.

FOREIGN. Sir Michael Hicks-Beach, Chief Secretary for Ireland, has returned to London. It is stated that his experience in Ireland has convinced him that exceptional measures will be necessary to maintain order in the country before 1887.

On the 4th instant, W. E. Gladstone received a deputation of Irish women appointed to present to the Ex-Premier a petition in favor of Home Rule. This document bears the signatures of half a million Irish women.

A terrible explosion occurred on the 2nd instant at Altop's colliery, near Wakefield, Yorkshire. Seven men have been found dead, eight have been rescued and seventeen are missing. In all probability the missing seventeen have lost their lives.

The will of the Duke d'Annamé, bequeathing his great estates at Chantilly, with all their appurtenances, works of art, books and revenues, to the French Institute, in trust for the people of France forever, is dated in 1884. The Duke explains that he wishes to have the transfer made now for the express purpose of avoiding legal hamperings, which might be instituted by claimants or heirs after his death. The gift is accompanied by but one condition, and that is that the property must be preserved intact as it shall be on the day it comes into possession of the trustees.

General Boulanger, desiring to secure from the French Government an appropriation of \$25,000,000 for new explosive bombs, recently invited the Budget Committee to witness the experiments he was carrying on in private. It is stated that the Budget Committee were not only highly satisfied and pleased with the results of the experiments, but promised to fully support General Boulanger's demand for the large special appropriation. Truly "war is cruel and you cannot refine it."

In reference to the advice of the Berlin *National Gazette* that France annex Tripoli, *La National* says: "We have no concern with Tripoli, and will not go

there. Our interests lie in Egypt and nowhere else; and we shall enforce our rights."

General Kaulbars has sent a violent circular to the Russian Counsels in Bulgaria with the request that they inform the people of its contents. The circular accuses the Bulgarians of acts of indiscipline in burning flags and the insignia of St. George. The Bulgarian Government denies the latter accusations. The circular declares that Russia cannot allow Bulgaria to try the kidnappers of Alexander, and that it is impossible to allow Alexander and his family to return to Bulgaria.

Sofia, Tenth Mo. 2nd. The reply of Bulgaria to Russia's demands has been delivered. In it Bulgaria accepts the Czar's terms, provided the independence of Bulgaria is formerly guaranteed.

Sofia, Tenth Mo. 3rd. General Kaulbars having again asked for a reply to Russia's ultimatum, the Ministry to-day, after a long discussion, drafted a reply to the effect that the Bulgarian Government would comply with the demands of Russia to the extent that the constitution and laws would permit. It is expected that when this reply is delivered General Kaulbars will demand a more precise answer.

Prime Minister Tisza, replying to the interpellations for the Government in the Lower House of the Hungarian Parliament, said that Austro-Hungary intended to prevent any single power from establishing a protectorate over Bulgaria. "We want independence among the Balkan States," he continued, "without having any covetous designs towards any of them. No community of interests exists in the Balkans. The Austro-German alliance continues, guarding the mutual conditions of existence without endangering peace. Austro-Hungary will not allow any single power to make armed interference in Bulgaria. Austro-Hungary earnestly intends following this policy during these critical times."

Mail advices from Yokohama, received in San Francisco, says the cholera is raging throughout Japan. The proportion of deaths to cases is very heavy. Between Eighth Mo. 28th and Ninth Mo. 5th inclusive, nine days, 13,348 new cases were reported. The deaths during the same period numbered 8472. Over 65 per cent. of those attacked died. An examination of the wells in Tokio was made, and the water of 740 out of 1177 were condemned as unfit to be used for drinking purposes.

The volcano of Colima, in Mexico, is in eruption for the third time within a year.

NEW PUBLICATIONS.

The Tract Association of Friends has just published a new leaflet in small picas, entitled "What then?" Also, from *new plates*, the following: A Sketch of the Life and Character of Dr. John D. Godman, by the late John Carter, small picas, 24 pages. Happy Effects of Religion on the Mind, small picas, 8 pages. Clarinda, a pious colored woman of South Carolina, who died at the age of 102 years, small picas, 8 pages. Instances of Early Piety, designed for the instruction of young persons, small picas, 16 pages. Memoir of William Churchman, a poor cripple, small picas, 12 pages. Memoir of Sarah Lidbetter, aged nine years and a-half, long primer, 12 pages. All the foregoing have the lines separated by leads.

SOCIETY FOR HOME CULTURE.

The Term for 1886-87, opened Tenth Mo. 1st. While students are received at any time, it is best to enter the classes as soon as practicable. We have had full evidence that many warmly appreciate the aid offered by the Society, through its free library and correspondence with those well fitted to direct and assist in pursuing a course of reading or study at home.

The annual fee is \$2.00, and covers all postal expenses. The requirements are few and easily met.

MARY P. ELKINTON, Sec.,
325 Pine St., Philada.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporation of Haverford College" will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Mo. 12th, 1886, at 3 o'clock, P. M.

CHAS. ROBERTS, Secretary.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

THE FRIEND.

A Religious and Literary Journal.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 74.)

Eighth Mo. 9th, 1838. A precious, good meeting. The dear Master was in the midst and handed through his instrument, Ezra Comfort, a word of tender caution and love to the young people assembled. He referred to the Scripture: "If the Lord be God serve him, but if Baal, then serve him; and believed there were those present who had been tenderly visited, and in part made willing to serve the Lord; but oh! the cross was too great. How did he plead with such to give up and no longer halt between two opinions. Urged us to remember the cross must be borne, if ever the crown is worn. The joys of the righteous were set before us, joys that the world knew not of. He feared, if there was not a yielding, we should be left without the ability to "Strive to enter in at the straight gate."

30th. Deepen me more and more, O Heavenly Father! in true vital religion. Let me never pretend to be what I am not.

Ninth Mo. 4th. Our meeting this morning was small. Greatly did I desire, during our silent sitting together, that though few we might be of that number to whom this precious promise applied, Where two or three are met in my name, there am I in the midst. What a blessed privilege, that He thus condescends to meet with even the few! but in order for this, we must be gathered in his name; or we cannot expect He will own us or favor with his life-giving presence. Under a sense of our wants, my wants, I was led to cry for help and strength.

30th. Attended the North Meeting. It was large, there being a marriage. Our friends S. Bettle, and E. Evans, were engaged in testimony. Elizabeth's seemed much adapted to the occasion, and very good. Samuel's urged the necessity for all to enter into the vineyard and labor, quoting, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." The call was extended to all; and went forth, we read, at the sixth, ninth, and even the eleventh hour. O, how desirous did he seem, that all might be concerned for themselves. There was none of us that had any time to spare; but all should seek to be ready to hear the language: thou shalt die and not live. He revived the saying of the apostle, that there was laid up for him a crown of righteousness, and not for him only, but for all who loved the appearing of the Lord Jesus: what encouragement, he said, to love and serve the Lord!

However tried we might at times feel, we should remember the account of the same apostle, who, when brought to a great extremity exclaimed, "Oh wretched man that I am, who shall deliver me from the body of this death?" S. B. said, we must be willing to bear our portion of suffering, remembering that even the dear Saviour himself had his season of proving to pass through. And reminded us how often we find Him engaged in prayer! retiring to the sea side, the mountain alone, and even continuing all night in prayer to God. Thus leaving us his example. It was not only those who had just set out who had their trials; but servants who had long followed their dear Master, were ready at times to fear that, "they shall yet one day fall by the hand of Saul." But even for these and for all, there was much encouragement.

Tenth Mo. 1st. Being still in the city, I attended the week-day meeting at Orange Street. After taking my seat and gathering into silence, how was my heart broken and melted under a sense of my undone condition! How the prayer arose for the least crumb of heavenly bread, either immediately or instrumentally, from Him who is the bread of life. But no relief did I seem to obtain till near the close of the meeting; when if dear Wm. Evans had known just how it was with me, he could not have spoken more fitly. He arose with saying, It would be both unsafe and unwise in times of extremity, to cast away our faith and confidence, concluding that none had ever passed through such seasons as these. He brought to remembrance the circumstance of the poor widow, who when called upon to bake a cake for the servant of the Lord, was so closely proved, that there was but an "handful of meal in the barrel, and a little oil in the cruise." And her answer was, "behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." but the language to her was, fear not, "for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth." He who was thus able to supply the wants of this poor widow, is as able as ever He was to supply all his hungering, thirsting children. And although He may permit seasons of great drought to overtake, so that we may be ready to conclude we can not live; yet we will find that his covenant is with the night as with the day; and so will He ever be mindful of us. He craved the encouragement of the dear children in an especial manner. This hath been a season ever to be remembered. May I keep the covenant entered into this day with Him who remains to be a prayer-hearing God.

29th. Our Monthly Meeting. An alarm was sounded through our friend R. Scotton, "Woe unto them that are at ease in Zion," &c. And to some who were resting in past experiences, his language was very close. Most feelingly did he plead with such to retrace their steps, let the suffering be what it might. It was an awakening communication.

Twelfth Mo. 1st. Secretly did I crave, that

the dear Master would be in the midst of us at our meeting to-day; strengthening each one of us to offer unto Him acceptable worship; for without the help of his Holy Spirit, we are utterly unable to perform this solemn engagement aright. It is an easy matter to sit down in a form of worship; and in doing this we may deceive one another; but we cannot deceive that All-Seeing One, who sees and knows the most secret recesses of the heart. Humbled under a sense of this, this morning, an earnest cry arose to be strengthened to maintain the watch.

First Mo. 20th, 1839. At our meeting we had the company of our friends Christopher Healy, and Robert Scotton, they have just finished a visit to the families of our meeting; through which service, I have understood, dear C. was wonderfully helped. They had a precious little opportunity in our family, and were with us last night; also spent most of the day. Many things which C. related during his stay with us, have made such an impression on my mind, that I desire they may prove as watchwords to me. But when I look at the many snares the enemy is laying for our poor Society, I feel ready to exclaim, who shall stand! Looking and dwelling on these things this eve, has caused feelings of sorrow, accompanied with a secret cry, that the Great Head of the Church may be pleased to preserve his poor little depending children as in the hollow of his most holy hand, till "these calamities be overpast."

Second Mo. 3rd. Being in the city, I attended Orange St. Meeting. A quiet and good one. In the afternoon was at that on Arch St. Here we had the company and labors of our dear friend Daniel Wheeler, from England, now on a religious visit to this country. He was not lengthy in communication; and dwelt upon the true Church of Christ, with the warfare that was to be maintained: not, he said, with "confused noise and garments rolled in blood," but "with burning and fuel of fire." Representing that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

4th. Being still in the city, I attended their Quarterly Meeting. We had the company and labors of our friends Daniel Wheeler, and Elizabeth Robson. After a time of precious stillness, dear Daniel arose with saying: He who was pleased in days past to feed the hungry multitude, remains still able and willing to feed his hungering, thirsting children; and would do it in a marvellous manner, if they were only concerned to keep the eye singly staid on Him and Him alone, and thus be often found waiting upon Him. Commending us to "Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread." Here he enlarged in an impressive manner. This communication was followed by a supplication from dear Elizabeth Evans. E. Robson followed her with: "Come out from among them, and be ye separate, saith

the Lord, and touch not the unclean thing; and I will receive you." She believed there were those present, who had been loudly called upon to come away from following the vain gratifications of this life. The voice had been heard, but there had not been a willingness to obey. How did she plead with these to enter into covenant, even by sacrifice; binding each one as with cords to the horns of the altar, never to be broken. It was a solemn and impressive communication. In the last meeting certificates were read for our Friends. After which the queries with their answers. In regard to the third query, E. Evans and E. Robson were excellent. Upon the subject of dress, E. Evans told us that while it was not religion it was part of our religion; and she believed there could be no advancement made, as long as there was a life in these things, and they were indulged in. She believed we, as a people, were called out of them; so that when any were brought under conviction, did we not see sacrifices of this kind were first made? However lightly some might be esteeming these things, she believed the time would come to such, when they would feel burdened with them. She had witnessed scenes of agony and distress, such have been brought under. When that hour arrived—that honest hour, that dying hour—how little support do these things yield! When she had been called to witness scenes of this kind, how she had desired for some of her young friends, that they might see for themselves, &c. E. Robson followed; quoting, "Open thy doors, oh Lebanon! that the fire may devour thy cedars;" desiring that all which is high and lofty, and that exalteth itself, may be laid low, &c.

(To be continued.)

A Peep Behind the Curtain at Salt Lake.

BY H. D. J.

"Years ago, in the days of my early manhood, there was a neighbor of ours in an Eastern State who became a convert to the preaching of some stray "apostle" of the Latter-Day Saints. I had heard nothing of him in years; and, in fact, his name had well nigh escaped my memory until, about to make my first visit to Salt Lake, his story was recalled, and I determined to look him up upon my arrival in that city. This was not difficult to do, since, being one of the comparatively few American-born Mormons, he was a man of considerable intelligence, and had early assumed a place of no little prominence among them. I received not only a kind invitation to become his guest, but, indeed, the courtesy was so pressed upon me that I understood to decline would be taken in the nature of an affront."

"Nothing of unusual moment occurred during the first two or three days of my visit; but my host and his family strove by every available means to make my stay as agreeable as possible, evidently intent that I should carry away with me only the most favorable impressions of the city and its customs and its people. Nothing occurred to make me suspect the slightest difference of sentiment between man and wife upon "the peculiar institution" of the Church. My friend was a married man at the time of his conversion to Mormonism, and I found him just as I had known him years before; himself, his wife and one daughter constituting his household."

After spending several days in the city, the writer found by accident, to his great astonishment, that his friend had a second wife and family in another part of the city. The next day after this discovery, when alone with the wife

and daughter he frankly told them what he had accidentally discovered, and begged them to tell him, why these facts had been concealed from him, if at heart they sanctioned the deed. He continues his account:—

"Never can I forget the fire that flashed in the eyes of both, as they answered my inquiry. With blazing cheeks, they poured out the story of their shame and suffering in polygamy. Through it all they protested themselves "loyal Mormons;" but my appeal had opened the fountains of their hearts, and their indignation was something painful to witness. I learned that my host had once proposed to bring his second wife to the same house where he had lived for years with his first family; but no threat of husband, no anathema of the Church, availed to persuade this lawful wife to so degrade herself and her legitimate offspring. Here were two women with whom I had been in daily contact, hearing their praises of the Church, listening to their encomiums of their leaders—discovered to be leading double lives; one of open defence of Mormonism, and one of secret animosity to all that distinguishes it before the world."

"Strangely enough, my impressions so derived were soon confirmed and deepened by an interview with a man of education and intelligence, who had been for nearly a score of years intimately connected with the affairs of the Mormon Church as one of its trusted leaders. At the time of my visit to Salt Lake he was involved in a personal controversy with certain other members of the board, and I judged it was a good time in which to learn some of the inside facts of Mormonism. Hardly had I taken my seat in the sleeper at Ogden before the conductor came to me and said: "Do you know Mr. H., formerly one of the apostles of the Mormon Church?" In less time almost than it takes to tell it, I was in conversation with one of the most agreeable gentlemen I have ever met; and he seemed not less pleased to find a sympathetic listener than I to find a ready talker."

This man, while defending polygamy on theoretical grounds, admitted that practically it was destroying the happiness of the home circle; and said that he would at once put away his wives (of whom he had five) were it not that he was in honor bound to them and their children.

"How, then," I asked, "is the present state maintained in the territory? How does it happen that there is so much power in the Church, and such subserviency upon the part of the people?"

"The reason," continues Mr. H., "is not hard to find. The leaders possess all the wealth of the territory and pretty much all the intelligence of the Church. The people are bound by the double chain of poverty and incapacity. Seven-tenths of the people are immigrants, and to this day most of them owe for their passage money. The Church pays their passage, supplies them with tools and implements for labor, but takes their notes for every penny that is advanced. In nine cases out of ten, with tithings and inevitable losses added, the foreign-born Mormon never is able to pay his first debt to the Church; and if he attempts to revolt or leave the territory, he is stripped of everything that he seemed to possess. By far the larger part of our immigrants can neither read or write, and come to Salt Lake without a dollar, loaded with debt for first expenses; and what wonder that they continue for years the blind, obedient servants of a Church which rules their conscience and holds their purse? As for me, I can defy the powers of the leaders only because I have acquired property and am independent. But the average Mormon

is poor, and what little he seems to control is his only so long as he remains submissive to the Church."—*Condensed from The Independent.*

For "The Friend."

Primitive Purity Lost and Regained.

I believe that man was made in a state of purity and goodness, and without any mixture of evil like the natural man now has. But that good and evil were placed before him, and in his reach with the power of choice, as to which to accept and be governed by, and which to reject. And that the same enemy to all good that we now have, was there also; and that he was watchful then, as he now is, to draw away from the good to the evil—from the fruit of spiritual life and light, to the fruit of spiritual death and darkness.

As man was thus placed upon earth in a state of probation, he had the teachings and the commandments of his Maker to listen to and obey, if he chose to do so, and thus still retain his purity and Divine life; or he had the power to listen to the teachings of the evil one, and thus lose his good condition. He preferred to try the experiment of becoming wise in evil, through disobedience to the good, and so lost his primitive purity and the Divine life.

But there was enmity put between the two seeds then; and that enmity still continues; and shows itself in the teachings of the two spirits which are discordant and contrary the one to the other. We may obey the good, and live; or we may disobey and yield to the temptations of the enemy, and die, or lose the immortal life. We become servants to whichever of the two powers we yield ourselves servants to obey, "whether of sin unto death, or of obedience unto righteousness."

As in the first Adam all have died, and come short of the glory of God; even so, now, in Christ Jesus the second Adam, which never fell, all may be made alive, if they will through obedience accept the terms of salvation which have in great mercy been provided for our restoration to primitive purity. For He came into our sinful world, and still comes into our sinful hearts, to seek and to save that which was lost in the fall. And as it was by disobedience that man lost his primitive purity, and his right to the tree of life, and to the Garden of Eden, and Paradise of God; so it is now by obedience that he is again restored. So now "blessed are they that do his commandments, [not merely hear them] that they may have right to the tree of life, and may enter in through the gates into the city."

Man's salvation is of God, through obedience to the grace and teachings of his Son as inwardly revealed. But his destruction is of himself, by a voluntary obedience to the teachings of the evil one. And the longer we give place to his teachings, and to his influence, either immediately from the evil spirit, or through the instrumentalities of his agents, the greater will be his dominion over us; and the greater will the conflict be in overcoming him. But I do believe there must be a battle fought and a victory gained over the enemy and over the beastly or sinful nature in us, (see Rev. xv. 2,) before the blessed promise of our Holy Redeemer will apply to us, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

It appears evident that many of our ancient worthies did overcome the enemy; though they, like our Holy Redeemer, had to endure a great fight of afflictions, and much contradiction of sin-

ners, yet they endured as seeing Him who is invisible. And they were often gathered in their minds, into a sense of the presence of Infinite Purity. Paul fought the good fight and received the crown of life. George Fox had many a sore conflict to endure with enemies, both from within and from without, but he overcame them all; and hence could say, that he had "come up in spirit, through the flaming sword, into the paradise of God, beyond what words can utter: I knew nothing but pureness, innocency and righteousness; being renewed up into the image of God by Christ Jesus; so that I was come up to the state of Adam which he was in before he fell." And he says he "was taken up in spirit to see into another or more steadfast state than Adam's in innocency, even into a state in Christ Jesus, that should never fall. And as people come into subjection to the Spirit of God, and grow up in the image and power of the Almighty, they may receive the word of wisdom that opens all things and come to know the hidden unity in the eternal Being." (*Journal*, page 91.) This is the height of that primitive purity regained, that was lost in the fall. And why not attainable by all as well as by a few? So, let us press forward towards the mark for the prize of the high calling of God in Christ Jesus. It is what I have long been striving for. And if not fully attained, the prospect brightens more in view as I advance in age.*

Moses, in speaking of the formation of man, says that God breathed into Adam the breath of life, and man became a living soul. As this "breath of life" made him a living soul, not a mere living body, like an animal without a soul, it seems clear to me that our first parents, while in their primitive purity, had a Divine life, which was lost by disobedience and transgression of the Divine law. But there was, in great mercy, a way provided for the "restitution of all things." And this is by and through Christ, the second Adam, who never fell. So "the first man Adam was made a living soul; the last Adam became a quickening spirit," to quicken and make alive that which died, and which was lost in the fall. For He came to destroy the works of the devil; and to make reconciliation for the sin and iniquity that had entered the heart of man; and to bring in everlasting righteousness into every individual soul; that Christ might be anointed as the Most Holy, ruling and reigning in our hearts as in the beginning, when man was in paradise and in purity. So now, life and immortality are brought to light by the gospel, which is the power of God unto the restoration or salvation of all who believe enough in it to receive and obey it.

This is nothing short of the kingdom of God, which Christ says is within us. And He taught his disciples to pray that the kingdom of God should come, and that his will should be done on earth as it is done in heaven. If this were the case, we should no longer need to seek abroad for that which may be found at home; nor to be seeking the living among the dead. "The wind bloweth where it listeth." And the natural man may hear the sound thereof, but he cannot tell from whence it cometh. So every one that is born of the Spirit feels the breath of life blowing upon him, but he cannot explain it; yet he knows it is the atmosphere of heaven, and that it makes him a living soul, and a new creature; alive unto holiness and dead unto sin.

If we, as individuals, and as a Church, (for a Church is made up of individuals) were born

again—born of the Spirit as well as of the flesh, we would, when assembled for Divine worship, wait with faith and patience, and feel after the atmosphere of heaven, and the breath of spiritual life to arise and breathe upon us. Then our religion would be pure and undefiled. Our meetings for worship would need no musical or attractive sounds, no pre-arranged or systematic services. For the vocal utterances would be in the ability that God giveth; and our ministry would need no extra human education or high-flown culture to make it attractive, so as to draw out the people, and procure for it pecuniary aid. Peter and John were said to be unlearned and ignorant men; inasmuch that the people marvelled at the convincing power of their ministry, and took knowledge of them that they had been with Jesus. And if some of our ministers would have less faith in theological training, and more faith in the teachings of our Saviour, the people would again marvel and take knowledge of them, from the lost power which they had regained, that they had been with Jesus and learned of Him. A theological school will fit us for an earthly religion; but it requires a still higher school to qualify us for the courts of heaven—for the general assembly and church of the first born.

If the ministry were restored to primitive purity, it would be a great step towards restoring the churches, and bringing in an everlasting righteousness, which would have a sufficient foundation to stand upon, so as to enable it to stand the storms of time; and not be like it was said of Ephraim and Judah, whose "goodness was as a morning cloud, and as the early dew, it goeth away." So, "let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up." And if we as individuals, but more especially as a Church, when assembled for worship, could wait with more faith and patience, and feel more after the atmosphere of heaven, and the breath of spiritual life to arise and to breathe upon us, we should become more glorious in holiness, and witness more of a return to primitive purity in our devotions, and not need singing or outward sounds to gratify the carnal ear. For as the streams of life were more believed in and waited for, the spiritual man would more often feel the waters of life refreshingly to arise in him, as a well of water springing up unto everlasting life. So he would thirst no more for outward things, or outward sounds.

But the enemy, with his outward allurements and fascinating sounds, has come in like a flood in our meetings for worship, and in many other ways. And no human power, unaided by Divine grace, can arrest him. Spiritual wickedness in high places has, in many of our meetings, gained entrance; and like Goliath, of Gath, is ready to defy even the armies of the living God.

This spirit of gospel purity would teach us now, as in the early days of our Society, to avoid hazardous or speculative engagements; and to live within the bounds of our circumstances; and to be just in our dealings, and punctual in complying with our engagements. It would teach us to avoid superfluity in our manner of living, and in the furniture of our houses; and to observe moderation on all occasions. And it would also lead us, as it did our forefathers, into plainness of speech, deportment and apparel. But these wholesome disciplinary restraints that once served to preserve us as a separate people, are now nearly lost sight of in the meetings which I attend. They are nearly all left out of the Discipline, and not regarded. But I suppose in

many of the meetings where "The Friend" is received and read, they are still retained, and better regarded. May the blessing of heaven rest upon them!

Where the spirit that first brought us together prevails, how it preserves us from the many financial failures that now so reproachfully beset us, since the fast movements have got in amongst us, and modified Quakerism bears rule. It seems to follow in the same train, and insolvency as to individuals and meetings multiplies so that the credit of Society in places is low. Brethren, these things ought not so to be. For the same spirit that restrains us, and induces us to live within the bounds of our circumstances, would also teach us to live soberly, righteously and godly in this present world; and to do justly, love mercy, and walk humbly with our God. So that we could look forward for the blessed hope of a spiritual revival, which would supercede the boasted revival of animal warmth. But let us remember, that the same spirit which leads astray in religious things, will, if we follow it, lead us too fast for our abilities in worldly things also. For it is,

"Like a comet's wandering light;
Eccentric, ominous and bright."

And many are following its pernicious and deusive ways, by reason of whom the ways of truth are evil spoken of.

D. H.

Dublin, Ind., Ninth Mo. 3rd, 1886.

Health of Sioux Indians.

The *Herald of Health* publishes the following letter, from Red Cloud, the head chief of the Ogala Sioux. It was written in response to a request for information.

Pine Ridge Agency, Dakota, July 9th, 1886.

Dr. M. L. Holbrook.—Dear Sir: Your request of the 3d inst. came to me yesterday by mail, and while I cannot comply with your wishes in full, in part I will try to do so.

As to the Indian Chiefs. Many of the older ones are dead and gone to the land in which their fathers live. Chief Sitting Bull is living at Standing Rock Agency, and Chief Spotted Tail is dead. I myself am getting old, and the fires of youth begin to burn low in the eyes that were once quick to discover the approach of an enemy or the presence of game.

You inquire after the health and working habits of my people. As to the health of the Indians on this reservation, it compares now favorably with that enjoyed by them before being placed on reservations. An almost entire change in their manner of living when first adopting the habits of their white brethren caused much disease among them. The Indians were not accustomed to the meat of domestic animals; they lived upon the flesh of the buffalo, antelope, deer, bear, &c., and lived and slept in the open air of the wild prairie, and were a hardy race, standing an immense amount of exposure, which was to them, then no exposure. When the clothing of the white man, his diet, and living in houses was adopted, it was an entire revolution in the habits of Indian life, and such a revolution necessarily induced an accompanying enervation of the Indian constitution. But these causes are now passing away, and the former Indian hardihood is again becoming apparent. Our population is not on the increase, as the last census of my people at this place shows a material falling off, not induced only by death, however, as many of them have seen proper to change their location to other agencies.

As to the working habits of my people. When

it taken into consideration that only a few years ago the Indians of the Northwest knew nothing of work as understood by the white man, I am gratified to bear testimony that their advance in this line of civilization has been satisfactory beyond the expectations of many. In agriculture and manual labor the Indian is on the advance, though in many ways he labors at a great disadvantage. The opinion among Government contractors, that anything is good enough for an Indian, has not become wholly obsolete. Many of them are hauling freight for the Government, for merchants and for other parties, and many more of them are tilling the ground under the instruction of white farmers, and are advancing in the modes and manners of civilization.

There are many things the Indians yet need, and which have been promised by their white brethren, and I hope and believe their advancement in the near future will be much more rapid, satisfactory and permanent. The former agent at this place was highly objectionable to my people, and his removal gives us much satisfaction. He was much self-willed in his disposition, and his ruling was law for the Indian, and he attempted to make it so for the Great Father at Washington, when another, and I hope a better, man was sent to us to take his place.

There are things we yet would be glad to have from the Great Father, and to which we think we are entitled, and some time soon it has been proposed to hold a council of red men at this place, composed of the entire Sioux population, and properly present our wants, as well as our complaints, to the Great Head of the white man's Government.

As said before, I am growing old, and my people cannot much longer have the counsel and advice of their old chief. Before "passing over the river" it would be so good to me to know that my people were contented, prosperous and happy, with good homes, little farms, plenty of ponies and happy families. For myself, I am not selfish enough to have much thought for the little while I have to stay. Any sacrifices I can make for my people will be a pleasure; but it would be a great consolation to my spirit when it takes its flight to its Fathers, to carry with it the intelligence that all the Sioux people were comfortable, happy and contented.

Assuring you I am the white man's friend,
I am truly,
RED CLOUD,
Chief of Sioux Nation.

The Last Record.—Josiah Quincy, formerly President of Harvard College, lived to be ninety-two years of age. He had kept a journal for many years. He was accustomed to sit in the morning in a large chair with a broad arm to it, which served as a desk, upon which he wrote his diary. On July 1st, 1864, he sat down in his chair as usual. His daughter brought his journal. He at first declined to undertake his wonted task, but his daughter urged him not to abandon it. He took the book and wrote the first verse of that grateful hymn of Addison:

"When all thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love and praise."

The weary head dropped upon the bosom. The volume was ended. The aged pilgrim's course was finished.—*The Presbyterian.*

A Christian when bereft of the quickening influence of Divine grace, is the most mournful of all earth's views.

CONTENT.

"I have learned in whatsoever state I am, therewith to be content."—Phil. iv. 2.

I have I learned, in whatsoever
State, to be content?
I have I learned this blessed lesson,
By my Master sent,—
And with joyous acquiescence
Do I greet his will,
Even when my own is thwarted,
And my hands lie still?

Surely it is best and sweetest,
Thus to have Him choose,
Even though some choice I've taken,
By this choice I lose.
Folded hands need not be idle,—
Fold them but in prayer,
Other souls may toil far better
For God's answer there.

They that reap receive their wages,
Those who work, their crown,
Those who pray, throughout the ages
Bring blest answers down;
In "whatever state" abiding
Till the Master call,
They at eventide will find Him
Glorified in all.

What though I can do so little
For my Lord and King,
At His feet I sit and listen,
At His feet I sing,
And whatever my condition,
All in love is meant;
Sing, my soul, thy recognition!
Sing, and be content!

A. B. T.

THE BALANCE.

He counted out the clinking coin,
And heaped it shining in the scale.
"A very goodly pile!" said he,
"These figures tell a pleasant tale."
And smiled to see the evening sun
Burn redly on the coin he spun.

"You are not covetous, good dame,
Else had you never seen my gold,
And yet I trow you scarce would scorn
This gleaming heap, if truth were told."
She laughed and shook her proud young head,
"A goodly pile, indeed!" she said.

"You love your yellow treasure, too,
I know, for—hark!" her fair cheek glowed,
"I, too, have weighed my growing wealth—
The scale those selfsame numbers showed.
Yours is a pretty sum, and round,
Yet I can match it, pound for pound."

"Forsooth!" he cried, in merry scorn,
"Come, prithee bring the riches out,
That we may weigh them, 'pound for pound,'
And prove your word, beyond a doubt,
Unless so locked away they be
That you yourself have not the key!"

"Nay, friend," she laughed, with happy eyes,
I keep my treasures safely hid,
But not within the moldy ground
Or underneath an iron lid.
I count it secretly apart,
And wear it always next my heart."

She caught her baby from the floor,
A creeping, cooing, dimpled thing,
That struggled in its mother's arms
To reach the gold, with lusty spring,
And habbled at the dazzling sight,
A wordless language of delight.

She pressed the velvet cheek to hers,
And kissed the silken sunny head.
"Come, are you ready? shall we weigh
The treasure, pound for pound?" she said,
And then with tender triumph smiled,
And in the balance laid her child.

—Margaret Johnson, in *Wide-Awake.*

If thou must be brought down, and crucified, and perish in the dead Adam, it is only that thou mayest be reproduced, and elevated, and made joyful in the living Jesus.

Oliver Sansom.

(Continued from page 75.)

The imprisonment for more than two years, alluded to in the last number, was on a suit of James Anderton for tithes. Oliver was sent to prison on the last day of the year 1669. How he was favored there with the rich incomes of the love of God has already been mentioned. While there he wrote a short epistle to Friends which contains such excellent advice, that it is here inserted:—

"Let every one of you be diligent to follow your own business in the fear of God, and meddle not with that wherein you are not concerned; and although your hands are employed in your labor, let your hearts be after the Lord, meditating continually on his goodness and his large loving kindness and his tender mercies, wherewith He visits us morning after morning, and evening after evening, and also at noonday; He hath never been wanting to us to do us good. Oh! that the sense of the rich love of our God might always remain upon our spirits, that as his tender mercies are daily renewed unto us, so our thanksgiving and sincere obedience might be returned unto Him from the bottom of our hearts, which is his due for evermore. Oh let us never forget the Lord our God, who hath been so good to us, but let Him be always the first in our thoughts at our uprising, and the last at our lying down, and let our meditation be of Him all the day; for from the rising of the sun to the going down of the same the Lord's name is to be praised. He alone is worthy of all, who is over all, King of kings and Lord of lords, who is able to do for us far more abundantly than we can ask or think; to Him be the praise and honor ascribed, for His is the kingdom, the power and the glory for evermore. Amen.

Reading Gaol, 7th of Ninth Month, 1670."

In a letter to his wife, he cautions her to maintain the testimony against tithes, and at the same time to see that nothing is done from a merely contentious or covetous spirit. He says:—

"I desire thee to observe when any corn is marked or set out for the priest thou be sure to go, before they do fetch it away, and set it, and unmark it, and this will stand as a faithful testimony for the Truth, although they steal it away afterwards, and see that thou do unmark it, and in the authority of Truth tread the pope's marks under foot openly. But take heed and keep low in your minds; that in the Spirit of Jesus, you may stand as witnesses for his pure Truth in this your day, in meekness and humility, and in the pure fear of the Lord will your testimony be acceptable unto Him; and watch against that spirit that would desire revenge, or use force or violence to keep it through covetousness; and let all that you do be done in the obedience of Truth, and for no other end than to glorify the Lord our God, and that our testimony may be acceptable in his sight."

James Anderton showed his enmity by having Oliver excommunicated for not attending his place of worship, and then endeavored to prevent persons from dealing with him, or working for him, threatening them with prosecution before the ecclesiastical courts if they should so do. And in other ways he persecuted his upright neighbor. Oliver was concerned at different times to plead with him, and warn him of the consequences of going on in his evil course. A part of one of his letters follows, which is a good specimen of honest, yet affectionate plain dealing.

"James Anderton, I have considered of thy

warning or rather threatening of me yesterday. And in the consideration thereof, there did arise a word in my heart, as a warning from the Lord to thee; that thou take heed what thou doest unto me; for the Lord Jesus the righteous judge, in the dreadful day of account, will reckon it as done unto himself. Because He, by his pure light hath let me see, that the work and ministry which thou, for filthy lucre's sake, art crept into, is not of God, neither wast thou led into it by the good Spirit of the Lord, but by the contrary spirit, which doth always resist the Spirit of God, and despiseth his light in the conscience. And the Lord hath not only let me see this; but hath raised me up to bear a testimony for his Truth, against thy deceit and hypocrisy. And this is to certify thee, in God's fear, from my very heart, that I cannot, neither dare I, pay the wages, which unjustly thou doest claim, for fear of offending the Lord God, who hath given me life. I tell thee plainly, I had rather die the sharpest death that can be invented, than wilfully to grieve the good Spirit of the Lord and rebel against his light in my conscience.

"Therefore in tender love to thy soul, I advise thee to be warned and to take heed what thou doest; and repent and turn to the Lord and obey his light in thy conscience, whilst his Holy Spirit striveth with thee; lest thy day pass over and thou be cut off, and there be no remedy for thee. Written by one, unto whom, through the mercy of the Lord, it is given on the behalf of Christ, not only to believe but willingly to suffer for his sake. O. SANSOM."

After Oliver Sansom had been in prison more than two years, a declaration came forth from the king to suspend the penal laws, and thereupon many who were in gaol on account of religion were set at liberty. Of about 80 Friends then in Reading gaol, all were liberated but Oliver who was still detained on the priest's suit for tithes. The priest had before stated, that although he had been the means of putting Oliver into prison, yet he was now kept there by the writ of excommunication, which was not under his control. But when that was removed by the king's act, he still refused to release his prisoner.

But way was made for his release in an unexpected manner. On the very day that the other Friends were discharged from prison, and Oliver was left alone, James Anderton "was smitten by the Lord," with a strange and very suffering disease, which in about six weeks ended his life,—"the Lord," says Oliver, "having made him an eminent example to all hard-hearted persecutors; who I heartily wish may consider his end and take warning thereby in time." On the death of the priest, Oliver was set at liberty.

The widow of the priest and a dissolute son, who had studied law, still endeavored to collect the old bill of tithes from Oliver Sansom, and harassed him with legal proceedings for nearly a year, in the course of which he was very unjustly treated by the mayor of the town before whom the proceedings were had, and committed to prison where he remained about twenty-three weeks. But the mayor was deposed on some other account, and all his acts declared invalid, so that Oliver was once more set at liberty. Before this occurred, he had written to the priest's widow, telling her that he dared not send her any money, be it ever so little, "for I am convinced and certainly persuaded and satisfied in my conscience, that if I should do such a thing, I should sin wilfully against the Lord, and bring condemnation upon my own soul."

In connection with this testimony, may be

mentioned his refusal to employ an attorney in his own defence in his numerous appearances before the Court; for the reason that the ground of his refusal to pay tithes was a conscientious conviction that they did not belong to the Christian dispensation; and that an attorney who did not share that conviction could not rightly defend his case.

(To be continued.)

For "The Friend."

A few years ago our quiet little meeting of Weston, Morrow County, Ohio, was visited by strangers and others calling themselves Friends, with authority and encouragement from prominent members, and also from the Yearly Meeting itself, to hold series of meetings. The exercises and innovations that followed were so similar to those in other places, and so well known that they need not be mentioned here. Such proceedings were a matter of alarm and surprise to some of us, and with which we could not comply. There were many new members received, and their meetings reported up as a great success. Now, Ninth Month, 1886, they themselves have ceased to keep up their meetings at Weston, from annoyances springing up among themselves. The reader can form his own conclusions; yet it seems to me that similar results will ultimately follow the same course of procedure in other places. With kind regards for all,

JOSEPH MORRIS,
Cardington, Ohio.

Ninth Mo. 28th, 1886.

For "The Friend."

"Oh! that they were wise, that they understood this, that they would consider their latter end."—Deut. xxxii. 29.

In offering a few particulars in the life of the late Sarah Fisher who died at Roseville, Cork, Ireland, Seventh Mo. 15th, 1886, aged about 63 years, it is not to extol the creature, but to exalt and magnify the goodness and faithfulness of Israel's unslumbering Shepherd, whom she loved, and endeavored to serve and follow; and whose Grace enabled her to pass through dangers and difficulties, and to adhere to those principles of Truth professed by the Society of Friends which she loved and lived in.

Hers was a life of more than ordinary variety and experience. She was born in the city of Cork, of worthy parents, and one of a family of 17 children. On leaving the parental roof on her marriage with Abraham Fisher, the change from a large and populous city to a small seaport town at the mouth of the beautiful river Blackwater, (the Avenmore of Spencer,) then to a country home opposite the sea, then to an inland village on a railroad, extended her knowledge of human life. Afterwards, with her 9 young children, she undertook a long sea voyage of thousands of miles to an unknown and undeveloped province in the Argentine Republic, S. A. It was a trial of faith and courage, which she nobly got through, joining her husband there as one of the pioneers of that Southern land. After spending a few years of usefulness there, she had another long sea voyage with her husband and family from the river Platte to New York. She, with them, settled in eastern North Carolina, and a few months since, owing to failing health, she again took a sea voyage to her native land.

In a letter written on board the "Servia," when nearing the Irish shore, she says, "I feel contented, and my thoughts turn to Him who has been with us so far in crossing the perilous waters. May He never leave or forsake me or mine! One of the officers told me I might go 20 passages

one after another and not have such a one as we have had, they are uncommon. Cheer father up, I wish I was able to help him, but he knows who to go to in the hour of need; and for my dear children, may each of you choose some portion of the day for retirement; shut out from the world in silence and alone, turn inward. Oh! it would be well spent time."

On arriving in her native land, she was tenderly nursed, and had good medical advice, but did not gain in strength. Hopes were, however, entertained that she might be spared a little longer. After a few weeks she wrote, "I feel a little better to-day. A good nurse is a grand thing to have in a sick room. I slept so much better last night, I do hope I am on the mend. Before rest, I asked the Lord, if consistent with His divine will, to grant me a little more strength. He knew how weak I was, and I craved a good night's rest. When I woke this morning, I felt my feeble prayer was answered. I hope father is not very much cast down. Tell him to cheer up, and my girls must do their part to carry a cheerful look, it does wonders." The next day, she expressed a wish to her sister "that she was gone from suffering," and asked her not to be trying to keep her, as she was longing to be gone "as the gates of Heaven were open for her." As the two doctors stood at her bedside, one of them said he was sorry to see her so poorly, she said, "I don't want to live, and if you saw what I saw you would like to come. The angels are waiting for me;" and spoke of the glory beyond which she was about to enter. Her brother and brother-in-law, standing near the door, she called them by name and kissed them, saying "Farewell; farewell; don't cry. I am very happy, very happy, sit down, we will be silent for a short time." The day before she died, another brother came to see her, and she said, "I will see glorious sights to-morrow." On asking to have the pillow raised, she said, "a little more; I want to see the green fields." All was peace and calm, not a cloud to intervene, apparently no pain, but such a weary look. She was confined to bed two days before she died. No complaining or regret to be anywhere but where she was, ever fell from her lips. She breathed her last without a struggle, at five minutes to ten p. m. on the 15th of Seventh Month.

She was a diligent attender of our religious meetings, and reverently concerned therein to wait upon the Lord, bringing her children with her, from their very tender years; and when away from Friends, kept up meetings in her house for the family and others, to which strangers often came. She loved to read the Holy Scriptures in private as well as to have daily family reading, also the perusal of old Friends' books, and to read for others. She was a dutiful wife, a fond and judicious mother, hospitable and kind, with the law of kindness on her lips. Unselfishness and resolute self-denial were marked traits in her character. She was a thrifty housewife, an excellent nurse, taxing her strength to tend on the sick and suffering, administering freely her simple remedies to them. Thus, dear reader, did she pursue the even tenor of her way, conducting herself wisely amongst the varied peoples and conditions of life where her lot was cast, looking unto the Lord Jesus, her all sufficient helper and Saviour, and was enabled to bring forth the peaceable fruits of righteousness, and to be gathered home like a shock of corn fully ripe, led along by God's providence and conducted safely back again to the land of her birth. Little did she know as she sat on the deck of the tender, ploughing the still waters so familiar to her in by-gone

years, after completing the voyage across the mighty deep so favorably, that her life's voyage was so nearly ended, and that she was so near the haven of eternal rest, so near a transfer from earth's cares and sorrows to the "Celestial Country," none of whose inhabitants can say, "I am sick," "where tears are wiped from every eye, and sorrow is unknown." So, dear brethren and sisters, let us take fresh courage, faithfully to pursue the path of duty and to follow on to know the Lord. "Verily, there is a reward for the righteous." To God, only wise, be all the praise.

A. FISHER.

Megessa, Ninth Mo. 30th, 1886.

If a man cannot do his day's work, in whatever line he labors, without the lashing of his physical powers by a nerve or a brain stimulant, or without the deadening or the numbing of his senses by a narcotic or an anodyne,—so that he will lack a full consciousness of the fatigue to which he is subjecting himself, he is using to-morrow's strength for the work of to-day; and he must expect the consequences accordingly. He is bankrupting himself as surely as the foolish boy or the foolish girl who squanders the surplus income that ought to form the reserve fund of maturer life; and he has, for his equally foolish course, no such excuse of ignorance as the inexperienced youth might proffer.—*Selected.*

Natural History, Science, &c.

Destruction of Timber by Fungi.—Fungi are leafless and flowerless plants, destitute of green, whose function is to undo and return to the air and soil the materials contained in plants more highly organized. More than 50,000 species have been described. The destructive part of a fungus is the thread-like filament of white cells, such as may be seen branching over the under surface of planks or timber, where sufficient moisture is present. This penetrates the substance of the wood, destroys its strength, and prepares it for crumbling into pieces. The essentials for its growth are moisture, air and warmth. Even what is called dry-rot in timber cannot commence where the wood is kept perfectly dry.

Hemlock, white pine, yellow pine, oak and other kinds of wood each have their peculiar enemy among the fungi, to whose attacks they are peculiarly liable.

The loss occasioned by these destroying plants to railroad ties, bridge timbers, &c., is very great, requiring their frequent renewal.

Wood kept perfectly dry will last almost indefinitely, as is shown in the roofs of ancient buildings; and also when submerged in water, as in the piles for foundations of bridges; because there the air is kept from it, which is necessary for the growth of fungi, and for the formation of the new compounds which are generated when the former elements of the wood are decomposed.

China Grass-Cloth.—an article in *Chambers' Journal* says: "The material of which this is made, is the fibre of a species of nettle, which is free from the stinging properties of some of the nettles. It is cultivated in China in large quantities. The nettles are cut about the time of seeding, bleached by exposure to moisture and sun, and indeed treated somewhat as the stems of flax are to separate the inner fibre from the outer bark. A method of effecting this by the use of steam has been recently proposed and bids fair to be useful. Heretofore the preparation of the fine silk-like fibre has been a Chinese secret, not known to the outside world.

The cloth made from this fibre is very beautiful, being remarkable for its brilliant gloss and pe-

culiar transparency; and is also extremely strong and durable. Belting made of the fibre has been found to bear about double the strain of leather.

Diatomite.—This earth, composed of the fossil shells of diatoms, has been extensively used for the manufacture of dynamite, which consists of nitro-glycerine rendered more safe for handling by admixture with this porous body. Large deposits of the mineral have been discovered in the island of Skye.

Sulphate of Iron, or Green Vitriol, as it is commonly called, has the power of destroying the fertility of the spores of fungi. On this account it has been recommended as a preventive of potato disease, which is caused by a fungus; and also as a remedy for mildew in wheat.

Protection from Smoke.—If a wet handkerchief is tied over the mouth and nostrils, a person can pass unharmed through smoke so dense as to suffocate him without this protection.

Earthquake.—"In the many facts which have been recalled by the recent earthquake, there is one of which I have seen no notice. As the result of my own personal knowledge and observation it is here given. In the hamlets and small villages in the earthquake districts of South America, the walls are built of slight materials, and so contrived that, if they fall, they will fall outwards from the foundations. The roof is thatched upon cane or other light wood, and even if it fall upon the inmates of the house, might scratch, but would not kill. Of course these remarks refer only to the habitations of the peasantry and poorer classes in country districts. Yet my recollection of larger cities and towns is that tall and heavy buildings are not frequent, and that the best residences were spread over the ground, rather than carried up into the air. My bedroom in a Lima hotel was on the ground floor. These recollections are of many years ago, and things have undoubtedly changed very much since. But the impression which, as a boy, I brought away, was that the buildings were like nine-pins—not calculated to resist a shock, but ready to be "set up" again after a fall.

It has often been observed that nothing can remove the dread of earthquakes. Experience but increases the terror. I recollect seeing people start with fright and turn pale when no shock perceptible to me had occurred. But the nerves of residents in regions subject to earthquakes are so susceptible to terror that the slightest jar causes fright. A chair overturned will cause the inmates of a house to spring to their feet or bound from their beds. Precautions against earthquakes there are none, except as above noted. And they are, of course, but of limited application. Happily for the inhabitants of the earth, its surface is, for the most part, solid. Yet, while the supplementary partial tremblings are keeping the scene of the recent disaster still in fear, one cannot help wondering what would befall our large Northern cities in a like case. The edifices ten or twelve stories high—many of which are ready to fall at any time—and some of which have partially fallen while being built—what would become of them if visited by such a catastrophe as has come upon Charleston?"—*H. H. in Public Ledger.*

Items.

—*Horse-Racing and Gambling.*—The *Christian Advocate* thinks that the attraction of horse-races is not so much, to many, in the fast horses, as in the betting and gambling which is an almost invariable attendant on such exhibitions. As confirming this view, it mentions that in Paris some persons have found amusement in trying the speed of snails. A

lighted candle is placed at one end of a long, smooth board, and two snails at the other end. As soon as the room is darkened the snails start for the candle.

—*To all those who are lovers of good order and sobriety in the community.*—In view of the enormity of the traffic in intoxicating drinks and the alarming proportions which the whole liquor interest now assumes, more especially that phase of it which is exhibited in the large increase in number of drinking-saloons in our cities and larger towns, many of which present attractions calculated to entice the unwary and the youth from sobriety and virtue, we feel something of a duty incumbent upon us to endeavor to call the attention of all who are interested in the moral and religious welfare of the community to the individual responsibility resting upon every person holding the right of elective franchise, and the importance of his vote in the coming election; and we make the appeal to these, that in no case may you give encouragement to, or cast your vote for, any candidate for official position,—more especially for a place in any legislative assembly,—who is not known to be in favor of legislation for the suppression of this great evil, and who will not use, conscientiously, all proper means to have it eradicated.

We are impressed with the thought that there is need now in our legislative halls of sterling men—men of pure motives—those who in their daily lives are examples of integrity and virtue, and who are known to be free from any participation in, or any complicity with, the liquor interest.

Our mothers, wives, sisters, and friends may be influential with sons, husbands, brothers, and friends, and in our solicitude for the general good we ask you for your influence and your efforts to aid in the removal of this social evil, which in its magnitude now threatens the prosperity, the happiness, and even the safety of society.

Let us see that our individual duty is performed in this important issue.

On behalf of the Executive Committee of the Temperance Association of Friends,

JABEZ WOOD, Chairman.

ANN WOOLMAN, Secretary.

—*The Pennsylvania Seamen's Friend Society.*—This Society organized in 1843, seeks to improve the temporal, social and religious condition of the sailors. It provides a "Sailors' Home" at 422 S. Front St., where those who are returning from voyages may find comfortable quarters, free from the temptations to which they are exposed in many other lodging-houses. The number of boarders received during the year 1885 was 614.

Fifty-two libraries for the use of seamen have been placed on board ships during the past year; and a large number of tracts and bibles and testaments have been distributed.

—*Nonconformists Voting at Church Meetings.*—The *Independent* contains the following item; in reference to which it might be argued, that if people pay tithes, they have a right to vote.

"It is well known that the English State Church theory assumes that the Church is for all the people, and the imposition of tithes rests on this view. But the Nonconformists have so completely withdrawn from the Establishment that their right of representation in its administration is seldom asserted. A curious case occurred lately at Chudleigh, South Devon, where the rector proposed to have a surpliced choir:

'It appears that the Bishop's levee had been obtained, and that the vicar held a meeting which negated the proposition, several Nonconformists voting, although appealed to to abstain. The same thing happened in another parish. Everything was ready for a surpliced choir; the majority of Churchmen favored it, but at the Easter vestry, which was attended by many who hardly ever entered the church door, and by some dissenters who never do so, the project was defeated. The local preacher at the meeting-house was prominent in the loud No! which went up from these non-communicating Churchmen.'

The rector of the church indignantly asked: 'I should like to know what Nonconformists would say if Churchmen had the indecency to interfere with chapel arrangements and trust-deeds? It is a "pleasing fiction" that supposes Nonconformists

to be earnestly concerned in Church matters once a year; they may have the legal right, but it is an intolerable interference."

—*Religious Awakening.*—There has been, it is stated, a great awakening among the Boers (Dutch settlers) of Natal, South Africa. They have been so busy with prayer-meetings that the worldly have complained that they have spoilt the annual races. The leader among the converts says he can count over two hundred in his sparsely settled district, who have experienced a change of heart. The work was a very quiet one, beginning without the agency of evangelistic meetings. Those awakened showed great anxiety for the heathen Kaffirs, and many natives have been converted.

—*Westtown Boarding School.*—The Summer Session closed on Fifth-day, Ninth Month 30th. The graduating class consisted of eight—five of whom were boys and three girls. The exercises consisted of essays delivered by the graduates, the reading and handing to them their diplomas, and an address by one of the teachers. There were many of their friends in attendance, including a number of the Committee; and everything was conducted in a quiet, orderly manner, befitting a school under the care of the Society of Friends. The health of the school during the session has been remarkably good.

At a meeting of the Committee held the following day, it was stated that there was some probability that the heating and lighting apparatus would be in such a state of readiness as to permit the opening of the winter session in the new buildings. It was thought desirable to open there if practicable; and the discussion of the subject led to authorizing the Building Committee, in conjunction with that on Household arrangements, to postpone the date of opening for a moderate period, if such postponement would render it practicable and prudent to begin the session in the new buildings. These committees were directed to duly notify parents of pupils and all concerned of the time agreed upon.

THE FRIEND.

TENTH MONTH 16, 1886.

We have received two letters giving some account of the late Western Yearly Meeting (Smaller Body) held near Plainfield, Indiana, and commencing on the 10th of Ninth Month.

In addition to the receiving and replying to epistles from other Yearly Meetings, reading and answering the queries, and other business which regularly comes up at the annual assembly, there was a report from a committee which had been appointed several years before, on account of the division which had taken place in Western Yearly Meeting, to consider the case of those Quarterly Meetings which were not in unity with their Yearly Meeting. One letter says: "It was finally decided with entire unanimity to testify that they had so far departed from the established doctrines and testimonies of the Society, as to forfeit their right to recognition as Friends' meetings."

A committee was appointed to visit subordinate meetings and families as way might open for it.

"A very friendly and well-written epistle" was offered to the meeting from a "Hicksite" meeting in Ohio, which was returned "with a kind and respectful notice that we could not entertain it without a change upon their part."

"The meetings for worship on First-day, before and after noon were large and orderly, and we thought very profitable seasons.

"Great harmony and love prevailed throughout, and we felt thankful indeed for the evidence afforded of the presence and help of the Great Head of the Church."

We learn that there is some prospect of an

amicable adjustment of the lawsuit in regard to the Sugar Grove Meeting-house. The subject is in the hands of committees of the respective Meetings for Sufferings, who have had several conferences, and "seem to be nearing each other with their different plans."

Western Yearly Meeting (Larger Body) met on the 17th of Ninth Month. A large number of ministers from other Yearly Meetings were present. As some of these were known to be in sympathy with the use of the ordinances (so-called) of Water Baptism and the Supper, some uneasiness was manifested on that account. The *Star and Crown* says, "The Meeting decided not to read the credentials of Noah C. McLean, but allowed the reading of the minutes of others whom it was afterward learned were in the habit of partaking of the outward Supper and teaching and participating in the ordinance of Water-Baptism."

A minute introduced from the Representative Meeting, "directing that the minutes of ministers who practice and advocate the ordinances should not be read in the subordinate meetings," led to considerable discussion. It was referred to a committee, who at a subsequent sitting made a report favoring the adoption of the minute. This was largely united with in the Yearly Meeting, but strongly opposed by a smaller, yet considerable number. It was finally concluded to lay aside the report without either adopting or rejecting it.

This action of the meeting, which practically leaves the door open for the labors and teaching of ministers who have ceased to hold the distinctive views of Friends, must have been a great trial to the more conservative members, and strongly shows the rapid progress of the departure from our ancient principles. We do not see how a body of Friends can refrain, when such an occasion as this presents, from bearing a testimony against error, without losing ground, and conveying to its members the impression that the points at issue are of little importance.

The Editor of the *Star and Crown* quotes with approval from the *Indiana Christian Advocate* (Methodist) the query—"Would it not be better for any member of a church whose views have undergone so radical a change, as to put them out of harmony with the traditions of that church, to quietly seek a home in some other communion, rather than stir up strife within?" and he adds, "We candidly believe the advice of our Methodist editor would be the thing to adopt."

We also believe that the course thus advised is the correct one to pursue; and that the advice applies not only to advocates of the ordinances, but to those who have in other respects departed from our fundamental doctrines, especially to those who cannot be satisfied that our religious meetings should be held in a manner consistent with our principles, and that the exercise of the ministry should be in accordance with the views we have ever maintained, of its being under the immediate control and direction of the Head of the Church.

The number of members of Western Yearly Meeting reported was 13,038, of whom 3,517 were between the ages of 6 and 21.

A Friend in Ohio has forwarded an account of their late Yearly Meeting, from which the following information is derived.

The meetings on First-day were as usual large, more than the house would hold being there. They were both good meetings, being unusually quiet for such occasions, when such a

mixed multitude is present. Several lively testimonies and prayer offered.

Second-day. The representatives were all present but one, who was prevented by sickness. The attendance of five Friends from Canada Yearly Meeting, being a part of a committee appointed on the subject of correspondence with Ohio, was minutated. Epistles were read from Western, Iowa and Kansas Yearly Meetings. The committee on the scattered remnants of Friends reported, and recommended that an address should be prepared to the Friends in different places who are striving to support our doctrines and testimonies, but had not yet seen their way out of the mixture. It was referred to the epistle committee, to prepare one, if way opened. The committee believing their service was completed, they were released.

Third-day.—The representatives produced the names of Wilson Hall, for Clerk, and Barclay Stratton for assistant; also two Friends as messengers, who were united with and appointed. The queries were read with the answers from the Quarterly Meetings, and summary answers made. Much excellent counsel was handed forth by sundry Friends, tending to stir up to a more faithful support of all our testimonies. Notices of the deaths of several elders were read.

The public meeting on Fourth-day was large, and a very quiet favored opportunity, and several testimonies delivered.

Fifth-day morning.—The Boarding School Report was read and approved. The Report of the Committee on Primary Schools was read, and \$300 appropriated for their use the coming year. The report showed that a large number of our children still attended district schools, which occasioned much expression on the importance of educating the children under care of Society. The Report of Committee to circulate the approved writings of Friends was read, and \$100 ordered for their use. The Minutes of the Meeting for Sufferings were read and approved.

A concern was opened in the Yearly Meeting to encourage the subordinate meetings and the members in a faithful support of the doctrines and testimonies of Friends; and with much expression of unity, a joint committee of men and women was appointed for this service.

The Committee appointed a year ago on school books reported, that they could make arrangements with publishers for the preparation of a suitable series of readers, by the substitution, in books already in use, of other pieces for those which contained anything objectionable. The expense of making the changes and of preparing a set of stereotype plates, would be about \$1000—provided they would agree to purchase (at the lowest wholesale rates) an edition of 1000 copies of the series of reading books as altered. After a long discussion, which showed the lively interest felt in the subject by the younger men, a minute was made authorizing the committee to expend \$1000 for stereotype piping; and also to borrow the money for the purchase of an edition of the books—the Yearly Meeting agreeing to pay the interest on the money borrowed until it could be repaid from the books sold; and also to bear any pecuniary loss that might be incurred. Hopes were felt that Friends in other Yearly Meetings, who are concerned for the guarded education of their children, would assist by purchasing the books.

A committee on the subject of the union of the meetings in Iowa with Iowa Yearly Meeting was continued, and encouraged to visit Hickory Grove Quarterly Meeting, and Iowa Yearly Meeting, and their branches.

The Trustees of the Yearly Meeting-house at

Mt. Pleasant, had sold our title to it for \$213; which sum, after deducting expenses, the treasurer was directed to invest, and apply the interest in keeping our present house in repair.

Sixth-day.—Epistles were read for Western, Iowa and Kansas Yearly Meetings; also an address to scattered Friends, which was satisfactory and ordered to be printed; and a committee was named to distribute it. Near the close, divers Friends expressed their satisfaction with the company and services of our Canada Friends. The concluding minute was read, and after a solemn quiet the meeting concluded, the general feeling being, that we had been favored with a good Yearly Meeting, wherein the Wing of Ancient Goodness had been spread over us from sitting to sitting, enabling us to transact the business in harmony and brotherly condescension.

SUMMARY OF EVENTS.

UNITED STATES.—U. S. Treasurer Jordan, has succeeded in putting into circulation 60,139,952 of the standard dollars. These figures, the highest in the circulation of silver coin, were reached last week.

The employes of the 21 pork packing establishments at the stock yards in Chicago have almost unanimously resolved not to accept the ten hours a day proposition of their employers. On the 8th instant about 8000 of the men struck. Some of Morrell's men, after going out, decided to return to work. The strikers at once invaded the place to compel them to quit, and used violence. Some of the Morrell men were wounded, but none dangerously. A force of policemen restored order, and a guard of 300 Pinkerton men was placed at the packing houses for the night. The attorney for the Executive Board of the Knights of Labor, issued a statement to the effect that "working men have taken their stand only after every offer of a fair and honest settlement of their differences has been refused by their employers. Contracts embodying the agreement already had between the packers and their employers have been rejected by the packers, and it is simply a question of the packers keeping their agreements. They are on trial and not the working men." It is estimated that 20,000 men are out of work in consequence of the strike, nearly three-fourths of them being laborers, obliged to quit because the others stopped.

The steamer La Mascotte, a passenger boat, plying between St. Louis and Cape Girardeau, Missouri, burst her boiler on the 5th instant, and was then burned. Thirty-one persons were killed outright or have since died. The boat was less than three months old, and was valued at \$50,000.

In the Criminal Court at Chicago, the Anarchist spies Parsons, Fielden, Schwab, Engel, Fisher and Lingg, have been sentenced to be executed in the Twelfth Month next; and Neebe to be imprisoned for fifteen years in the State Penitentiary.

There were three slight earthquake shocks in Charleston, between the hours of 1 and 5.20 o'clock on the morning of the 9th inst. The first shock was also felt at other points in South Carolina, and at Augusta, Georgia.

J. Juvenet has sent to the New Orleans Cotton Exchange a bale of ramie, and to the Produce Exchange a bale of jute, which, he says, are the first bales of those products ever made in the United States. In a letter to the President of the Cotton Exchange, Juvenet encloses a statement showing that in Louisiana a net profit of \$69 per acre can be made by cultivating ramie; and in his statement to the Produce Exchange he shows that the cultivation of jute will yield a net profit of \$55 per acre. A second bale of ramie has been sent to London, and a second bale of jute to New York.

The number of deaths in this city last week was 315; being 57 less than the previous week, and 25 less than the corresponding week last year. Of the whole number 163 were males and 152 females; 60 died of consumption; 14 of typhoid fever; 13 of inflammation of the stomach and bowels; 13 of croup; 13 of convulsions; 20 of marasmus; 11 of debility, and 11 of pneumonia.

Markets, &c.—U. S. \$1 11 $\frac{1}{2}$; 4's, 128 $\frac{1}{2}$; 3's, 100; currency 6's, 126 a 136.

Cotton was quiet but steady, at 9 $\frac{1}{2}$ cts. for middling uplands.

Petroleum continued quiet at 6 $\frac{1}{2}$ cts. for 70 Abel test in barrels, and 8 $\frac{1}{2}$ cts. for 110 test in cases.

Feed was scarce and firm, at \$14.50 a \$15 per ton for western winter bran.

Flour and Meal.—Flour continued dull, and, with

liberal offerings, prices favored buyers: 125 barrels Pennsylvania family, at \$3.75; 125 barrels Pennsylvania straight, at \$4.20; 250 barrels Ohio, clear, at \$4.25; 375 barrels winter patent, at \$4.60 a \$4.75; 125 barrels Minnesota, clear, at \$3.70, and 500 barrels do. patent, at \$4.70 a \$4.85. Rye flour moved slowly at \$3.25 per barrel for choice.

Grain.—Wheat was lower, No. 2 red closing at 81 $\frac{1}{2}$ cts. bid and 82 cts. asked. Corn declined also, No. 2 mixed closing at 44 cts. bid and 44 $\frac{1}{2}$ cts. asked. Oats declined $\frac{1}{2}$ c., No. 2 white closing at 34 cts. bid, and 34 $\frac{1}{2}$ cts. asked.

Beef cattle were lower, at 3 a 5 $\frac{1}{2}$ cts. Sheep were $\frac{1}{2}$ c. lower, at 1 $\frac{1}{2}$ a 4 $\frac{1}{2}$ cts. Hogs were active, at 63 a 75 cts.

FOREIGN.—The London Daily News says it is enabled to state that a committee of the Cabinet is preparing a bill to establish four National Councils to represent the provinces of Ireland. "The bill differs from Gladstone's bill chiefly in the omission of provisions for a legislative body at Dublin. With this exception, the bill fully meets the aspirations of the Home Rulers in regard to transferring to local bodies the direction of Irish affairs now dealt with at Westminster. The Government has secured for this bill the hearty support of Lord Hartington and Chamberlain."

The St. James Gazette says: Enthusiastic Socialists declare that thousands of men regularly drill in London, and they boast they are able to put 100,000 armed men into the streets. The more moderate Socialists fear that the enthusiasts' sedulous secret teaching is telling dangerously on East End poverty and rufianism.

The French Institute has accepted the bequest of the Chantilly estates of the Duc d'Aumale. The Institute adopted a resolution declaring gratitude for the Duc d'Aumale's patriotic generosity.

At a Cabinet Council held on the 7th instant, Queen Christina of Spain signed a decree commuting the sentences of the condemned insurgents. The Queen also signed a decree freeing the slaves in Cuba from the remainder of their terms of servitude.

On the 9th instant, a new Spanish Cabinet was announced with Sagasta, President of the Council.

Two shocks of earthquake were felt throughout Balta, one of the Shelter Islands, on the night of Tenth Mo. 5th.

A volcanic eruption has occurred on the Island Niapu, one of the Toga group of the Friendly Islands. The earthquake destroyed every village on the Island of Niapu. The inhabitants escaped. The island is covered twenty feet deep with volcanic dust, and at one place a new hill 200 feet high has been formed.

The note presented to the Bulgarian Government by General Kaulbars before his departure from Sofia was in effect as follows: The Imperial Government desires the release of all persons arrested in connection with the deposition of Prince Alexander. It also desires that the elections be postponed until Eleventh Month. The consequences of a refusal to comply with Russia's wishes will fall upon those actually governing Bulgaria.

During his stay in Bulgaria, General Kaulbars has rendered himself exceedingly obnoxious to the people. On several occasions he has been hooted at. Notwithstanding the threats of Russia, the elections have proceeded, and all the members of the Ministry have been elected by very large majorities.

Neklidoff the Russian agent at Sofia, has resigned; but has announced that he will resume diplomatic relation in accordance with the instructions of General Kaulbars.

WANTED,

Wanted, at the Boarding School for Indian Children, at Tunnessa, a woman Friend, to assist the Matron in her household duties. Apply to

Jos. S. Elkinton, 325 Pine St.

Aaron P. Dewees, Chester, Penna.

Ephraim Smith, 1110 Pine St.

Phila. 10th Mo. 1886.

SOCIETY FOR HOME CULTURE.

The Term for 1886-87, opened Tenth Mo. 1st. While students are received at any time, it is best to enter the classes as soon as practicable. We have had full evidence that many warmly appreciate the aid offered by the Society, through its free library and correspondence with those well fitted to direct and assist in pursuing a course of reading or study at home.

The annual fee is \$2.00, and covers all postal expenses. The requirements are few and easily met.

MARY P. ELKINTON, Sec.,

325 Pine St., Philada.

NOTICE TO PARENTS

AND OTHERS INTENDING TO SEND CHILDREN TO WESTTOWN BOARDING SCHOOL.

Owing chiefly to the unfinished condition of the arrangements for heating and lighting the "New Building," it is impracticable to use it for the accommodation of the School at the usual time for opening the Winter Session.

After careful consideration of the subject in its different bearings, and under an earnest concern for the welfare of all interested, particularly the scholars and their caretakers, the following decisions have been reached by the sub-committee to whom the matter was referred by the General Committee, viz:

To defer the opening of the next Winter Session until the 30th of Eleventh Month, and to prolong it until the 14th of Fourth Month. This will result in making the whole length of the session two weeks less than usual. It is, however, not proposed to make any deduction in the charge for Board and Tuition on account of the diminution of the Term.

It has not yet been definitely decided whether it will be best to open the session in the old or in the new house, or possibly in parts of both, the final decision of this important question being deferred for a few weeks longer, as it is dependent upon matters which cannot at this time be determined positively. Meanwhile it is intended to use all reasonable diligence in pushing forward to completion the work yet remaining to be done upon the "New Building."

Unless it should appear clearly manifest within a few weeks that the "New Building" can be made thoroughly comfortable and ready for occupancy by the date mentioned (30th of Eleventh Month), the old house will be carefully prepared for the accommodation of the scholars, as heretofore, and the session opened there.

Parents may rest assured that in either case the children will be provided for and accommodated with a conscientious regard for their health and comfort in every way.

By request of the sub-committee,

JONATHAN G. WILLIAMS,

Sup't.

Westtown, Tenth Month 6th, 1886.

Friends and others desiring to contribute to the needs of the Indians, and others in the West, may send any goods to the care of Huldah H. Bonwill, at the Book Store, 304 Arch Street Philadelphia; who will be glad to pack and ship all that may be sent. When goods are sent to her by express, she requests that the senders will pay the express charge.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia.

Physician and Superintendent.—JOHN C. HALL, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence near Carmel, Hamilton Co., Indiana, Eighth Mo. 25th, 1886, DANIEL JONES, aged 72 years and 3 days, a member of Poplar Ridge Monthly Meeting. Having always been of the mind that religion should manifest itself in our temporal as well as spiritual affairs, he was careful to keep his in a condition that they gave him no anxiety through a protracted illness of nine months. This he bore with Christian resignation. In the early part of his sickness he was strongly impressed with the uncertainty of his recovery. He often expressed a great desire to be preserved from doing or saying any thing that would not redound to the glory of the Lord; frequently breaking forth with the language of the Psalmist, "Bless the Lord, Oh my soul; and all that is within me, bless his holy name." Being much attached to the true and ancient principles of Friends, he viewed with sorrow the many departures of the present time, and gave much counsel to his family, expressing great desire that they should live Christian lives. He resigned all to the will of the Lord, and quietly fell asleep on the morning of the 25th.

On Tenth Mo. 2nd, after a lingering illness, FRANCIS BARTLEY, of Covert, Michigan, aged 81 years. During his sickness he was uncomplaining and submissive, patiently awaiting the summons of his Redeemer. He arranged his financial matters, and gave directions as to the manner in which his funeral should be conducted.

WM. H. PILE'S SONS, PRINTERS,

Nos. 420 & 422 Walnut Street.

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MOORESTOWN, BURLINGTON CO., N. J.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 82.)

Second Mo. 28th, 1839. Our Monthly Meeting, held at Gwynedd. Ezra Comfort, and Robert Scotton, both engaged in testimony. R. seemed fearful of some of us getting too low, from dwelling too much on our frailties and weaknesses, and thus making no advancement. And, also, for want of applying rightly unto Him, who is the healer of breaches, and restorer of paths to dwell in, we had allowed ourselves to become very weak; and that seed, faith, which was comparable to the smallest of all seeds, was suppressed. Saying, that this, if only allowed to grow, would become great; and seemed to think there was no need for such discouragement; expressing the belief that the dear Master was nearer some of us than we were aware of. Ezra was similarly led; quoting, "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest." He believed the lives of some present would be given them for a prey, &c.

Fifth Mo. 16th. Attended the week-day meeting at Gwynedd, which was small; there being but few young people. I mourned their absence, and also that parents can thus come themselves and leave them behind. Robert Scotton labored on this subject. May his exercise be remembered; as also his concern for some present who had "turned away sorrowful," when shown what they were to do in order to inherit eternal life. Sacrifices called for had come so close, that a cheerful surrender had not been made; and thus their growth had been retarded. Tender entreaties to close in while the day of mercy lasteth, was extended to these.

26th. Felt this day like adopting the language of dear S. Grubb: "Whatever has heretofore felt like life or been a participation of eternal substance, (though always small) seems now entirely extinguished; and the law and the testimonies, and the effusions of some little secret devotion, are all as springs shut up and fountains sealed."

Sixth Mo. 16th. Went to our little meeting, secretly craving that we might experience the dear Master to be in the midst, strengthening and enabling us to offer acceptable worship. How precious is it to feel on returning from these, our meetings, that we have been in His presence who alone giveth life!—A feeling, words cannot set forth.

17th. This afternoon our friend, Anna Thorn-

burg, from Indiana, had an appointed meeting at Plymouth. I thought our friend was helped in a remarkable manner to minister to the different states present, quoting: "Strait is the gate and narrow the way which leadeth unto life," &c.; and "wide is the gate and broad is the way which leadeth unto destruction," &c. We were called upon to make an individual search which of these roads we were travelling! Although the road to eternal life be strait and narrow, she said, it is wide enough for the Christian to walk in. She was exercised for some who had begun well, and had travelled on for a season, but finding they could not take all their beloved idols of earth with them, had returned to the broad road. O the entreaties that were extended to these! They were reminded of the Scripture: "My Spirit will not always strive with man;" and pleaded with that, while time and opportunity are lengthened out, these should return. Then for some who were endeavoring to accumulate unto themselves abundance of this world's goods, her concern was great. She said they were risking the salvation of their poor never-dying souls; and craved that these might be aroused before the summons go forth, "prepare to meet thy God," &c. And then, tender and encouraging indeed was she to the mourning ones, who were going silently on their way. May the labor bestowed not be lost on any of us.

28th. Our dear friend, A. Thornburg and companion, spent the day and lodged with us last night, on their way to Exeter. In the evening, before retiring, dear A. was drawn to supplicate on behalf of our dear mother; then for us, her children; even for one so unworthy as I. May I never forget the favors of this evening.

30th. Another month has run its course; bringing me that much nearer to an awful eternity. How is it with thee, O my soul? Is a preparation therefor going on, or has indifference taken too much possession? I tremble for fear of the latter. Under a sense of it this morning, secretly was I led to crave for an increased concern that I might (as we were encouraged to this day) oftener than the morning, seek unto the Lord for strength, help and direction. Ezra Comfort was much concerned for us, that we might all become living members of the militant church; and thus be prepared, when done with time here, to join the church triumphant in heaven.

Seventh Mo. 21st. E. C. was afresh appointed to preach the gospel amongst us; Reviving: "The kingdom of Heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth it and for joy thereof goeth and selleth all that he hath and buyeth that field." We were shown that nothing short of selling all would purchase this inestimable treasure, this "Pearl of great price;" which will be more to us in a day to come, than all the treasures and pleasures of this poor world, so fast passing away to us; enlarging further thereon. Then he arose the second time, comparing some among us to Ananias and Sapphira. Representing that there had been much sold, but not all;

a "part of the price had been reserved." The awful consequence of which, he said, we may remember was death. He feared spiritual death would be the portion of some of us, if there was a reserve, or a not yielding all up. May all be removed out of the way, which stands as a partition wall between me and my God.

Eighth Mo. 8th. At our Quarterly Meeting, we had the company and labors of our friend, Jacob Green, from Ireland, now on a religious visit to our land; he having arrived only a few days since. From what I have seen and heard, I should think he was one calculated to do us good. After a season of stillness, he told us he had been contemplating the ark that Noah was instructed to build for the saving of his family, when the deluge was about to cover the earth. Then he enlarged, showing there still remained to be an ark or place of safety for the Lord's children to flee unto, even into the hollow of His most holy hand, &c. He had been comforted in believing there was of this description now present, a living remnant left; notwithstanding the floods that had been permitted to pass over us. The language, he believed, was about to be proclaimed: "Go forth, multiply and replenish the earth," that there might be a living army raised up. Said, it had seemed as though he could see or had seen "the dove with the olive leaf in her mouth," &c. May the day for this hasten, saith my soul; but I have feared sufferings await us first, which often causes the query, "Who shall stand?" A careless and indifferent mercy was also spoken to; to whom the offers of mercy had long been extended, even to some almost to the eleventh hour. And O! the pleadings that went forth, that there might be a closing in while time and opportunity was lengthened out; before the day come when ye shall say, "I have no pleasure in them." The word of the Lord, through the prophet, was also sounded: "Oh ye dry bones, hear the word of the Lord," &c. Wm. Evans closed the first meeting with, "We thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." He went on to show that it was alone to the babes in Christ, that the mysteries of the kingdom were revealed; and that they had been and would continually be hid from the wise and prudent of this world. The necessity of becoming more and more as little children, reduced to a teachable state, and made willing to be just what the Lord would have us to be, was weightily impressed upon us. The meeting closed with solemn supplication from dear Elizabeth Robson.

25th. On taking my seat in our little meeting this morning, my heart seemed full, yea ready to overflow. How sweet was it to find relief in tears! If I ever knew what secret prayer was, I did this day. And may I so walk as to have an evidence given, that my prayer is heard and tears had in remembrance.

29th. Attended, this morning, our Monthly Meeting held at Gwynedd. Robert Scotton excellently engaged in testimony. Surely the day

hasteneth when some of us will be left without excuse, who so have line upon line and precept upon precept. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" was what Robert arose with; and then went on to show that we had much left to convince us, even from the dear Master himself, that when the righteous came to be judged, they had nothing to spare. Then, how will it be with the sinner and the ungodly, those who have been careless and unconcerned, slighting the tender visitations which have been time after time extended, still putting off till a more convenient season? &c., &c. We were shown how dangerous delay was, or trifling with the visitations of Heaven. How were we pleaded with to close in and follow the dear Master, whithersoever He may be pleased to lead, &c.

(To be continued.)

For "The Friend."

Umbelliferous Plants.

In the early part of the Seventh Month, as I passed an unusually large specimen of Wild Carrot (*Daucus carota*), growing on a rich bank by the road side, I was impressed, as I never before had been, with the beauty of the plant. The numerous stems, apparently proceeding from one root, were clothed with a rich mass of finely divided foliage, and supported, in addition to many undeveloped buds, a profusion of the white flower clusters, nearly every one of which contained in its centre a purple blossom, contrasting strangely with the general white of the bloom.

The manner in which the flowers are arranged at the ends of the flower stalks is a peculiar feature of the natural order of plants to which the carrot belongs. In many plants, such as the Currant, Wild Cherry, and Poke, the flowers start from the side of the growing stem, which continues to lengthen and produce new flowers; and each floret has its own small stem. This form of a flower cluster is called a *Raceme*, (from a Latin word which means a cluster as of grapes.) It is evident that in the raceme the lowest blossoms on the stem are the oldest, having been first formed. It sometimes happens that the stems of the lowest or first-formed blossoms lengthen as the flowering process goes on, so that in the fully developed flower, all the blossoms are raised to nearly the same height, forming a somewhat flat-topped cluster of bloom. This is called by botanists a *Corymb*. If now we imagine the flower-stalk to be so shortened that the spaces between the stems of the individual florets disappear, so that they all start out at the same place, then the *Corymb* is transformed into what is termed an *Umbel*. An umbel, then, is a form of flower cluster, in which the branchlets all start from the top of the common flower-stalk, from which they radiate like the ribs of an umbrella from the top of the stick.

I pulled a stalk of the Carrot, and found that its umbel of flowers was composed of between 50 and 60 stems or branches, all emanating from the top of the stalk. The outer branches were many times as long as those in the centre, and the whole formed a flat-topped, or rather, slightly arched cluster of flowers. Each of the branches of the umbel bore at its extremity a similar cluster of secondary branches to which the individual flowers were attached, so that the inflorescence of the Carrot is a *compound* umbel.

In the young buds, the branches were erect so that they were clustered into a cylindrical mass, but as the bloom developed, they spread out and drooped until the flat-topped form already described was assumed. A few of the flowers had

already passed their prime, the corollas had fallen, and the young seed vessels were visible. In these flowers the branches had again assumed a curved form, bending inward, and bringing the seed vessels nearer together, so as to form a hollow cup which has been compared to a bird's nest.

The Carrot and similar plants belong to the natural order *Umbelliferae*, (umbel-bearing plants) a large family, of which many species are more or less aromatic, and several are highly poisonous. To this order belongs the fatal hemlock, of which the Greek philosopher, Socrates, was forced to partake, through the unreasonable prejudices of his fellow citizens. The Parsnip, Celery, Caraway, and Anise, are well-known members of it; and it yields the resinous gum asafetida and other medicinal substances.

In some sections of country, especially where the soil is thin, the abundance of the Carrot, and the extent to which it occupies the ground is very striking. This may be explained by the quantity of seeds which it produces. On examining one of its "bird-nest" like clusters of seed vessels, which I brought home for closer inspection, I counted 75 of the main branches of the umbel; and these were subdivided at their extremities into numerous secondary branches; probably averaging from 30 to 40 for each; thus making the whole umbel to contain from 2,000 to 3,000 individual flower stems, which now carried the seed vessels which had succeeded the white blossoms. As each of the seed vessels is a double capsule, joined along one edge, and thus contains two seeds, the whole number of possible plants for next year from this one umbel, may be estimated at about 5,000. The reader can form some idea of the multitude of plants that may spring from one root, if he will consider the large number of umbels that a vigorous carrot will bear.

The seed vessels are marked with ribs, which are bordered with rows of weak bristles, and make quite interesting objects for microscopic examination. In the spaces between these ridges, embedded in the substance of the fruit, are the oil-tubes, which may be seen by cutting the seed across, and placing the cut surface under a lens. One might suppose that the aromatic oil (although the aroma is not so agreeable as in the Mints and other plants) which the Carrot contains would be a protection to the plant from the attacks of insects and larger animals. It probably is so to some extent; but there are probably no plants, however distasteful to some creatures which do not furnish acceptable nourishment to others.

On the 22nd of the month, as I passed some Carrots, I observed a most beautiful Caterpillar feasting on their white florets. I had found it in former years in a vegetable garden, on some of the plants which belonged to the family of Umbelliferae, and had fed it and watched its transformations. It is free from hairs. Its general color is a pale apple-green, marked with velvet black rings, on which are spots of bright yellow—so that it is altogether a striking and attractive object. It is sluggish in its motions, and when touched pushes out two little orange-colored horns which emit a strong and disagreeable odor. This seems to be its principal means of defence.

When it reaches its full size, this caterpillar does not make a cocoon, but fastens its hind feet in a little tuft of silk which it has spun on some convenient support. As a further protection it spins a loop or girth of many silken threads, passing round its body and fastened at each end to the surface on which it rests. Its caterpillar-

skin is then soon cast off, and it has become a pale green chrysalis, still beautiful, but entirely unlike the worm-like form it before exhibited. In a few days the skin of the chrysalis bursts open, and a beautiful black butterfly emerges, and spreads its wings to the air, adorned with rows of spots, yellow, blue and red—of which the yellow are much the most conspicuous.

This caterpillar is commonly known as the Parsley-worm. Its appearance when first hatched is very unlike that of the full-grown insect; and it gradually alters with each successive change of the skin. It feeds on nearly all the cultivated umbelliferous plants, such as Parsnip, Carrot, Parsley, Celery, Anise, &c.; and also on the wild and poisonous species. The butterfly is known as the *Papilio Asterias*. Later in the season a second brood of the worms will appear, and the chrysalis which comes from these will remain without change till the following spring, when the butterfly will emerge and lay its eggs; and thus a new circle of insect life will commence.

Near the spot on which grew the Carrot I have described, was an interesting illustration of the thoroughness with which nature provides for the occupation of unoccupied space—as described in the "Wild Sower" of Edith M. Thomas, republished in "The Friend" of Seventh Mo. 24th. A bed of a few yards square had been recently made up, designed for a grass-plot; but the plants that had sprung up in it came from the seeds that were already scattered through the soil. A rather hasty examination showed the presence of peppergrass, smartweed, ragweed, daisy, lambquarters, dock, wild chamomile, toadflax, wild carrot, sorrel, and two kinds of plantains, with several varieties of grasses—the whole forming a pretty compact mass of vegetation, which almost hid the ground from sight.

To return to the umbelliferous plants—although many of them contain a poisonous principle, yet in several of them this is lessened by cultivation, and the amount of nutritive matter increased, so that they are valued inmates of our gardens. A small proportion of the noxious element probably still exists in the cultivated parsnip and carrot, but when cooked these roots form wholesome articles of food. Yet it would be altogether unsafe to eat the roots of those which grow wild. In the celery plant, a bitter flavor may often be detected, although the stalks being protected by the earth heaped around them, the poisonous principle is not developed as it would be if they were exposed to the sun.

J. W.

For "The Friend."

Oliver Sansom.

(Continued from page 85.)

In the year 1676, Oliver Sansom says: "I felt some drawings on my spirit to go over into Ireland in the service of the Gospel; and very hard it was for me to give up to that journey; but in waiting upon the Lord and shutting out carnal reasoning, the Lord in time made me willing to be resigned to his guidance in that exercise: and so the thing remaining near two years, grew still more weighty upon me. Then I acquainted my dear brother Samuel Burgis therewith, and he was made free and willing to go along with me, and be my companion in that journey, although he came from thence not long before."

The vessel on which they sailed was bound to Dublin, and through adverse winds and tempests made but slow progress. About an hour after starting it struck a sand bar; and, says O. S., "it being an ebbing tide, the water went clean away from the ship so that it was dry land round about

for a great distance from the ship. Wherefore many of us went down out of the ship, and walked four or five hours on the sands which lay dry for two or three furlongs in length, but encompassed round with water at a distance, that none could get to the land if they had desired it; but when the tide came in again we all went up into the ship. And when it was high water the ship floated, being borne up by the flood above the sands. Whereupon we endeavored to get forward; but the wind being turned almost against us, the seamen toiled hard and sailed to and again until the evening, yet were they then fain to cast anchor.

"Next morning, being the first-day of the week, as soon as it was day-light, the sailors went to work again, and having weighed anchor and spread their sails, endeavored again to get forward; but the wind was still strong against them. And when they had labored till near the middle of the day the wind grew more turbulent, with rain and stormy weather; which forced them to cast anchor there again.

"This unexpected stop and delay of our passage brought afresh to our remembrance that when we were at Chester, treating with the ship-master, and just as we had concluded for our passage, a great weight came upon my spirit; and I had some drawings to go to Liverpool, to visit Friends there, and thereabouts, and in that part of Lancashire before we left England. But we having suddenly disposed of our horses, and being not well able to travel on foot, and withal thinking it long ere we were got over into Ireland, did take that weight which fell upon me at Chester, to be a forewarning from the Lord of some hardship or suffering that was like to come upon us at sea.

"There were on board the ship about four-score passengers in all, many of them as low and wicked, I think, as any the earth did bear, but others of them were more sober; though as to religion very dark. Yet the Lord by his power preserved us, so that none of them offered any abuse unto us, so much as in words; though they were very vain and frothy among themselves; and the weight of their iniquity lay heavy upon us.

"While thus we lay at anchor in the afternoon, when all had dined, but we ourselves were fasting all the day, we went up upon the deck in the fear and dread of the Lord God, and my brother S. B. opening his mouth with an audible voice, declared to them of the mercy and love of the Lord, exhorting them to repentance. When he ceased I spake to them also after the same manner, putting them in mind of their latter end and reproving them for their vanity, exhorted them to turn to the grace of God, which had appeared to them, to teach them to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world.

"When first S. B. began to speak they came forth and drew near unto us, standing together upon the deck like a pretty large congregation, and gave diligent attention."

"The master of the ship and the seamen seemed well pleased, and were kind and courteous to us; for indeed, the powerful presence of the Lord was with us, and most of them were so far reached, as to confess that what we said was true."

"As it seemed likely that the weather would become still more tempestuous, the ship put back to the port from which she had sailed; and Oliver and his companion left the vessel, and, after performing the religious service which they had felt required of them, sailed from Liverpool and arrived at Dublin on the 30th of Fifth Month.

His Journal says: "When we were come into that city a hard travail of exercise came upon us, by reason of the power of darkness which had wrought strongly and mysteriously in the hearts of some, who had once known a better state while they were little and low. But when the Lord had given them rest, and increased them in outward things, the love of this world entering their hearts, became as a root of bitterness in them, from whence sprang prejudice, enmity, contention, high-mindedness, self-love, and the like."

They were at several meetings in that city, in one of which he says, "the power and presence of the Lord was mightily revealed, which enabled us to discover and give warning against that spirit of darkness, which was the troubler of Israel." Of another meeting he remarks, "The Lord was with us as at other times, blessed forever be his holy name, and the upright and tender-hearted were refreshed and made glad in the feeling of the love of God, which flowed forth through us to them."

They remained in Ireland about four months, being "exercised in the service of the Lord, with all our might and utmost diligence." "The only aim and end that was sought by us in this undertaking, was singly the glory of God, in doing our duty in obedience to his requirings, for the gathering the scattered ones to Christ, the great Shepherd, and for the building up and confirming in the faith them that were gathered, to the measure of the grace and ability the Lord was pleased to bestow upon us."

During this visit Oliver Sansom appears to have been favored in an unusual degree with the Lord's power and presence. In a letter to his wife written in the Seventh Month, he bears testimony to "the heavenly comfort and sweet refreshment which the Lord, in his love, hath opened as a spring in me; whereby my soul hath been daily strengthened and encouraged; that all my travels and exercises inward and outward have been made easy unto me, so that I can say that the way of the Lord hath been pleasant unto me, and my soul hath found true peace in walking in his path. As I have patiently been resigned to take the yoke of Christ upon me, He hath enabled me to bear it with ease and delight."

In the Ninth Month, having come to Dublin again, to attend the Half-Year's General Meeting, he again writes to his beloved companion as follows:—"The Lord hath been exceeding good unto us, and tender over us from day to day, and from time to time, and from meeting to meeting, since we parted from thee. Oh! his mercies are infinite and inexpressible, and the sense of his tender love doth ever overcome and break my heart, and even force tears from my eyes in the writing of it."

This Half-Year's Meeting appears to have been a remarkable occasion, in which the members were greatly favored to mingle together in feeling, and to partake of the streams of Divine consolation. O. Sansom describes it as follows:—

"On the Second-day we went to the Half-Year's General Meeting at Dublin, which began on the Fourth-day of the week, being the 8th day of the Ninth Month, at the ninth hour in the morning; and the meeting for worship continued until after the first hour. About an hour after, Friends met again in order to consider of the affairs of the church; but the power of the Lord brake forth so mightily amongst Friends in many testimonies, prayers and praising the Lord, that there was no time to enter upon business that day, and so the meeting broke up.

"Next morning the meeting began again about

the ninth hour, and continued until near the third hour in the afternoon, and a precious heavenly time it was; then adjourning for an hour, Friends came together again to go upon the business of the meeting; but then again the Lord's power mightily appeared, whereby many mouths were opened to declare of the goodness of the Lord, and to offer up prayers and praises to Him; which took up the time of that day also, so that very little could be done as touching business.

"But early next morning Friends went about the business of the meeting, and continued at it the greatest part of that day and the next day also. And in much unity and harmony generally was the business managed and carried on all the time, only there happened some difference between some particular persons, which occasioned some trouble for a little while; but the diligence of Friends was not wanting to put an end quickly to it and proved successful therein; and the Lord's presence was precious enjoyed, and his mighty power was over all and brake forth through many vessels, in testimonies, prayers and praises; so that the business could not be accomplished until the Seventh-day, in the evening.

"Next day, which was the First-day of the week, there were two public meetings, which were very large, and lasted almost all the day; and a very heavenly season it was all the time that the Friends were together, in those five days; in which time there were nine meetings held at the largest meeting-house. And the powerful presence of the Lord was greatly manifested; blessed and praised and magnified be his holy name for ever.

(To be continued.)

Preparing the Way of the Lord.—Visiting Bloomingdale (New York) Asylum many years ago, we looked into eyes whence hope and reason had departed, and heard despairing cries that must haunt the soul forever.

"Our great discouragement," said the good physician who was our guide, "is that our work begins too late. Half our patients would be sane to-day if their home training in childhood had been wise and faithful and firm. But the tender, formative years were passed in alternate extremes of excitement and neglect; the temptations of youth were met by no patiently fostered habits of self-control; and the poor, unfortified brain gave way under the stress of later life."

It was but another statement from the negative side of a truth that is constantly meeting our view. Sanity, order, peace, all that is precious in personal or social life, must be gained by long and faithful effort. Silent growth in the root, steady strengthening of fibre in stem and branches, such is the law of divine working in the world before blossoms and fruit can appear. Peace is not a mere cessation of strife; it is a divine order, built upon foundations of reason, equity and love.

"He that desires freedom outwardly must first possess it inwardly;" and not freedom only, but righteousness. The peace of God must rule in a heart before we can be peacemakers for the world.

Faithful souls in all ages have prayed, "Thy kingdom come," and yet the forces of the world are unsubdued, chaotic, scornful of the messages of peace. But surely every victory over individual passion, social spite or national injustice,

"Avails the blessed time to expedite," when the kingdoms of this world shall be the kingdoms of our Lord and of his Christ, and when, in peace and righteousness, He shall reign for ever and ever.—*M. E. T. in Advocate of Peace.*

For "The Friend."

Rebecca Battey.

Among the beloved, sweetly-gifted, humble, devoted and unassuming ministers of Starksboro Monthly Meeting, was the subject of this narrative. She was the daughter of James and Content Starbuck, and was born in Chester County, N. Y., in 1798. She was brought up in plainness, yet having made some deviations in her dress, she was brought under conviction by the ministry of a travelling Friend. She shut herself up in her room, and removed some superfluous articles from her clothing, and then re-joined the family. Soon missing her eldest sister, she went in pursuit of her and found her also engaged in reducing her dress to a greater degree of consistency with Truth's requirements. This occurred about the sixteenth year of her age. Both of them were ever afterwards examples of consistent plainness.

After her marriage to Joseph Battey, at Chester, N. Y., in 1818, she resided with him for a time at his father's in Starksboro, Vt, becoming a member of Starksboro Monthly Meeting, where she first appeared in the ministry the same year. They removed to South Starksboro in 1819, becoming members of Creek Particular Meeting.

In 1819, she accompanied Elizabeth Meador on a religious visit to Lower Canada, Grand Isle, Peru, Chester and Queensbury, N. Y. She was recorded a minister by Starksboro Monthly Meeting, in 1824.

They removed to Charlotte in 1827, where they resided till the latter part of 1833, becoming members of Ferrisburg Monthly Meeting. They again removed to Friendsville, Pa., becoming members of Stroudsburg Monthly Meeting, which they only twice attended on account of the distance. She united with Jemima Burson in visiting the families of Friends in the vicinity of Abington and Frankford Monthly Meetings.

After visiting their friends in Vermont, Joseph and Rebecca Battey went to Tunesassa, as Superintendent and Matron of the School for Indian Children, in 1836, remaining in that situation until 1841, giving satisfaction to their friends.

From Tunesassa they went to Collins, Erie Co., N. Y., in 1842. She joined with others in visiting the families of Collins Monthly Meeting, until they had all been visited twice over. She also attended Ohio Yearly Meeting with a minute, in 1851. In the year 1856, they removed to Scipio, N. Y., where they continued to reside till the time of her death, which occurred the 7th of Third Mo. 1863.

She was strongly attached to the doctrines and testimonies of the Society of Friends, and bore a faithful testimony against the more modern innovations, which have laid waste our Society. To the sick and afflicted she was a sympathizing and helpful visitor. During a prevailing epidemic, she was at one time engaged for six weeks in going from house to house. Though far from being strong, she frequently travelled 120 miles to attend Monthly Meeting. Having a precious gift in the ministry, and possessing a meek, quiet and unassuming disposition, she won the affection and esteem of a large circle of relatives and friends. Truly was she "a pilgrim and a stranger on the earth, speaking plainly that she desired a better country, that is a heavenly."

L. T.

If you wish to show how well you *would* undergo trials from which you are exempt, show it by your way of sustaining those to which you are subjected.—*Whately*.

FAITH.

An aged man had two grandsons, one six and the other not quite three years of age, of whom he was very fond. One day he remarked pleasantly, yet with solemnity, that he had had a dream. He saw the children alone, entirely unprotected, wandering about the rough banks of a river, where they were in imminent danger. Casting his eye upwards he saw a dove watching over them. Instantly his fears concerning them vanished. He felt that under the care of this dove they were safe.

Soon after, and but a short time before his death, he again spoke of having had a dream, which had evidently left a similar sweet impression on his mind. He saw a dove at his window: "There seemed to be a flock of them," he said, "waiting for me." He was not at all in the habit of speaking of his dreams, or of his religious feelings, but his interpretation of the dove was very obvious.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John i. 32.

Drear and lonely, steep and rugged,
Marked with danger all around
Seemed the pathway of the infants,
None to lean on—no firm ground
For those feet so frail and slender,
For the little ones so tender.

On this scene of danger gazing:
Full his heart of anxious fears—
Unto heaven his eye upraising—
Lo! a beauteous dove appears,
Watching o'er the babes so tender:
He has come for their defender.

Aged sire, thy fears are vanished,
Oh! the blessedness of faith!
Every thought of danger banished
And the precious ones are safe;
For the Spirit watcheth o'er them,
Making sure each step before them,
Should it be their lot to wander,
Where temptations do abound,
As they travel on life's pathway,
On this same uncertain ground,
May this blessed Spirit shield them,
And his saving presence yield them.

Aged sire! as for the infants,
For thyself appeared this dove;
Even a flock came forth to guide thee
To the blessed realms above.
Oh the beauty and the sweetness
Of the Christian hope's completeness!

Original.

Selected.

"COME YE APART."

"And He said unto them, Come ye yourselves apart, into a desert place, and rest awhile."—Mark vi. 31.
Oh, for "a desert place" with only the Master's smile!
Oh, for the "coming apart" with only His "rest awhile!"

Many are "coming and going" with busy and restless feet.
And the soul is hungering now, with "no leisure so much as to eat."

Well: I will wait in the crowd till He shall call me apart,
Till the silence fall which shall waken the music of mind and heart;
Patiently wait till He gives the work of my secret choice,
Blending the song of life with the thrill of the Master's voice.

The Gold Sovereign.

L. R.

The story of the gold sovereign, related to me by Judge N—, a gentleman of wealth and influence in Western New York, is well worth repeating for the admirable lesson it conveys to young persons commencing life. I regret that I am unable to reproduce the spirit and humor with the judge graced his simple story, but I will do my best to remember his own words:

When I was eight years old (said Judge N—), my parents being poor, with half a dozen children better than myself to take care of, gave me to a farmer in the town of F—, who designed to make a plow-boy of me, and to keep me in his service until I was of age. Well, I did not have a very gay time in Deacon Webb's service, for although he was an honest and tolerably kind man in his family, he believed in making boys work, and understood how to avoid spoiling them by indulgence.

So I had plenty of work to do, and an abundant lack of indulgences to enjoy. It was, therefore, a great treat for me to get the enormous sum of one or two pennies into my possession by any sort of good fortune, a circumstance of such rare occurrence that at the age of eleven I had learned to regard money as a blessing bestowed by Providence only on a favored few.

Well, I had lived with Deacon Webb three year before I knew the color of any coin except vile copper. By an accident I learned the color of gold, that is the story I am going to tell you.

One Saturday night, Deacon Webb sent me to the village store on some errand; and on returning home, just about dusk, my attention was attracted by a little brown package lying by the roadside. I picked it up to examine its contents without the least suspicion of the treasure within. Indeed it was so light, and the volume of brown paper appeared so large, that I suspected that I was the victim of an April fool, although it was the month of June. I tore open the folds of the paper however, and seeing nothing, I was about throwing it into the ditch, when something dropped out of it and fell with a ringing sound upon a stone.

I looked at it in astonishment. It was yellow, round, glittering, too bright and too small for a penny. I felt it, too, I squeezed it in my fingers, I spelled out the inscription, then something whispered to me that it was a gold coin of great value, and that if I did not wish to lose it I had better pocket it as soon as possible.

Trembling with excitement I put the coin in my pocket, but it would not stay there. Every two minutes I had to take it out and look at it. But whenever I met anybody, I was careful to put it out of sight. Somehow I felt a guilty dread of finding an owner to the coin. Provided I found

HARVEST HOME.

Most gratefully we gather
The fruitage of the year,
And offer our thanksgiving
With heart and voice sincere!
The sowing and the planting
Have brought their best reward;
Lo! they would place our offering
Low at thy feet, O Lord—
Our Harvest Home.

What wealth of treasure greets us,
To bless the labor done!
How hard the work and watching,
How sweet the triumph won!
What golden gleams of beauty
The ripened fruitage yields!
With songs of joy and gladness
We glean the fragrant fields—
Sweet Harvest Home!

O Lord, when Thou dost gather
Thy sheaves of golden wheat,
And from the worthless masses
Select the pure and meet,
When, all earth's harvests over,
Thine own is just begun,
O grant, our Heavenly Father,
We hear Thy call, "Well done!"
Thy Harvest Home!

Selected.

none I thought it was honestly mine, by right of discovery, and I comforted myself with the sophistry that it was not my business to go about the streets crying, "Who's lost?" I went home with the gold in my pocket. I would not have had the Deacon's folks know what I had found for the world. I was sorely troubled with the fear of losing my vast and incalculable treasure. And this was not all; it seemed to me that my face betrayed my secret. I could not look at anybody with an honest eye.

These troubles kept me awake half the night, and projects for securing my treasure by a safe investment the other half. On the following morning I was feverish and nervous, when Deacon Webb, at the breakfast table said: "William!"

I started and trembled, thinking the next words would be, "Where is that piece of gold you have found, and wickedly concealed to keep it from the rightful owner?"

But he only said:

"I want you to go to Mr. Baldwin's this morning, and ask him if he can come and work for me to-day and to-morrow."

I felt immensely relieved. I left the house, and got out of sight as soon as possible. Then once more I took the coin out of my pocket, and feasted on its beauty. Yet I was unhappy. Conscience of wrong troubled me, and I almost wished I had not found the gold. "Would I not be called a thief if discovered?" I asked myself. "Was it not as wrong to conceal what I had found as to take the same amount from the owner's pocket? Was he not defrauded the same?"

But then I said to myself, "Why, if I don't know who the loser is, how can I give him his money? It is only because I am afraid Deacon Webb will take it away from me that I conceal it, that's all. I would not steal gold, and if the loser should ask me for it, I would give it to him." I apologized thus to myself all the way to Mr. Baldwin's house, but, after all, it would not do. The gold was like a heavy stone bound to my heart. It was a sort of unhappy charm, which gave an evil spirit, power to torment me. And I could not help thinking that I was not half so well pleased with my immense riches as I had been with a rusty copper which I had found some weeks before. Nobody claimed the penny, although I kept my good fortune no secret, and I had been happy as a king, or as a king is commonly supposed to be.

Mr. Baldwin was not at home, and I returned to the Deacon's house. I saw Mr. Wardley's horse standing at the gate, and I was terribly frightened. Mr. Wardley was a constable, and I thought he had come to take me to jail. So I hid in the garden until he went away. By that time reason began to prevail over cowardice, and I made my appearance at the house. The Deacon looked angrily at me.

"Now, thought I, feeling faint, "he is going to accuse me of finding the gold."

But he only scolded me for being so long about my errand. I never received a reprimand so willingly. His severe words sounded sweet, I had expected something so much more terrible.

I worked all day with the gold in my pocket. I wonder Deacon Webb did not suspect something. I stopped so often to see if the gold was really there; for, much as the possession of it troubled me, the fear of losing it troubled me scarcely less. I was miserable. I wished a hundred times that I had not found the gold. I felt that it would be a relief to lay it down on the roadside. Again I wrapped it in brown paper, just as I had found it. I wondered if ill-gotten wealth made everybody so miserable.

At night I was sent again to Mr. Baldwin's, and having found him, obtained his promise to work at Deacon Webb's on the following day. It was dark when I went home, and I was afraid of robbers. I never felt so cowardly in my life. It seemed to me that anybody could rob me with a clear conscience, because my treasure was not mine. I got home, and went trembling to bed. Mr. Baldwin came early to breakfast with us. I should tell you something about him. He was an honest, poor man, who supported a large family by hard work. Everybody liked him, he was so industrious and faithful, and besides making good wages for his labor, he often got presents of meal and flour from those who employed him.

Well, at the breakfast table, after Deacon Webb had asked the blessing and given Mr. Baldwin a piece of pork, so that he might eat and go to work as soon as possible, something was said about the "news."

"I suppose you have heard about my misfortune," said Mr. Baldwin.

"Your misfortune!"

"Yes."

"Why, what has happened to you?" asked the deacon.

"I thought everybody had heard of it," replied Baldwin. "You see, the other night when Mr. Woodley paid me, he gave me a gold piece."

I started, and felt the blood forsake my cheeks. All eyes were fixed upon Baldwin, however, so my trouble was not observed.

"A sovereign," said Baldwin, "the first one I ever had in my life, and it seemed to me that if I should put it in my pocket like a cent or half dollar, I should lose it. So, like a goose, I wrapped it in a piece of paper and stowed it away in my coat pocket, where I thought it was safe. I never did a more foolish thing. I must have lost the coin taking out my handkerchief, and the paper would prevent its making any noise as it fell. I discovered my loss when I got home, and went back to look for it, but somebody must have picked it up."

"Who could have been so dishonest as to keep it?" asked the deacon.

I felt like sinking through the floor.

"I don't know," replied the poor man, shaking his head sadly; he's welcome to it, whoever he is, and I hope his conscience won't trouble him more than the money is worth, though heaven knows I want my honest earnings."

This was too much for me. The allusion to my conscience brought the gold out of my pocket. I resolved to make a clean breast of it, and be honest in spite of poverty and shame. So I held the gold in my trembling hand and said:

"Is this yours, Mr. Baldwin?" My voice was so faint that he did not hear me, so I repeated my question in a more courageous tone. All eyes turned upon me in astonishment; and the Deacon demanded where and when I had found the gold.

I burst into tears and confessed everything. I expected the Deacon would whip me to death, but he patted my head and said, more kindly than was his wont:

"Don't cry about it, William. You are an honest boy if you did come near falling into temptation. Always be honest, my son; and if you do not grow rich, you will be happy with a clear conscience."

But I cried still—for joy. I laughed, too, the Deacon had so touched my heart. Of what a load was I relieved. I felt then that "Honesty is the best policy."

As for Baldwin, he declared that I should have half the money for finding it, but I wished to keep clear of the troublesome stuff for a time,

and I did—I would not touch his offer,—and I never regretted it, boy as I was.

Well, I was the Deacon's favorite after that. He was very kind to me and trusted me in everything. I was careful not to deceive him. I preserved the strictest candor and good faith, and that has made me what I am. When he died he left me five hundred dollars, with which I came here and bought New Lands, which are now worth a great many sovereigns. But this has nothing to do with my story. That is told, and all I have to add is, that I have never regretted clearing my conscience of poor Job Baldwin's sovereign.—*Golden Rule.*

For "The Friend."

As the readers of "The Friend" have an interest in all that is transpiring in Society, some extracts from the respective decisions of Justice Proudfoot and the Court of Appeal, in the case of Dorland vs. Jones, may be of interest. *Judge Proudfoot* says:

"I do not think that there is any ground for assuming that the purchase of this land was made in contemplation of organic changes in the doctrines, the order and discipline of the Body, under the guiding influence of the Holy Spirit. The Quakers do acknowledge the presiding influence of the Holy Spirit, and deem it a primary force, while the Scriptures are secondary to it in this sense, that they are only the result of its influence on the holy men who were inspired by it; but they ascribe such value to the Scriptures, that anything at variance with them cannot be the true work of the Spirit. And, as to order and discipline, the purchasers must have looked to the continuance of the then existing order of things.

"If progress in theology were recognized as a Quaker belief, it would be difficult to determine which were the Schismatics—those who professed the new doctrines evolved from the Scriptures by men professing to be guided by the Spirit, or those who remained in the old paths. But it is a mistake to suppose that Quakers are without a creed. They have, indeed, no written creed, embracing all the matters of their belief, but they do believe in the Bible, and the Orthodox adhere to it, and to the doctrines which their founders educed from it."

The above was the basis of Judge Proudfoot's decision after a patient hearing of the evidence presented by the parties to the suit. In the Court of Appeal, *Judge Hogarty* says:

"We have to consider whether the respondents have made out their case. First, have the plaintiffs departed from any of the fundamental principles or tenets of the Society as it existed in 1821, or have they departed from its practice and discipline, so as in effect to be no longer the same Society or members thereof? And in connection with this, we have to consider the right of the Society in the exercise of its acknowledged constitutional powers, viz.—by the action of the Yearly Meeting, the admitted highest tribunal which it possesses, to change either doctrine or discipline."

* * "If we accede to the respondents' contention, the Society of Friends holding property on the general trusts here expressed, would be in a most helpless state, under a cast-iron rule forbidding all variation or change. I believe there has been no such departure from (fundamental principles.)" * * "It seems beyond question that within the last 20 or 30 years, the Society has, in some degrees, relaxed some of their special discipline. Their own constitution seems to afford ample means by the final authority of their

Yearly Meetings to adjust and regulate such matters."

Judge Patterson says, "If, contrary to my personal opinion, it were proper to decide the case by reference to the doctrines of the Society of Friends, I should have great difficulty in saying that any fundamental change has taken place. I do not understand the plaintiffs to admit that they have departed from the faith or principles of the Society of Friends, to which the defendants as well as the plaintiffs belong. I do not attempt to examine the alleged departures. It would only be proper to do so in case the title depended on that question. I agree with the learned judge in the court below, that the identity of the West Lake Monthly Meeting is what has to be decided, but I hold that the criterion is not adherence to the doctrines and practices which prevailed in 1821 or 1835, but its continued existence as a Monthly Meeting of the organization of the Society of Friends to which it belonged at those dates, and its members being continued in religious unity with London Yearly Meeting. When, therefore, the deed of 1835 declared the trusts for a meeting so long as the members constituting it shall remain, and be from time to time continued in religious unity with the Yearly Meeting of Friends as now established in London, it referred to a Meeting which had no formulated creed or articles of faith, that could be referred to as proof of the precise form of doctrine which prevailed at the moment. It does not, therefore, seem a reasonable construction of the language of the deed to hold that the unity contemplated was an unchanging adherence to the views which at that date, might be those of the London Meeting, even if such views were susceptible of proof."

* * "I think we must take the reference to be a Meeting which should secure the continued recognition of the London Meeting."

"The London Yearly Meeting does not appear to have cast its rules into the character of a code like those of the American Meetings." * * "Suffice it to say, that in the direction of what is called progress, they are not less liberal than those made on this side of the Atlantic. The important feature is the fact, that from early times the Society has been progressive and not stationary; that at all events, its constitution permitted modifications of its views of doctrine and duty, and its practice was to give expression from time to time to the views entertained."

From the above extracts may be seen the grounds which have been taken by the respective courts.

Judge Proudfoot concludes, "If progress in theology was recognized as a Quaker belief, it would be difficult to determine which were the Schismatics."

The Court of Appeal has taken the ground that to change doctrine and discipline is a constitutional right with the Quakers, therefore, identity of doctrine and discipline is out of the question. There can be no standard, because there is no limitation to changes. If there was any limitation to organic changes, such limit would be something like a standard. The only thing that is fundamental is the privilege of making changes. There can be no possible means of determining what the Society of Friends do believe. The plaintiffs may not admit that they have departed from the faith or principles of the Society of Friends. There can be no departures for a court to examine or judge of. Upon what ground, then, can the holding of property for meeting purposes be established? The ever varying current of opinion must rule the title. The property at West Lake, the immediate subject of

said litigation, has a clause in a confirmatory deed which refers to unity with London Yearly Meeting. That unity is made by the Court of Appeal, the ground of identity. To establish that plea in accordance with their own right to change, London Yearly Meeting is presented as being very changeable in character, and its yearly enunciations so wanting in intelligence that the true meaning cannot be understood. It would seem by the verdict of the Court of Appeal, that the whole system has more of anarchy than order. This is the kind of redress which the appellants have sought and obtained.

The unlimited power to change, which is accorded to London Yearly Meeting, by the Court of Appeal, allows that body to become unitarian. In that case, its attitude would be such that the title to the said property would revert to the Hicksites at West Lake. This would be both the legal and logical result from the basis which the Court of Appeal have taken, at the instance of those in Canada who are in union with the plaintiffs to the suit. The injustice which follows to the character of the principles and organization of the Society of Friends is very great. The wresting from those who cannot abandon their religious principles, the property acquired for religious uses is oppressive.

Persons have a right to change their religious principles, but it is unjust for them to impose those changes upon others, or to deprive them of property because they do not follow in those changes.

ADAM SPENCER.

Springford, Ontario, Ninth Mo., 1886.

Natural History, Science, &c.

Improvements in Dwelling-Houses—A writer in *The American* calls attention to various points in which improvements might be made in the construction of dwelling-houses. He says the spaces between joists and rafters and those between the lathing and the walls, and those which separate the studs of our partitions, furnish a vast interior net-work of commodious abodes for rats, mice, roaches and other vermin; much of which might be removed by laying the joists flat, instead of on edge, as is now done in many factories. That hollow, external walls properly bonded together are far more effective in keeping out damp than solid walls; that water-closets should be as far removed as possible from the living rooms, and when practicable, so situated as to be approached through a corridor or piazza open to the weather; and that a layer of some material impervious to damp should be placed in the walls just above the ground.

Alaska Explorations.—The exploring expedition which was despatched to explore the Mt. St. Elias alps by the *New York Times*, succeeded in reaching a height of 7200 feet in the ascent of that mountain, but was stopped there by the almost perpendicular wall of descending glaciers. As the snow-line in that latitude is but little above the sea-level, this is claimed to be the greatest distance ever reached above the snow-line, but it still leaves over 10,000 feet of the mountain's height unexplored. The other results of the expedition are notable, and serve to show the extreme ignorance of Alaskan geography which exists. Lieut. Schwatka and his party began their exploration by ascending Icy bay, a small indentation of the coast nearly opposite Mt. St. Elias, and were surprised to find a river flowing into it of a mile to a mile and a half in width. The party considered that a river of this size could not possibly come from the narrow watershed of the coast, hence supposed that it must

break through the coast range and drain an inland watershed. Nothing however has heretofore been known of such river or of a gap in the coast range by which it could escape. This river was christened Jones River, after the proprietor of the *Times*. On each side of the river are two enormous glaciers, the one on the east side being estimated by the party at from fifteen to twenty miles wide, and some fifty miles long, while that on the west side is said to be hardly inferior in size. They were named respectively Agassiz and Guyot glaciers. They push their streams of ice clear across the Jones River in several places, making bridges by which the party was enabled to cross from bank to bank, and at other places ran directly into the forest, crushing to splinters trees that stood in their way. Another immense glacier at the foot of Mt. St. Elias was named the Tyndall glacier, and it was from this that the party attempted the further ascent of the mountain. The scenery of this region is reported to be incomparably grand, utterly dwarfing anything in the European Alps. The party returned to Icy Bay without attempting a further ascension of the mountain, but bearing numerous observations, scientific records, photographs, sketches, charts, &c., which are said to be of great value, and an ample compensation for the expense and trouble of the expedition.—*The American*.

A new Gas-burner.—*The Independent* says:—A new gas-light has recently been introduced in Germany which bids fair to rival the electric light in brilliancy, and equal kerosene in economy of cost. The *Aver* burner is made by soaking a cylinder of coarse cotton cloth in solutions of certain metallic salts, as zircon, magnesia, &c., which, when ignited, do not fuse, but become incandescent. This cylinder is placed over the flame of an ordinary Bunsen burner, which, as is well known, consists of gas mixed with sufficient air to give a complete combustion, as is evinced by the disappearance of the luminous flame and the formation of a blue one. The cotton burns off in a few seconds, leaving the metallic salts and the ash in the form of the coarsely woven cloth. This mineral wick is heated to a white heat by the flame, and becomes strongly incandescent, sending out a light which, in power, resembles the electric light. The life of the *Aver* lamp is from 600-1,000 hours.

The calculations and experiments which have been made, seem to show that gas applied in this way will yield nearly five times the amount of light given out by burners of the ordinary construction.

Prevention of Disease by Disinfection.—From a paper on disinfection by Dr. H. Hartshorne, read before the State Sanitary Convention in Fifth Month last, we extract the following abstract of a report made by Dr. C. W. Wight, Health Officer of Detroit, Mich.:—

"Finding the sewerage of Detroit in a bad condition, with a great deal of mortality from diphtheria, scarlet-fever and analogous diseases he went to work vigorously, and, with the aid of citizens, put into the 200 miles of the city's sewers a large quantity of sulphate of iron. He also burned in the sewer manholes, under cover, three tons of sulphur, the gas from which was found to pass freely through the whole drainage system of the town. In such close connection with this disinfection, that it must be reasonably regarded as its effect, there followed a marked diminution in the number of cases of, and deaths from, diphtheria and scarlet fever—in fact, almost a total cessation of those diseases."

Crow Roosts.—An interesting article on this

subject in the *American Naturalist*, by Samnel N. Rhoads, expresses the belief that fully two-thirds of all the common crows in North America roost at night, during the winter, in the part of New Jersey which is comparatively near to Philadelphia. The number of these birds residing there in the summer is largely increased in winter by partial migration from New England and the Western States.

The nearest of these roosting places to Philadelphia is near Merchantville, about 5 miles from that city. The number that nightly assemble there is estimated at from 150,000 to 200,000. As the afternoon wears away, they come from all quarters in broken lines and detachments, and collect on some of the fields or woodland tracts not far from their chosen resting place, which is some half-grown oak timber. Here, their clamor is incessant and almost deafening, until the time arrives for settling for the night, when successive companies take wing and in silence betake themselves to the roost, flying low as if to escape observation.

Animal Intelligence.—F. Lewis of Ceylon sends the following incidents to *Nature*:

In a neighbor's bungalow, in this district, two of our common house-swallows built their nest on the top of a hanging lamp in the dining-room. The lamp is raised or depressed by chains fixed to a central weight. These chains pass over pulleys fixed to a metal disc above, on which the nest was placed. The swallows saw that if the pulleys were covered with mud, moving the lamp up and down would destroy the nest; and to avoid this they built over each pulley a little dome, allowing sufficient space for the pulley and chain in the hollow beneath it, without danger to the nest, which was fully constructed and the young birds safely reared.

During the dry weather I have been annoyed by wasps building up with mud, keyholes, sometimes keys, blank cartridge cases and even a penholder. As I did not care to have my gun charged with young wasps, I used to empty out my cartridge case which I found closed up with mud. One in particular, I had left on my office table, and each time the wasps closed it up, I drew the charge of mud and grubs, &c.; but as frequently the wasp closed it up again. I may mention that the wasp used to deposit an egg, and several small grubs in a cell, close over the top, and repeat the operation till the case was full, when the month would be pasted over with a lid of mud. As I repeatedly knocked out the grubs and mud, it appears that the wasp started a fresh plan. I noticed somewhat to my surprise that the mouth of a cartridge, I had shortly before emptied, pasted over. I removed the lid, still damp, and found nothing inside. I am unable to say if this was done to direct my attention to one particular cartridge-case or not while another spot was being used, but I am inclined to believe such to be the case, for later I noticed a gap between two bundles of letters in one of my pigeon-holes well built up with mud, and, of course, as well packed with grubs.

Items.

—*Procuring Ministers.*—One of the difficulties (from which Friends are happily free) attending the administration of church affairs among some denominations of Christians, is the selection and procuring of pastors or ministers who shall be acceptable to the congregation. If the vacant position is a desirable one, either from the salary attached to it, or the social position or influence it gives its occupant, or for other reasons, it may be sought by several persons, whose respective merits will be canvassed by the congregation in need of a

preacher. It is a frequent practice, in such cases, to invite different persons to come and preach for them, so that an opportunity may be given for testing their ability. The *Presbyterian* mentions that in supplying the pulpit for one of the Presbyterian congregations in Troy, instead of calling the people together and taking a vote as usual, the Session issued a circular-letter to the members, proposing the election of a certain person, and requesting each one to indicate their preference by attaching a mark opposite one of the three words, "yes, no, undecided."

Where a preacher's comfortable settlement in life, and the maintenance of his family depend upon the impression his services make on the people, it must be very difficult to have the mind so centred upon the alone source of Gospel ministry, as to preach only the preaching which the Lord bids, and to be preserved from prostituting that sacred engagement to other and more unworthy motives than the simple performance of the Divine will.

—*Slavery in Cuba.*—In the Chamber of Deputies, at Madrid, Seventh Month 28th. — Labra moved a resolution that the government free as soon as possible the remaining 26,000 slaves in Cuba. The government agreed to the resolution, and it was passed unanimously. The President of the Chamber congratulated the members on the "crowning of the glorious work of the abolition of slavery."

—*Demoralizing Art.*—"We say unhesitatingly that it is the plain duty of every pure-minded person to show pure-mindedness in the books and the pictures which are chosen for a place in the family circle, and for one's personal enjoyment. No claim of 'art' can make indecency decent. No claim of 'a love of art' can make a love of indecency an excusable taste."—*S. S. Times.*

THE FRIEND.

TENTH MONTH 23, 1886.

A member of Iowa Yearly Meeting (the Smaller Body) has kindly forwarded an account of its sittings, from which the following is taken:

The Iowa Yearly Meeting (Smaller Body) commenced at North Branch on Fifth-day morning, the 30th of Ninth Month, with a meeting of "Ministers and Elders," in the morning at 8 o'clock; at 11, a meeting for worship; and at 3 p. m., the Meeting for Sufferings. The meeting for discipline met on Sixth-day, the first instant, at 10 o'clock. The Clerk being absent, Clarkson T. Penrose was appointed for the day, and afterwards for the present year.

Interesting and encouraging epistles were received from Kansas, Western, Ohio, Canada, and New England Yearly Meetings, which were all responded to at a future sitting.

The subject of joining Hickory-Grove Quarterly Meeting with Springdale or Iowa Yearly Meeting was introduced, and goodwill therewith was freely expressed; and a committee was appointed to co-operate with and assist the Ohio Yearly Meeting's Committee in bringing about that desirable union in a right way, and time.

The meeting was brought into much exercise in considering the state of Society, that we might manifest a truly Christian spirit towards each other, and all men; that we might know that living faith which works by love to the purifying of the heart; and that we might be stirred up to a watchful care over ourselves, and to a support of the good testimonies of this Society.

Some changes of wording in discipline, were proposed by the Meeting for Sufferings, a few of which were approved. One was, to have the Yearly Meeting commence on Fourth-day, one day earlier. Though a care was evident on the

minds of Friends, not to lower the standard of discipline.

The Committee on Education reported one school for three months. A committee was appointed and \$100 placed at their discretion to encourage schools, under the care of Friends.

The business was conducted with much unity and conciseness, and the meeting adjourned under a sense of our Heavenly Father's goodness to us.

ROBERT KNOWLES.

We received some weeks ago, from our friend Adam Spencer, of Canada, a statement of some of the principles involved in the conflicting judgments in the case of *Dorland vs. Jones*, as given by Judge Proudfoot, in the lower Court, and by the Judges in the Court of Appeal. This statement seems to be clearly drawn up, and to be calm in its tone; but we deferred publishing it because there was then some prospect of a settlement being arrived at without further litigation. The plaintiffs in the case, who had originally brought the suit, and thus involved Friends of West Lake (and indeed of other parts of Canada) in much suffering and expense; and on whom, therefore, the responsibility for the legal contest mainly rested; had, either of their own motion, or through the advice of others, made a proposition for an amicable adjustment of the question of property. From the statement furnished by Arnold Haight, to "The Friend" of Tenth Mo. 9th, we infer there is some doubt as to these negotiations being successfully carried through. We have, therefore, concluded to publish the article of Adam Spencer (which will be found in our present number), as it may assist our readers in understanding the legal aspects of the case.

A letter from a member of the Western Yearly Meeting (Smaller Body) to a friend in Philadelphia, says that the litigation respecting the property at Sugar Grove, near Plainfield, Indiana, was closed on the 7th inst., by an agreement between the committees of the two Meetings for Sufferings. This agreement, however, has yet to be ratified by the Meetings for Sufferings themselves.

By the terms of the agreement, the Friends of the Smaller Body are to keep possession of the Meeting House properties at Sugar Grove, Spring, and Poplar Grove, and to be paid the sum of \$600. The Friends of the Larger Body are to have the other Meeting Houses, &c. All bequests are to remain as now held, and the costs of the suit are to be shared equally.

A letter from another one of the members of the Western Yearly Meeting (Smaller Body) states that "some Friends seemed a little straitened, fearing it might be regarded as a compromise of principle, but Friends seemed generally to remember that we held it to be right to arbitrate all claims relative to property."

If this unpleasant controversy should now terminate, as seems probable, we hope there may be an increased care to guard against the spirit of the world, and to depend on Heavenly Wisdom and the overruling Power of the Head of the Church; so that there may be growth in spiritual life, and the Church may be able to say to those outside of its pale, "Come and have fellowship with us, for truly our fellowship is with the Father, and with his Son, Jesus Christ."

An article recently written by a clergyman of the Church of England, expresses his opinion on the subject of Apostolical succession and Episcopal ordination, and uses the following language: "Without bishops, no priests; without

bishops and priests, no legitimate certainty of sacraments; without sacraments, no certain union with the mystical body of Christ, *i. e.*, his Church; without that union, no certain union with Christ, and therefore no certain hope of salvation."

We think the members of the Society of Friends have cause to be thankful, that they are not compelled to place their hope of salvation on such broken reeds as the doctrine of the Apostolical succession, or the partaking of any outward rite; but that they have been taught to look to and depend upon Christ alone, who visits the children of men by the gracious inshining of his divine light and power, which works the salvation of all those who receive Him in this way of his coming, and faithfully abide under his government. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life."

The *Episcopal Recorder*, although devoted to the interests of a Church which uses a liturgy in its public worship, yet depreciates the adoption of ritualistic and liturgical forms by those denominations among which they have hitherto not been practised. It thinks they will gain nothing by forsaking "the plainer and simpler ways of the fathers, honored of God, and useful as they have proved to be for the conversion and edification of souls in the past." Its advice to all is, to "Be themselves," and not to imitate others.

We think its advice contains a caution, which some persons, under the name of "Friends," but not fully upholding its principles, would do well to consider.

We have received two communications on Photographs, called forth by the article in "The Friend" of Ninth Mo. 18th, headed "Little Foxes." One of these endorses that article; the other looks at the question from a different standpoint. Its writer believes that, if we walk carefully and watchfully, light will be given to every one, and "the guiding finger of Truth" will be manifested in each heart, in regard to these things.

We are willing to let the subject rest here, without further discussion.

The Youth's Meeting, appointed by Concord Quarterly Meeting, was held at West Chester, Pa., on Tenth Month 5th. It was a large and crowded gathering; many of the younger members of the Quarterly Meeting being present. There were several appearances in testimony and supplication; and it is said to have been a favored and satisfactory meeting.

SUMMARY OF EVENTS.

UNITED STATES.—The President of the United States, on the 13th instant, issued a proclamation revoking the suspension of the discriminating customs imposed and levied on the products of and articles proceeding under the Spanish flag from Cuba and Porto Rico. The proclamation is issued upon proof that "higher and discriminating duties continue to be imposed and levied in said ports upon certain produce, manufactures or merchandise imported into said ports from the United States or from any foreign country, in vessels of the United States, than is imposed and levied on the like produce, manufactures or merchandise carried to said ports in Spanish vessels."

The strike of the packing house workmen in Chicago was formally ended on the 18th instant. The strikers held a mass meeting on the prairie about 3 o'clock, p. m., at which 12,000 or 14,000 were present. A proposition to return to work on the ten-hour plan was carried almost unanimously, and the strike was declared at an end.

It is reported from the Indian Territory that prairie fires have devastated millions of acres of rich grazing

lands, extending "from Vineta on the north to Muskogee on the south, and on either side of the Missouri and Texas Railroad as far as the eye can see." Large numbers of cattle have been burned to death, and immense quantities of hay, baled and loose, which was to have been used for fodder during the winter, has been destroyed.

There was a sharp earthquake shock at Summerville, South Carolina, at 8 o'clock on the evening of the 15th inst. No damage was done.

The villages of Sabine Pass, Johnson's Bayou and Taylor's Bayou, on the dividing line between Texas and Louisiana, were swept away by the storm and high tides on the 12th instant. "Out of more than 150 houses in Sabine Pass, less than six remain standing, and they are ruined. The waves broke against the lighthouse in solid walls fifty feet high, tearing out the windows at the very top of the structure." It is feared that 250 persons in all have lost their lives.

An examination of the country back of Sabine, and immediately in the vicinity of Beaumont, shows that the salt water came back from the coast fully forty miles through the swamps, and hundreds of thousands of acres are still submerged by water that was forced back and has no outlet.

Carcasses of thousands of drowned cattle, hogs, horses and fowl, are strewn everywhere, and clouds of seagulls and buzzards hover over the desolated country for an area of thirty square miles.

A gale on the 14th instant did much damage to property in various places, particularly on the Lakes. At Buffalo about forty small dwellings were destroyed by the winds and waves, and five lives were lost.

It is reported that 40,000 head of cattle, belonging to the St. Louis syndicate, in Northern Montana, have perished because of the drought. The loss is estimated at \$24,000.

Reports from different sections of Berks County, Penna., show great damage from the drought, which is said to be "the severest for over twenty years." Many fields will have to be replowed and resown. Wells are drying up, and in some places farmers are compelled to haul water from long distances.

It is estimated by prominent grape-growers of Hammondsport, New York, that 500 tons of grapes were frozen on the vines on the shores of Lake Keuka, on the night of the 16th inst. The mercury went down to 20 degrees. The varieties frozen were principally Catawba, Concord and Diana.

A national convention of brewers and liquor dealers met in Chicago on the 18th instant. Seventeen States were represented. The chairman explained that the object of the convention was "to make the liquor business as respectable as possible. The delegates present were men who were as thoroughly opposed to the dives and disreputable places where liquor selling was carried on as any other class of citizens." He might have stated that the State of Massachusetts has officially reported the death-rate from alcohol within her borders in 1885, was 6.3; and that in 1867 it was 2.6.

During Ninth Month the letter carriers at the Philadelphia Post-office delivered 8,866,092 letters and postal cards, and 2,111,580 newspapers, and collected \$3,42,550 letters and postal cards and 1,035,900 newspapers.

The deaths in this city last week numbered 398, which was 83 more than the previous week, and 59 more than during the corresponding week last year. Of the whole number 208 were males and 198 females; 56 died of consumption; 28 of diseases of the heart; 22 of marasmus; 21 of debility; 21 of pneumonia; 18 of croup; 16 of old age, and 16 of typhoid fever.

Markets, &c.—U. S. 4½ 112½; 4's, 129; 3's, 100½; currency 6's, 126 a 136.

Cotton sold in a small way to spinners on a basis of 9½ cts. for midding uplands.

Petroleum was quiet but firm, at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was firm on scarcity, but demand was only moderate. Sales of 4 cars at \$14.50 a \$15 per ton for western winter bran, and \$15.25 for fancy southern do.

Flour and Meal.—Trade in flour continued slow and unsatisfactory, and prices favored buyers. Sales of 125 barrels Pennsylvania family, at \$3.65; 250 barrels Ohio, clear, at \$4; 375 barrels Ohio and Illinois, straight, at \$4.25; 375 barrels winter patent, at \$4.50 a \$4.60; 125 barrels Minnesota, clear, at \$3.50, and 500 barrels do. patent, at \$4.60 a \$4.85. Rye flour was quiet but steady, at \$3.25 per barrel for choice.

Grain.—Wheat declined ¾ a 1c. No. 2 red closed at 82½ cts. bid and 82½ cts. asked. Corn was dull; No. 2 mixed closing at 43½ cts. bid and 44½ cts. asked. Oats were quiet and steady; No. 2 white closed at 34½ cts. bid, and 34 cts. asked.

Beef cattle were in too heavy supply and declined ¼c., at 3 a 5½ cts.

Sheep were fair at 1½ a 4½ cts. Lambs were active at 4 a 6½ cts.

Hogs were brisk. Western, 6½ a 7 cts.; State, 6 a 6½ cts.

FOREIGN.—On the night of the 15th instant, the wind which had been blowing all day, increased to a hurricane, the storm extending over the entire southwest coasts of England and Ireland. Serious damage to shipping is reported at Falmouth, Cowes, Plymouth and other places, and one steamer, if not two are believed to have been lost.

The French Government has demanded that China shall not restrict the trade in opium in Yun-Nan and Tonquin.

There is a growth of the war feeling in France. The Boulanger party have begun the issue of two new journals, *La Revanche* and *Le Soldat La Bourneur*, to advocate an offensive policy in vindication of the military prestige of France. General Boulanger, however, disowns any connection with the papers.

The *Militaire* says that General Boulanger desires war, not for the purpose of recovering Alsace, not to gratify personal ambition, but as a step leading to the solution of social questions.

Madrid, Tenth Month 18th.—The Cabinet will to-day consider President Cleveland's proclamation in relation to Cuban imports. It is hoped that the conflict will be smoothed out, but there is a unanimity of opinion here that Spain should be firm in support of the interests of Cuba.

The journals warn Bulgaria against electing a Prince until the Powers have agreed upon the most suitable person to select. They also counsel her to abstain in every way from provoking Russia.

The elections in Bulgaria for members of the Great Sobranje have resulted in the return of 480 Government candidates, of 26 members of the Zankoff party and of 15 adherents of Karaveloff.

Russia has presented another note to the Bulgarian Government, declaring the recent elections illegal, and demanding the postponement of the meeting of the Sobranje. The Government refuses to yield.

The *Novoe Vremya* says the time is now auspicious for France to raise the Egyptian question, and declares that Russia will not hinder her.

Private advices received in San Francisco report the cholera still ravaging Corea. In Seoul, a city of 200,000 inhabitants, the death rate has reached the frightful average of 1000 per day. The task of attempting to bury the dead has been abandoned.

WANTED,

At the Boarding School for Indian Children, at Tunassassa, a woman Friend, to assist the Matron in her household duties. Apply to

Jos. S. Eikinton, 325 Pine St.

Aaron P. Dewees, Chester, Penna.

Ephraim Smith, 1110 Pine St.

Phila. 10th Mo. 1886.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of the Bible Association of Friends in America, will be held in the Committee-room of Arch St. Meeting-house, on Fourth-day evening, Eleventh Month 3rd, at 8 o'clock.

Friends generally are invited to attend.

EPHRAIM SMITH,
Secretary.

Tenth Mo. 1886.

MARRIED, Ninth Mo. 22nd, 1886, at Friends' Meeting-house, Twelfth street below Market, SAMUEL L. SMEDLEY, JR., to ELLEN E., daughter of David S. BROWN.

DIED, at her residence in Fallsington, Pa., Fifth Mo. 12th, 1886, MARY SATTERSWAITE, in the 80th year of her age, a member of Falls Monthly Meeting of Friends. To her the language is applicable, "Blessed are the pure in heart for they shall see God."

—, on the 20th of Eighth Month, 1886, SUSAN B., daughter of Giles and the late Susan B. Satterthwaite, a member of Falls Monthly Meeting of Friends. Through redeeming love and mercy, she was enabled to resign all her earthly hopes for the brighter promises of a life immortal. "If we suffer with Him, we shall also reign with Him."

—, Ninth Mo. 26th, 1886, at his son's residence, Tilghman's Point, Talbot Co., Md., NATHANIEL B. BROWN, in the 62d year of his age, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

THE FRIEND.

A Religious and Literary Journal.

VOL. LX.

SEVENTH-DAY, TENTH MONTH, 30, 1886.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 90.)

Ninth Mo. 28th, 1839. Strength was given this morning to intercede, that the cloud which has for days rested upon me might be dispelled. Then to feel this morning, my heart softened and access granted, has caused all within me to bow; secretly craving a removal of hindering things, and that my Heavenly Father's will be more often manifested.

30th. Humbled under a sense of how I am cared for!

Tenth Mo. 5th. At our Monthly Meeting to-day we had the company of our dear aged friend John Letchworth; also dear Sarah Hillman. John has a minute to visit the Monthly Meetings in our Quarter, and Sarah the Particular Meetings. Their labors amongst us, I trust, will be remembered by some of us. Their communications were short but lively. John pressed upon us the necessity of seeking durable riches, even that which will stand by us when everything else fails. The young people were the particular objects of his concern; holding out to these the invitation: "The Spirit and the bride say, Come," &c. Living, saving faith, was Sarah's concern; sweetly did she comfort the Lord's poor afflicted servants. May we all show our gratitude by doubling our diligence.

Eleventh Mo. 3rd. Came to the city on a little visit to my friends. I attended this morning the North Meeting. Two strangers from New York State preached abundance. Meeting had hardly settled when they commenced, and they continued pretty much throughout. A more painful meeting, I think, I never sat. It seemed to me, nothing but death reigned. Silent waiting never felt to me more precious. I longed to be in our own little meeting at home. At the afternoon meeting we were favored with quietness. All present must have been sensible of its value. A dear old Friend told us, it needed not words to set forth the preciousness of silence.

4th was their Quarterly Meeting; which I also attended, craving the presence and care of our Heavenly Parent, and that He would bless our provision, &c. It felt to me, that good was very near, if we would only lie low enough to receive it. Our dear friend, Elizabeth Evans, was excellent in testimony, reviving: "We have an altar whereof they have no right to eat who serve the tabernacle," upon which she enlarged in-

structively. For the encouragement of the young people she rehearsed the account we have of Shadrach, Meshach and Abed-nego, with their love and faithfulness to their God. They knew that He was able to deliver, even in the midst of the burning fiery furnace. She assured us that He remains as able as ever He was to help and rescue his children, however they may be proved; even though the furnace be heated seven times more than it was wont to be heated. She believed there were not a few present of the visited and called children of our Heavenly Father; and encouraged them to keep near their dear Lord, &c., &c. Elizabeth Pitfield followed in solemn supplication; craving that a broken and contrite spirit might be more and more given us. Then Thomas Kite delivered a short testimony, quoting: "There is therefore, now, no condemnation to them which are in Christ Jesus," &c.

5th. Attended the week-day meeting for the Northern District. There were two short communications near the close of the meeting. The first Friend that spoke, whom I did not know, arose with: The precious solemnity that covered the meeting was a renewed evidence that we are not a forsaken people, however great, at times, our discouragements may be, &c. S. Hillman followed; with the expression of her belief that there were dear young people present, who had felt the wages of sin to be death, but the gift of God to be eternal life, through Jesus Christ our Lord. Such were encouraged to press forward; and reminded that the good Shepherd goeth before his sheep, and hath declared, He knows them and is known of them. Again, "As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep; and other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

6th. The week-day meeting at Orange street I attended, though under discouraged feelings. Wm. Evans had excellent service, reviving: "My covenant was with him of life and peace, and I gave it to him for the fear wherewith he feared me, and was afraid before my name." Addressing those advanced in life, said, what an unspeakable favor it was, at the winding up of time, when all things here cease yielding any consolation, to have this covenant of life and peace! He entered into tender sympathy with tried states present, who had seasons of darkness and distress to pass through, and encouraged these to remember that His covenant is with the night, and as well as with the day; and also that "The foundation of God standeth sure," &c.

28th. My heart was made to overflow, under a sense of the kindness and love of our Heavenly Father towards our little company. I do believe He is very near, waiting to bless, if there was only a willingness on our part to draw nigh unto Him. A little foretaste was this day given of what glorious meetings we should have were this more our concern. My feeble prayer has been, make me, O dearest Father, whatever Thou seest fit. Grant an evidence of forgiveness for multi-

plied sins and transgressions, which seem at times almost ready to overwhelm.

First Mo. 29th, 1840. This day was Select Meeting. At which our friends had the company of dear Jacob Green, from Ireland. He dined with us, in company with several others; and in a little family sitting had something to communicate, especially to our dear mother. He believed she had verified the truth of the precious declaration: A judge of the widow, and a father of the fatherless, is God in his holy habitation. He spoke comfortingly to us children, saying: Think nothing too near or too dear to part with, to become lambs of the flock and fold of our Heavenly Father.

30th. Our Monthly Meeting. Our dear friend J. Green still with us. He quoted: "O that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Some present were urged, in a very impressive manner, to hearken diligently that their souls might live, &c., &c. A loud call went forth to the careless and indifferent, to leave the perishing, fading gratifications of time, and seek for themselves durable riches. He urged us to be not ashamed to be found followers of the meek and lowly Lamb, showing faith by works. He set forth the peace that would flow to the willing and obedient, even that which the world, with all its pleasures and treasures, cannot give or take away. The needy and afflicted children of our Heavenly Father were sweetly remembered. He believed there were those who, like Mary formerly, were weeping at the sepulchre, and saying secretly, within themselves, "who shall roll us away the stone?" O, he did believe that such as these, though they might at times feel very poor, were under the immediate care and protection of Israel's Shepherd; and as they keep near Him, He will never leave nor forsake them. He revived the language to this class: "Lovest thou me more than these?" and the subsequent command would be, if these kept faithful, "Feed my lambs." How have I craved for myself, and my young friends, that we may treasure up the favors of this day, and profit by them.

Second Mo. 4th. Came to the city yesterday, with my dear mother, and attended Orange St. Meeting. Dear E. Evans arose with this passage of Scripture: "No man having put his hand to the plough and looking back, is fit for the kingdom of heaven;" and that however tried and proved we may at times be, 'tis very unsafe to cast away our faith and confidence. Remember, she says, "The just are to live by faith; and if any man draw back my soul shall have no pleasure in him." Early after taking her seat amongst us, the circumstance of the children of Israel journeying from the land of Egypt to Canaan, had been brought to her remembrance, she believed for the encouragement of some now present. The trials, the difficulties they had to encounter! &c., and often had they to walk by faith and not by sight. She thought there was no need for discouragement in any, &c. She also adverted to the ten men that were sent to

spy out this good land: that there were only two of them, Caleb and Joshua, that brought back a true and faithful account! So it was even to the present day; and greatly did she desire and plead with us that there might be none found amongst us turning back, like a deceitful bow; for if this was the case, the Lord would have no pleasure in them. This has been a season of instruction to me; and hope I may profit by it. In the afternoon proceeded to Evesham, where we attended their Monthly Meeting; which was to me an interesting occasion. The first part was held in silence. In the last, our friend H. W. was excellent to parents, respecting the right care over their precious children. She believed, if they were not careful to bring them up in the Truth, that it would be required of them, when the language should go forth, what hast thou done with those lambs I committed to thy care? &c. The subject was a very solemn one, and so felt, I trust, by many mothers present.

9th. Found strength to-day in pouring out my tears before my Heavenly Father. Felt the privilege of thus sitting down to wait upon the Lord, after a week of busy, bustling care.

13th. From the feelings that have attended my mind for months past, and afresh this morning, I believe greater would be my peace had I yielded to an apprehension of duty to enter as a teacher at Westown School. But there has been a "choosing of my own path," which has tended to land me in weakness and distress. A willingness is now wrought to go where way opens; or to embrace with gladness any thing that will help me forward in my good journey, or so that peace may be mine.

(To be continued.)

For "The Friend."

My Favorite Swamp.

The poet Montgomery says:—

"In rustic solitude 'tis sweet
The earliest flowers of spring to greet,—
The violet from thy tomb,
The strawberry, creeping at our feet,
The sorrel's simple bloom."

This is true, as many can testify, but rambles which are undertaken later in the season have their charms also; and the flowers of summer, as well as of spring, are able to awaken pleasurable emotions in the lover of nature.

On the afternoon of Seventh Mo. 3d, I sought the recesses of a favorite swamp, the richest locality for plants which the progress of cultivation has left untouched within a moderate walk of our village. Soon after leaving my home, I passed a Locust tree, and observed a small withered branch hanging from it, which readily came off with a slight pull. On examining the point where it had parted from the tree, I found it had been eaten nearly off by some insect which had burrowed into its substance. Other branches were also seen to be perforated by the same destroyer, and the bark of the tree was sprinkled with the sawdust which had fallen from the holes made by these insects. This enemy of the Locust is the grub of a very beautiful beetle, the perfect insect is velvet-black in color, ornamented with transverse yellow bands, and about three-fourths of an inch in length. In the Ninth Month they may be found collected on the Locust trees "coursing up and down the trunks in pursuit of their mates, or to drive away their rivals, and stopping every now and then to salute those they meet, with a rapid bowing of the shoulders, accompanied by a creaking sound." The eggs which they lay are soon hatched, and the grubs bore into the tree. The following summer they

change into beetles, which soon disappear after laying their eggs. This species is known as the Painted Clytus (*Clytus pictus*).

There is another, rather larger species, called the Beautiful Clytus (*Clytus speciosus*), which in a similar manner bores into the Sugar Maple, and in some sections of the country has proved very destructive. I have not observed any traces of it as yet in our neighborhood, though its painted cousin is so abundant that it is rare to find a Locust that is uninjured. This is to be regretted, for the wood of this tree is as valuable as its foliage is elegant.

A little beyond the Locust tree was a Spruce, whose foliage attracted notice by its unhealthy look. On closely examining the leaves, I found many of them dotted over with white shelly cases, in shape like a grain of rice, but only about one-sixteenth of an inch in length. In them were cast-off skins, but I know not what is the form of the perfect insect, nor whether they are hurtful to the tree.

Leaving behind the lively, but noisy English Sparrows that inhabit the village; I saw by the road side the still smaller, and domestic Chipping Sparrow, with its head crowned with chestnut. Along the water-courses the Song Sparrow, with its white breast prettily streaked with dark brown, flitted among the bushes, and occasionally poured forth its sweet song. Another sparrow of about the same size, but showing a white feather on each side of the tail as it flies, I supposed to be the Grass Sparrow. The Robins were about; and the peculiar note of the Cuckoo or Rain-bird sounded from the taller trees. The Red-winged Blackbird complained of the intrusion of an unwelcome stranger, and as he slowly flew backward and forwards over the meadow, displayed the beautiful scarlet shoulder-pieces, which relieve the general blackness of his plumage. As I wandered along a run of water, I heard the cry *peet weet, peet weet* of a water-bird, and soon I saw his once familiar form on the fence, near by, balancing his tail after the fashion of this bird. I suppose it was the same species which William Bartram once observed courageously defending its young against the attacks of a Ground Squirrel. "The place was on the river shore. The female had thrown herself, with her two young behind her, between them and the land; and at every attempt of the enemy to seize them by a circuitous sweep, she raised both her wings almost perpendicularly, and assuming this formidable appearance, rushed towards the squirrel, who, intimidated by this show of resistance, instantly retreated, but soon returning, was met as before, in front and flank by the resolute bird, who with her wings and plumage bristled up, seemed swelled to twice her usual size. The young crowded together behind her, sensible of their peril, moving backwards and forwards as she advanced or retreated. In this way the contest endured for about ten minutes, when, as the strength of our little heroine began to fail, the friendly presence of Bartram put an end to the unequal and doubtful contest."

In the bushes that bordered the swamp, the familiar song of the Maryland Yellow-throat awakened pleasant emotions. This is one of the few of the warblers that raise their young in our latitude, as most of the members of this numerous family seek more northern climes for this purpose. Its general color is a yellow-olive above, and bright yellow beneath, and it has a broad and conspicuous patch of black on the front, extending back over the eyes. Its favorite haunt is among the briars and bushes in low and watery situations. Nuttall describes its song by the

syllables, "*wetitshee, wetit-shee, wee*, which are uttered in a lively, earnest manner. In the same vicinity the active and graceful Catbird was flitting about; while in the deeper recesses of the adjoining woods the Wood Robin, one of the sweetest and most beloved of our songsters, poured forth his notes.

J. W.

For "The Friend."

Oliver Sansom.

(Continued from page 91.)

Some months after Oliver Sansom's return home from his visit to Ireland, his mind was much turned towards them. He says: "The remembrance of Friends in Ireland, and of my travels and labors amongst them in the Truth, was weighty upon my spirit; and in the sensible feeling of the renewings of the love and life of my God, which I had often enjoyed among them, my heart was overcome and greatly tendered towards them; so that I could not contain, but was thereby moved, and even constrained to visit them with an epistle."

In this epistle, written in the Fifth Month, 1677, along with other good advice, he gives the following exhortations:

"O Friends! watch and stand upon your guard, and hold fast your living fresh zeal for the cause of the Lord, and be valiant for his truth upon the earth."

"And all who do believe in the light of Jesus, and walk in it, as their minds are exercised in his life and love, the care of the Churches of Christ comes upon them daily, for the good of the whole body; that every member may keep his place in the body, and wait to know his office, even his work and service appointed by the Lord. And then, as the eye is kept single in the head, Christ Jesus, every one will be serviceable in his place; for there are no needless members in the body, no useless vessels in the house of our God; for as a gift is given to every particular one, so is a service as certainly required by the Lord of every individual, according to the gift given."

"And moreover, this is my testimony, that if true obedience be yielded to the inward leadings of the Holy Spirit, a Godly care and weighty concern for the prosperity of the blessed truth, and the preservation of all that are convinced of it, will certainly come upon everyone according to his measure."

About this time much trouble was caused to the Society of Friends, by the opposition made by some of its members, to the introduction of a system of discipline, and the establishment of men's and women's meetings for business. George Fox relates in his journal, how he was moved of the Lord to establish these meetings, so that the poor might be properly cared for, and all things kept orderly and reputable in the Church. But there were some who objected to them as infringements on individual liberty, and claimed that every individual should be left free to act according to his own sense of right, and without interference by others. Some of these, principally in the north of England, headed by John Story and John Wilkinson, went so far in the opposition as to bring great suffering upon faithful Friends, who saw the danger they were in. Among those who thus suffered, was Oliver Sansom, who mentions that he was at the Yearly Meeting in 1677, when a paper signed by many Friends was issued against this spirit of division. "I, being then at the said Yearly Meeting, and having a real concern upon my spirit against that rending spirit and its abettors, did in unity with my

brethren, subscribe the said paper; which to this day I never had any reproof from the Lord for, but justification in. But oh! the bitter enmity and opposition in them which had joined with the aforesaid bad spirit, was so much the more fierce and violent against me in particular; because no other Friend in our county beside me had his hand to that paper. But although they strove to tread me down in their spite, yet the Lord upheld me, and still preserved me by His mighty power, which He was pleased to make known in my great weakness, and He gave me victory over that wicked spirit in its strongest instruments; blessed and praised be the name of my tender God, whose the power is, and unto Him alone the glory belongs forevermore. Amen.

"Yet this exercise and suffering from false brethren, who had received this spirit of contention, division and separation, was great and grievous, and also of long continuance upon faithful Friends of this county; the dividing work being promoted and carried on by some who had been of some note amongst Friends there; but are since gone out, and most of them yet continue out of the unity of Christ's Church, in a separation; having shut up the meeting-house doors against Friends who had a just right and property therein."

This O. S. speaks of as having been "the most grievous of exercises, and the hardest of trials or suffering."

Great endeavors were used by Friends for the enlightenment and restoration of those who had been misled. Some returned to unity and fellowship; and the separate meetings set up by others soon disappeared.

For some years, about this period, Oliver appears to have remained much at home. As it was a time of much persecution, he was repeatedly fined for preaching in meetings, and great spoil made of his goods. At one time, while he was in prison "for the testimony of Jesus," an officer came to his house, and he says, "seized and carried away all my shop goods, as linen cloth, fustians, tapes, filletings, laces and thread, even all they could light on, with brass, pewter, and other household goods, only when they were carrying it all away, he threw back a small brass kettle, saying he would leave that to boil the children's milk in; for I had then two children in my family, whereof one was a relation's daughter, and the other an orphan that was left to my care, as her guardian."

"Besides these goods, they took also out of my stable, a mare that was not mine, but borrowed of a Friend, and with her my bridle and saddle. And though the Friend, who was the owner of the mare, endeavored what he could to recover his mare again, yet he could not: for no justice could then be had; oppression and cruelty were the portion of faithful Friends at that time, while the informers were in power."

The Christian spirit in which his trials were borne, is beautifully shown in a letter to his wife from Reading Goal, in which he expresses the desire "that we may pass the time of our pilgrimage here according to the will of our God, and faithfully finish that testimony which He hath given us to bear, to the laying down of our heads in peace for ever, where the wicked cease from troubling, and where the weary are at rest; where the prisoners rest together and hear not the cry of their oppressors. Oh let us be cheerful, for it will not be long ere we come there, as we abide faithful and heed not the rage of the wicked, so as to be cast down at it; for our God, as we wait upon Him, will give us more strength to bear afflictions, than they shall be able to inflict upon us. Oh, it is a precious thing to be kept in the

patient innocent spirit of Christ Jesus, which enables us to love our enemies and pray for our persecutors; when we are reviled not to revile again, but to commit our souls to Him who judged righteously, who is our faithful Creator, and mighty preserver, and the sure deliverer of all that trust in Him; who is the only wise omnipotent God, blessed forever. Amen."

The love for enemies, which he here commends, led Oliver Sanson to great plainness of speech in warning those who were engaged in the work of persecution. Observing two wicked informers at the Court of Quarter Sessions, he says, "I went to them and tenderly advised them, and warned them to forbear going on with their bad designs against their innocent neighbors. For they might assure themselves they could not prosper, neither would their expectations be answered; and if they did get our goods, it would be but little benefit to them; for thereby they would the sooner be brought to beggary. But they seemed much hardened, and it grieved me to behold that no tenderness at all did appear in them." Of these two men, he records that both became very poor; one died in a few years, leaving his children to be supported by the parish; and the other ran so far into debt, that he was afraid to show his face, and fled the country.

To Thomas Fettiplace, one of the persecuting justices, who had been unreasonably bitter against him, he wrote several letters of caution. In one of these he says, "Truly I have been concerned for thee, because of thy going on in persecution against God and his people; knowing that a bitter eup thou must come to drink from the Lord's hand, for the same, unless thou repent." "Be thou assured of this, that the Lord who searcheth the heart, hath thy life and breath in his hand, and will not be mocked by thee; but will give thee to reap according as thou sowest, and render thee a just reward according to thy works; and in his fear is this written for thy everlasting good; by him who hath learned to love and pray for enemies and persecutors."

(To be concluded.)

For "The Friend."

Reminiscences of Rebecca Battey.

During her residence in South Starksboro it was her allotment to have to pass through some deep trials and provings, in which she had the sympathy of her many friends, and under which she was sustained by the never failing Arm. She was never very frequent in her public appearances, and for a time was mostly silent in religious meetings. But she was enabled to endure as seeing Him who is invisible; and again to minister in the life and in the greenness of her later and maturer years.

The United States Bank having failed, there was, at that period, no general banking system or express companies as at present. Banks were mainly independent, and their issues at a heavy discount, except in their own immediate vicinities. As a part of the proceeds of their services while at Tunessassa, the writer, accompanied by his wife, conveyed for R. Battey and her husband, one thousand dollars in gold, and some currency, in the doubled end of his trunk, from Philadelphia through New York, attending Yearly Meeting there, to Lincoln, Vt.

At a public meeting in the limits of Ferrisburg Monthly Meeting, where several ministers were present, one of them occupied most of the time in a communication more lengthy than usual for him. After meeting, he said to Rebecca, "I hope I was not standing in thy way

to-day." She modestly replied, that "After what had been offered she thought she might be excused." But she afterwards told Phebe Taber, who was also present, that he *did* stand in her way; and the time being so much taken up she had to come away from the meeting bringing her burden with her.

If there is any one danger to which fluent speakers are more exposed than another, it is to extend their communications beyond the pointings of the Divine finger. Far better is a short, lively, living sermon in the demonstration of the spirit and of power; and after that, silence; than an extended communication, however eloquent or sound in word and doctrine, but beyond the authority immediate revelation alone can give.

L. T.

For "The Friend."

A Few more Words as to Tobacco.

An article upon the subject of tobacco, which appeared in "The Friend" a few weeks ago, alluded to the indifference shown to the pleasure or comfort of others (to whom the smell of or smoke from tobacco might be nauseating) as the user of the weed became confirmed in his habit. This indifference, and the resultant discomfort, I have frequently both noticed and experienced; but perhaps at no time to such an extent as within the few days immediately previous to the perusal of the article referred to. Having occasion to take a steamer on Long Island Sound, and, again, on an inland lake, the anticipated pleasure of my wife, who accompanied me, was sadly marred by men who persisted in smoking wherever they pleased on the deck of the steamers.

While away, on the aforesaid brief trip, we stopped for a day in Boston, and took occasion to visit the State Penitentiary at Charlestown. The chaplain, in detailing a specially hopeful heart-change on the part of one of the prisoners, said, that in the hour that his exceeding sinfulness was revealed to him, he ejaculated that, if God was indeed willing to take away the filthiness of so wicked a person as he had been, the tobacco, which he had loved so long, must go with the rest. He straightway put it away from him, and has continued faithfully to abstain. (I may add, as to this man, and also as to one much younger, who had given similar unmistakable evidence of a change of heart, that the chaplain unhesitatingly said that the change in each case came about without any apparent human instrumentality. Yet they thence showed a concern to witness to the Truth before their companions in confinement.)

A writer in a late number of the *Union Signal*, narrated the following instructive incident. A certain person who felt much concerned at the way in which a friend of his spent his money for tobacco, went to him one day and asked him whether he would not be willing to relinquish the habit, if he could with the same money procure him a pleasure that was greater. His friend told him he thought he might save himself that trouble, as he didn't look for a greater pleasure, and at any rate he himself would have to be the judge in any such case. Being told that he certainly should be his own judge in the matter, he was taken to the lowly home of a suffering family, and allowed to minister to their wants in providing food and medicine, and by tendering a small payment on their rent money. This absorbed the amount of a week's tobacco indulgence; but the money was gladly contributed when the donor observed the real good that it did, and felt himself to be the unworthy recipient of the thanks that the benevolent act drew forth. This kind

of experience was continued but a very few weeks, when the man threw aside his segars, declaring that he should not, upon any consideration, resume the habit, for he had indeed been brought to see that it was a far greater pleasure to minister to suffering humanity, than to waste one's money in selfish indulgence.

It was gratifying to note the recent action of the Evangelical Lutheran Synod, held in Pennsylvania, wherein they recorded their strong disapproval of the tobacco habit, and decided that none should thenceforth be accepted by the Synod as ministers, who were given to its use.

At the late North Carolina Yearly Meeting of Friends, the number reported as using tobacco appeared to me to be sorrowfully large. I have felt saddened whenever my mind has recurred to it, and the desire has been raised that the brethren in those parts may not permit their bodies and spirits to be brought into bondage to this unsatisfying and wasteful indulgence, lest their advancement in best things be checked, and their influence for good in the community be seriously interfered with. And may Friends everywhere give up the practice.

J. W. L.

For "The Friend."

How to get Rid of Flies.

As Fall approaches, and country housekeepers are obliged to make fires in their dining, sitting-rooms and other apartments, they find themselves annoyed by the intrusion of flies from the kitchen and summer cooking-shed.

This little inmate, so attractive in the early spring, as the harbinger of lovely summer, with its pretty brown eyes, prismatic, gauzy, wings, and nimble feet—has multiplied itself a thousand-fold, and become through the hot season, in a measure, as the plague of Egypt.

Yes! Even in our tidiest homes, as the active head fills and replenishes her numerous traps, she is visited and revisited by fresh swarms from the stables until the unthinking conclude, that for every one that dies, a dozen take their places; and that her labor is in vain.

Such, no doubt, has been the experience of many a busy matron, till she wishes for some wholesale way of disposing of them, and feels her tender mercy shut against the whole family. She may have heard of insecticides and bellows, which seem of difficult application, and her spirit flags under this annual burden.

But relief has at last been found in the Persian Camomile—*Pyrethrum Roseum!* which can be purchased of our druggists; and after sundown, when the house-fly collects in groups for the night, she can visit them with doses of this powder, by filling a sweeping-brush with one or two teaspoonfuls, on a newspaper, and bringing it hastily over his nocturnal quarters.

As this unsettles them, they fly through the dust, filling their breathing organs with the poison, which soon beunumbs them, and in thirty minutes, or less, they fall to the floor.

Her discretion will then tell her to secure them, and while torpid, consign them to the fire, before time may revive them from their morbid condition.

Do not think, however, with this single success that the foe is conquered, for, like our natural propensities, they will appear, and reappear, while an embryo remains undeveloped, making repeated efforts necessary for their extinction.

For information respecting the properties and habits of this valuable plant—so helpful and yet harmless to the human species, we are indebted

to the "Agricultural Report" from Washington, for 1882.

It is equally efficacious in destroying bugs and slugs—at least in ridding the plant of them, and it is hoped that ere long, it may be cultivated by farmers in defence of their roses, melons, currants, cabbages, &c.

This powder has been in use for many years in Asiatic countries. Its native locality is south of the Caucasus Mountains, and in Dalmatia. It was sold at a high price by the inhabitants, who kept its nature a secret until the beginning of this century, when an American merchant learned that it was obtained from dried and pulverized flower-heads, and began the manufacture of it in 1828. The exports were an important item in the revenue of those countries. It is a biennial, and has been grown with success in the neighborhood of Philadelphia and New York. Sown in the spring of one year, and it blooms in the summer of the following. It may also be applied as a decoction. In a closed room its effect is more powerful than outdoors. The powder should be kept in fruit jars with screw tops, or in any perfectly tight vessel or tin-box.

SAINT GREGORY'S GUEST.

BY JOHN G. WHITTIER.

A tale for Roman guides to tell
To careless, sight-worn travellers still,
Who pause beside the narrow cell
Of Gregory on the Cleian Hill.

One day before the monk's door came
A beggar, stretching empty palms,
Fainting and fast-sick, in the name
Of the Most Holy, asking alms.

And the monk answered, "All I have
In this poor cell of mine I give,
The silver cup my mother gave;
In Christ's name, take thou it, and live."

Years passed; and called at last to bear
The pastoral crook and keys of Rome,
The poor monk, in St. Peter's chair
Sat, the crowned lord of Christendom.

"Prepare a feast," Saint Gregory cried,
And let twelve beggars sit thereat;"
The beggars came, and one beside,
An unknown stranger, with them sat.

"I asked thee not," the Pontiff spake,
"O stranger; but if need he thine
I bid thee welcome, for the sake
Of Him who is thy Lord and mine."

A grave, calm face the stranger raised,
Like his who on Gennesaret trod;
Or his on whom the Chaldeans gazed,
Whose form was as the Son of God.

"Know'st thou," he said, "thy gift of old?"
And in the hand he lifted up
The Pontiff marvelled to behold
Once more his mother's silver cup.

"Thy prayers and alms have risen, and bloom
Sweetly among the flowers of heaven.
I am the Wonderful, through whom
Whate'er thou askest shall be given."

He spake and vanished. Gregory fell
With his twelve guests in mute accord
Prono on their faces, knowing well
Their eyes of flesh had seen the Lord.

The old-time legend is not vain;
Nor vain thy art, Verona's Paul,
Telling it o'er and o'er again
On gray Vicenza's frescoed wall.

Still wheresoever pity shares
Its bread with sorrow, want and sin;
And love the beggar's feast prepares,
The uninvited guest comes in.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks our earth, the Wonderful,
And all good deeds are done to Him.

AUTUMN PEACE.

One word is breathed through falling leaves,
One word repeat the rustling sheaves,
As days grow brief and nights increase,
And gala voices cease.

It rules the woodland wrapped in haze,
The field that gave us wheat or maize,
The vineyard slope, the orchard row
Where heaped apples grow.

These no unsolaced wind shall fret,
Arousing them to fond regret;
No tree would now be green, no field
Regain its summer yield.

No plant would from the eager frost
Redeem one blossom it hath lost;
For now, fulfilled in seed or fruit,
Life houses at the root.

No bee its foded cell complete
Would change for summer's unstored sweet;
No bird the Maytime rapture thrilled,
Its nest would now rebuild.

O my Delight! We too are bent
In the soft waning year's content.
What though from far Youth's quickest bound
There comes a wooing sound?

Thou hearest, but thou wilt not grieve;
Though sweet the morn, more sweet is eve.
Say (thou, upon whose lips Love hung)
Thou wouldst not now be young!

One word is breathed through falling leaves,
One word repeat the rustling sheaves,
As days grow brief and nights increase;
That single word is "Peace."

—*Edith M. Thomas, in Brooklyn Magazine.*

Cloudless skies drop no rain. We may bathe ourselves in the unclouded sunshine for days and for weeks, thinking that, if the blue of the heavens were nevermore veiled by the blackness of storm, we at least would be perfectly satisfied. But as the unclouded days pass on, the parched earth begins to gape to heaven for water, the flowers fade, the grass is burned up, and men and beasts droop in the merciless heat, which now seems no longer the messenger of life, but the angel of death. For need like that there is no help in cloudless skies; the sign of deliverance rather comes in the livid thunder-cloud, the flashing lightning, and the pouring rain. There is a like need of the rain-cloud in the inner life. There is a parching and deadening influence even here in too much sunshine; and the storm-cloud of pain or of sorrow, which drenches our heart-soil with the rain of tears, alone makes possible the continued growth of that which is best in our heart-culture. We do right to thank God for cloudless days; but we do wrong if we do not thank Him also for days not cloudless. If the one gives the sunshine, the other gives the rain; and without either there would be no increase.—*Selected.*

If a man inquires, "What is the Lord's will concerning me?" enters upon that life prayerfully, and lives it religiously, he makes out of a common life a sacred calling. We draw a wrong line of distinction between the minister and the member in calling the one a sacred calling, the other a secular. Why is a mechanic, if he be in the place to which God called him, living a life commending Jesus, doing all things for God's glory, why is not his calling a sacred calling? It is said in reply, the mechanic and farmer may throw aside their vocations at any time, may move whither they please; but a minister is shut up to God's call. The answer must be, No, they cannot. We have cultivated that idea; but it is not in any just conception of the Christian life. No Christian man can begin any oc-

cupation, can leave any occupation, can make changes in his life, unless he lay the matter before the Lord, and take God into his counsels. It is not for him a matter of ease, or money-making, but, "What is God's will?"

If there be any clear conception of God's providence in the life and in the ordering of the steps, then this providence extends over all the business and through the seven days of the week.—*Selected.*

Extract from Joseph Oxley's Journal.

About this time, my dear uncle Edmund Peckover, laid before our Monthly Meeting a concern, which had been on his mind for a great many years, to pay a religious visit to the churches in America, and requested our approbation and certificate. It was a singularly moving time, and almost the whole meeting was broken into tears, so deeply exercised was all within him for the cause of righteousness, and for the prosperity of our Zion; he spoke with Divine power and authority, and the Lord's love and gracious regard was largely manifested to us that day.

My brother carried on his business till his return, which I believe he did as a faithful and just steward; and the Lord has richly and plentifully rewarded and blessed him for it, for which my mind is humbly made thankful at this time.

All things being in readiness, we, divers of us, went as far as Swaffham, twelve miles, at which place it was agreed, that Joseph Ransom and I should continue with him up to London. For which purpose Joseph Ransom and I turned back, after we had rode a few miles, to get some few necessities for our journey, and returned to our company as expeditiously as we well could. We found they had dined at Swaffham and gone from thence; still moving forward, we saw them at some distance going but a foot's pace and in much stillness. The nearer we approached, the more awful and solemn they appeared; when we got up with them, we found they were all retired into silence, and our spirits were also gathered and united with theirs in the holy solemnity. In this manner we continued some time, and then dear uncle made a full stop, and so did all the rest, and alighted from our horses; uncle being filled with the power and love of God, kneeled down on the wide heath, and supplicated the Almighty with that fervency of spirit, and we were all so affected and reached by the power of Truth, which was over all, as was to our inexpressible joy, consolation and comfort. This was a renewed confirmation and opportunity to dear uncle and us, of his concern being grounded upon a right bottom. I never at any time felt and enjoyed anything to the like degree as this; it was to us at that time, even as if the very heavens were opened, the fragraney thereof remains sweet in my remembrance to this day! In this heavenly frame, we saluted one another, whilst tears plentifully trickled down our cheeks — we knew not how to part, and yet it must be. Thus in much brokenness and contrition of soul and spirit, we took an affectionate leave one of another; but, indeed, we were so overcome as almost past utterance.

After some little time more, we mounted our horses and turned our backs one upon another, but the heavenly virtue still remaining with us, J. R. and I accompanying uncle towards London, and the other Friends and relations homewards. When at some distance, dear uncle turned about to take another look of his relations and Friends, and they also in like manner, shak-

ing their heads and waving their hands, with hearts full up to the brim, bidding farewell; and even whilst he sorrowed, he rejoiced! So we passed on our journey filled with Divine love, that it was some considerable time before we fell into any matter of conversation.

The day is coming when this brief scene which we call life shall be slipping away from us. The time is not very far distant when somebody else will sit in your office, and another head will regulate your commercial transactions, and another person will make money out of that trade which you have been carrying on so well. You, my dear brethren, have scarcely found time to think about your soul perhaps, scarcely found time to attempt to commune with God, peradventure, scarcely found time to ask yourself whether you have got a soul. You will have to find time to lay on a sick bed, and you will have to find time to die. Think of that moment when the visions of this world shall grow thin and unsubstantial, and seem to melt away from your dying eye. Think of that moment when the busy sounds shall die upon your dulling ear, and sobbing friends beside your death-bed shall be unable to reach with their last duty that passing spirit of yours. Think of that step into the unknown. Are you ready for it? The just shall live by faith, and the just shall die in faith. Death has no terror for the man who has committed himself into the everlasting arms of love. He steps forward boldly into the unknown, without misgiving, and without fear. He knows that, whoever else is there, his Lord is there to meet him, and, having trusted Him in life he can trust Him in death. Having trusted Him for time, he leaves himself in His hands for all eternity. O men and brethren! you do not know what you lose when you lose the life of faith.—*Selected.*

A Critical Moment.

I was talking a few weeks ago with a clergyman at the West who said he returned to his father's house in Boston, and his brother, a son in the family, came in intoxicated; and he said when the intoxicated son had retired, "Mother, how do you stand this?" "Oh!" she said, "I have stood this a good while: but it don't worry me now. I found it was worrying me to death and I put the whole case in God's hands, and said, 'O God! I cannot endure this any longer, take care of my son, reform him, bless him, save him, and there I left the whole thing with God and I shall never worry again.'" "The next day," said the clergyman who was talking to me in regard to it, "I met my brother, and I said 'John, you are in an awful position.' 'How so?' said he. 'Why, mother has told me that she has left you with God, she doesn't pray for you any more.' 'Is that so? Well I can never contend with the Lord; I shall never drink again.'"

He never did drink again. He went to the far west; and at a banquet in St. Louis given to him, a lawyer just come to the city, there were many guests, and there was much wine poured, and they insisted that this reformed lawyer should take his glass of wine; and they insisted until it became a great embarrassment as they said to him: "Ah, you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass and said; "Gentlemen, there was in Boston some years ago, a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers

of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habit and perish. I am not strong enough to endure it. Shall I drink it? If you say so, I will."

A man sitting next lifted a knife and with one stroke broke off the bottom of the glass; and all the men at the table shouted, "Don't drink! don't drink!"

Oh! that man was a hero. He had been going through a battle year after year; that was a great crisis. What a struggle! I tell you this incident because I want you to know that there are a great many men in peril; and when you are hard in your criticisms about man's inconsistencies you do not know what a battle they have to fight—a battle compared with which Austerlitz and Gettysburg and Waterloo were child's play.—*T. Dewitt Talmage.*

The celebrated temperance speaker, John B. Gough once presented the following touching picture: "I was once playing with a beautiful boy in Norwich, Connecticut; I was carrying him to an fro on my back, both of us enjoying ourselves exceedingly, for I loved him, and I think he loved me. During our play, I said to him, 'Harry, will you go down with me to the side of the stone wall?' 'O yes,' was his cheerful reply. We went together, and saw a man lying listlessly there, quite drunk, his face upturned to the bright blue sky; the sun-beams that warmed and illuminated us lay upon his porous, greasy face; the pure, morning wind kissed his parched lips and passed away poisoned. As I looked upon the poor, degraded man, and then looked upon that child, with his bright brow, his beautiful blue eyes, his rosy cheeks, his pearly teeth and ruby lips—the perfect picture of life, peace and innocence; as I looked upon the man, then upon the child, and felt his little hand twitching convulsively in mine, and saw his lips grow white, and eyes dim, gazing on the poor drunkard; then did I pray to God to give me an ever-lasting, increasing capacity to hate with a burning hatred any instrumentality that could make such a thing of a being once as fair as that little child.—*Sel.*

The Lord's Pocket-Book.—"Whose pocket-book is that you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is His also."

"Well," said the man thoughtfully, "I hope I do belong to the Lord; but your remark throws a new light on the subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, 'my pocket-book,' as my Lord directs. I must think this matter out, for I confess, honestly, I never looked at it in the light in which you place it."—*Selected.*

Safety is commonly promoted by a sense of danger. Caution is an accompaniment of courage. Not he who is sure that he will never fall or fail stands firmest in the hour of peril; but he who realizes the necessity of watchfulness at every step and on every side, and who knows that he will surely be overthrown unless he is alert, and is persistently determined. He who feels that he is in no danger of being overcome by a love of drink if he is not a total abstainer, is by his very confidence in peculiar peril. If no one else is in danger of becoming a drunkard, he is.—*Selected.*

For "The Friend."

"Only a Tramp."

So many inquiries have been made, since the publication of the poem bearing this title, concerning the heroic act of this tramp, that I send the account which was published in the *Pittsburg Dispatch* a few weeks ago.

Columbiana, Ohio, Tenth Mo. 9th, 1886.

J. E.

"Two old tramps, ragged and footsore, walked slowly down the Ft. Wayne Railroad track yesterday afternoon. Children who saw them coming quickly climbed over the fence and watched them pass with half-frightened eyes. Careful housewives noted their presence with frowning eyes, and kept a close lookout to see that they did not carry anything away with them that they did not bring. Even the little dogs eyed them askance, as they growled viciously or saucily snarled and showed their teeth.

Down by Jack's Run, there was a little white-haired baby running along the track. He was too young to fear anyone, even a tramp, and too happy, picking up the little pebbles and laying them on the rail, to heed any danger. And right there, but a few rods away, was a coming train. The tramps saw it, rods away. One of them also saw the babe. Dropping his dirty bundle, he sprang forward. It was a race for life. The tramp reached the child, not a minute ahead of the engine. Catching the little one, he pitched it off the track, when it rolled down the bank, frightened and dusty but unhurt. The tramp was dead. Hardly a bone in his body was left unbroken. His body, mangled and torn, was brought back to Allegheny, and taken to Spencer & Wilson's undertaking rooms. The other tramp came back, too. This is the story he told: The dead man, whose name was August Gotlieb, and himself, were Philadelphia dyers. Both men had recently lost their wives, and were left entirely alone. They decided to go to Cincinnati, and work at their trade. They started with thirty cents, walking the entire distance to Pittsburg, completing the journey in twenty-five days. When they arrived here, they had five cents. After walking around town a few hours, they started to Cincinnati, over the Ft. Wayne track, and their journey ended as described.

Henry Behring, the dead man's companion, was taken to a restaurant for supper, but he could not eat, his feelings overcoming him, at the tragic death of his former companion. He was provided with quarters at the "Allegheny lockup."

A Wolverhampton Brave Youth.—An act of conspicuous bravery on the part of a lad in Wolverhampton has been publicly recognized and rewarded. The Mayor of the town presented the bronze medal and parchment certificate of the Royal Humane Society to a youth named George Lewis, who recently was instrumental in saving the lives of three young children, aged two, three and five years. The poor little things were hurled into the canal by their mother, who afterwards jumped in herself whilst in a paroxysm of frenzy, and, but for the pluck and promptitude of young Lewis, the children must all have been drowned. The brave lad dived into the water, and with great difficulty, owing to the mad resistance of the mother, brought the children one after another safely out of the canal. The mother was dragged out of the water by a boatman who hurried upon the scene, and she has since been acquitted for attempted murder and suicide on the ground of obvious insanity.—*Standard.*

For "The Friend."

[With the permission of the writer, a friend has kindly forwarded to the writer, a brief extract from a letter, received from John G. Whittier, but not originally designed for publication. We hope it may prove encouraging to some of those who are concerned for the maintenance of the original principles of our Society; and who believe that the doctrines proclaimed by our early Friends are true, and therefore are adapted to the promotion of the cause of Christ in the world.

A note accompanying this extract says:—"To me it is a very encouraging prospect to see thoughtful persons, who have known something of the principles of the Society of Friends in early life, setting an increased value upon them, as they draw nearer and nearer to their end."—Ed.]

Amesbury, Mass., Sixth Mo. 3d 1886.

My dear friend:—I thank thee for thy letter and papers relating to Westtown School, where the principles and testimonies of our religious Society have always been maintained.*

I am glad to see that the ancient standard of Quakerism is not lowered in Philadelphia Yearly Meeting.

With us there is much that is trying and discouraging, and indeed in most parts of the country there seems to be a virtual abandonment of the vital doctrine of the Spirit—as held by our early Friends. But, I believe that that doctrine is yet to prevail in Christendom; and, if we, as a Society, prove unworthy to be its standard bearers, there will be found in other sects, those who will take up the Truth which we have abandoned, and bear it forward to its final triumph.

I am very truly, thy obliged friend,
JOHN G. WHITTIER.

Items.

—*The Correspondence Question in London Yearly Meeting.*—The London and the British Friend for Tenth Month, each contain an article, which shows that Friends of London Yearly Meeting continue to feel interested in the questions to come before the Conference on the subject of Correspondence with other Yearly Meetings, which is to be held ere long. In *The British Friend*, C. Thompson, of Morland says:

"It seems to me the time has fully come when London Yearly Meeting should thoroughly divest itself of all responsibility (actual or implied) which regular correspondence involves, and from any endorsement of the declarations or practices of American Friends, which undoubtedly is implied by an official correspondence.

"I am convinced, from careful observation during many years, that a large proportion of English Friends would prefer official connection with those bodies of Friends, who are sometimes designated the "Smaller Bodies," and who still adhere to the ancient doctrines and usages of Friends; and there are, I believe, an increasing number—and I rejoice in the belief—who, if correspondence is to be maintained, would try to embrace in the arms of Christian love all who claim for themselves the name of Friends."

—*The Liquor Traffic with Africa.*—The *London Friend* says this is steadily assuming an appalling magnitude. It quotes statistics from a pamphlet published by the Church Missionary Society, which show an annual exportation to Africa of 8,750,000 gallons of spirits from different nations; more than 7,000,000 of which go from Germany alone, which is by far the most active agent in this trade. The exportation from the United States in 1884-5, was about 920,000 gallons.

It quotes a letter from one of the most powerful

* A copy of the History and Catalogue of Westtown had been sent him, also a copy of the "Extracts" from the proceedings of Philadelphia Yearly Meeting of 1886.

of the Emirs in the West of Africa, the Emir of Nupe, to Bishop Crowther, which states that rum "has ruined our country; it has ruined our people very much; it has made our people become mad. I have given a law that no one dares buy or sell it; and any one who is found selling it, his house is to be eaten up (plundered); any one found drunk will be killed." He begs Crowther to use his influence with the English Queen to prevent bringing rum to their land.

A Government Commission some three years ago made a report, showing the disastrous effects upon the natives of Southern Africa of the use of spirits; but notwithstanding this, the Cape Government have since increased the facilities for the trade in them.

—*Strange Superstition.*—A peculiar sect has lately been brought to notice in Russia, called "The Red Death." Its members affect to believe that he who consciously permits another to suffer prolonged pain commits a mortal sin. In order to abbreviate the sufferings of humanity, it is a matter of conscience with them to kill the sick, that they may be put out of their pain quickly. The association takes its name from the fact that its executioners, dressed in red for the occasion, strangle their victims with a red cord, placing them for the purpose upon a red catafalque, beneath the dull reddish light of an oil lamp. This strange and horrible association was brought to light by the energetic opposition interposed by a man in Saratov, when his mother and sister endeavored to strangle his sick wife. He called in the authorities, who have already arrested some forty members of the murderous sect. Their organization seems to be a transference from India to Muscovite soil of the worship of Bobwanea, the religion of the Thugs.

—*"The Perfect Ones."*—The New York Tribune gives some particulars respecting a new religious sect with this title, at Cincinnati, of which the founder is a woman. In reply to the question, whether it was true that she was worshipped by her followers as the deity; she said, that her followers beheld the glory of God in her, "right here in his own temple." She appears to have fallen into a snare similar to that in which James Naylor was caught (and from which he was afterwards delivered) when he suffered some deluded persons to offer him a degree of homage which it is wrong for one human being to receive from another. The Editor of the *Christian Advocate* regards her case as a form of religious fanaticism, approaching monomania.

—*They must not Drink.*—The Fall Brook Coal Company, which employs over one thousand men in its mines and on its railroads in the semi-bituminous coal region in Tioga Co., Penna., conducts its business on the strictest temperance principles. In Twelfth Mo., 1882, the company adopted a rule that any employee who was known to use intoxicating drinks would be dismissed from the company's service. The rule is known as "Rule No. 1." Since then the company has discharged over three hundred of its railroad hands and nearly as many other employees for violating the rule. At first the company re-employed discharged men on satisfactory evidence that they had reformed, but the trial was made with but five men. Every one of them broke the rule the second time. Then no excuse would recover a discharged man his place. When an employee is detected in using liquor or beer, the money due him is placed in a blue envelope and handed to him. The receipt of a blue envelope is notice that the man is discharged, and that under no circumstances can he ever again obtain employment of the company, even as a track-repairer. The strict enforcement of the rule has forced some of the oldest and best men in the service of the company out of its employ, but Rule No. 1 will not be varied from to save the most valued man on the payroll. A person applying for work to the Fall Brook Company must present a certificate that he is a teetotaler, and must sign a pledge that he will continue to abstain absolutely from intoxicating drinks while in the service of the company, whether on duty or not. Since this rule was adopted by the coal company the list of fatalities in its mines and on its railroads has decreased fifty per cent, and the employees all have money ahead.—*Standard Bearer.*

Natural History, Science, &c.

Dust and Fogs.—In some experiments, performed by John Aitkin, and reported to the Royal Society of Edinburgh, a large glass receiver was filled with ordinary air, and a similar one from which the dust had been removed by being carefully passed through a cotton-wool filter. Steam was then introduced into both. In the ordinary air, it gave its usual cloudy form of condensation; while in the filtered air, no cloudiness whatever appeared. Other experiments were made with a similar result. From these J. Aitkin concluded that dust particles in the air form the nuclei on which water-vapor condenses; and that if there were no dust, there would be no clouds, fogs or mist.

The fine, invisible dust which pervades our atmosphere is derived from various sources. Everything which breaks up into fine particles may contribute to it. Even the spray from the ocean, when dried, forms an important source. When substances, such as glass, iron or brass are heated, a cloud of dust arises from them. The dust given off by heating even the one-hundredth part of a grain of iron wire will cause a distinct cloudiness in the experimental receiver. When common salt was heated in a fire or in alcohol flame, it gave an intensely fog-producing atmosphere. Sulphur was a still more active substance in this line.

The Obelisk in Central Park, N. Y.—There have been various reports circulated in the newspapers lately about the condition of the Central Park obelisk, which represented that the coating of paraffine which was applied some time ago, was not effective in arresting the scaling of the stone, which was still going on as rapidly as ever. To ascertain the truth of these rumors, an expert examination of the obelisk, has recently been made, which seems to remove all cause of anxiety in this score. R. M. Goffal, the examiner, says in his report to the Superintendent of Public Parks, "I found that the paraffine compound remains as fixed in its position within the stone, as upon the day the work was completed, perfectly filling up the pores of the stone and entirely protecting it against the absorption of water. The indentations remain in exactly the same condition as when they were treated last September. In accordance with instructions, a great deal of the surface was left hollow and cracked and was successfully treated in that condition. If all the hollow and cracked surface had been removed, the obelisk would have lost from 2 to 3 tons, in addition to the 780 pounds already removed. Since the application of the paraffine no fragments of stone have fallen from the obelisk, and the progress of decay has been checked, because it is protected from the absorption of water, and cold and frost cannot act upon it to the disintegration of its surface."—*Selected.*

Lightning Holes.—Prof. Brun has published in the *Archives de Geneve* an interesting study on the so-called lightning holes to be found in the High Alps. He and other investigators have found them at heights between 11,000 and 13,000 feet above the sea-level. Usually they are found on summits. Sometimes the rocky mass, which has been vitrified in the passage of the electric fluid, presents the appearance of small, scattered pearls, sometimes of a series of semi-spherical cavities only a few millimeters in diameter. Sometimes there are vitrified rays going out from a central point to a distance of four or five inches. Sometimes a block detached from the mass appears as if bored through by a cannon-ball, the hollowed passage being quite vitrified.

On the Rungfischhorn, the glass thus formed

by the lightning is black, owing to the quantity of actinolite which the rock contains. It is brown on La Ruinette, the rock consisting of feldspar mixed with gneiss containing chloride of iron. Under the microscope these lightning holes display many interior cavities, which must be attributed to the presence of water in the rock, at the moment of melting by the electric discharge. This vitrified material has no influence on polarized light.

A Substitute for Rennet.—A plant has been discovered in Northern India called *Withania Coagulans*, the seeds of which contain a ferment similar to the rennet obtained from the mucous membrane of the stomachs of animals; and which has the same power of coagulating milk. Experiments are being made with this plant in England.

Young of the Wood-Duck.—C. C. Abbott having found a nest of young wood-ducks just hatched in an old decayed apple-tree, watched with much interest the process of getting them to the water. After long waiting, the parent duck came to the nesting tree, when the young ducklings clambered about the limb and over their mother. By some means she gave them to understand that they were to follow her, and presently she slowly clambered down the trunk of the tree, which grew at an angle of 45 degrees from the level surface of the ground, and was followed by the ducklings. No sooner had the last young duck reached the ground than Abbott essayed to follow, but so rapid was their movement and so zigzag their route, that it was no easy work, as the long grass often effectually concealed them. But he caught occasional glimpses, and found that they had wormed their way to the water with but little deviation from the most direct route. As he reached a point near the spot at which they entered the water, the old duck heard him, and with a loud "quack" flew away, while the little ducklings dived or hid themselves among the bushes.

The young birds have sharp toe-nails, by which they can clamber over the limbs of trees, and up any rough surface.

Two years later, he found another duck's nest. In this instance, the nest was fully 50 feet above the water, on a huge buttonwood that grew from the water's edge. Having found a tree that would afford a good view of the nest, he took up his position there, and with the aid of a field-glass, discovered the duck sitting quietly on her nest. Day after day he returned, and on the 6th day the eggs were hatched. He continued his watch, determined to see how the removal of the ducklings to the water was to be effected, which he felt confident could not long be delayed, for the parent brought no food to them in the nest.

Two days passed, and still the little fellows stuck to their nest, but on the third day he found some of them had disappeared. In the course of half an hour the old bird made her appearance, and squatted closely down on the nest, and a duckling quickly climbed up her back and nestled closely between her shoulders. The old bird then walked slowly to the very edge of an overhanging limb, and with outspread wings, with a slow, flapping motion of them, let herself down, rather than flew, to the water. The moment she touched the surface of the stream, she dived, and left the duckling swimming on the water, and to all appearance perfectly at home. This was repeated four times, when the tender brood were all safely afloat, and as quick to scent danger and flee from it as was their wary mother.

To Escape Nervousness.—The first prescription

is an ample supply of pure, fresh and cool air. The nerves will always be weak if the greater part of the day and night be passed in close, and ill-ventilated apartments.

THE FRIEND.

TENTH MONTH 30, 1886.

The *Western Friend* for the Ninth Month, contains the following editorial paragraph:

"As far back as 1869, when at Richmond, Ind., a well-known teacher of Earlham College said, in the presence of the writer, 'that it was then the purpose of a certain class of ministers to establish an ecclesiastical rule in the Society of Friends, in which the affairs of the Society should be managed by its ministers, who were to constitute a ruling class, with official rank and position, as in other churches.' For years we have watched the developments of this idea in the Society; until, to-day, the open advocacy of this ministerial revolution is such that there is no longer any excuse for a man or woman who fails to see that this is to be the end and result of the present practice and teaching. The *Christian Worker*, the organ of these conspirators, is now openly advocating a *directed* and *paid* ministry, who are to be supported for pastoral and ministerial purposes."

The same number of the *Western Friend* gives some details of the manner in which those who favored this system managed to obtain the editorial control of *The Christian Worker*, so as to use that paper for the furtherance of their object. Of the accuracy of the information it publishes, it says: "We have the most perfect confidence that it is substantially true."

Whether it has been misinformed or not, we have no means, at the present time, of knowing; but the pages of *The Christian Worker* abundantly evince that those who control its course are "openly advocating a *directed* and *paid* ministry who are to be supported for pastoral and ministerial purposes." Similar views have for years been advanced by some of the more progressive ministers in different neighborhoods; and this movement has been strengthened by the course of several Yearly Meetings, who, by means of committees, have provided various meetings with ministers, whose cost of maintenance they have defrayed. This has been the entering wedge for a system of ministry the same substantially as that of other denominations, who do not hold our views as to the immediate headship of Christ in this work, and the necessity of a fresh anointing, or an immediate call and power dispensed, on every occasion of its exercise.

The action of Iowa Yearly Meeting (*Larger Body*) as noticed in "The Friend" of Tenth Mo. 9th, in encouraging meetings "to call and support ministers laboring among them as pastors;" and in authorizing its "Evangelistic Committee" to "provide as far as possible for the supply of ministers and workers in meetings desiring such help;" marks a still further advance in this direction.

These things are calculated to sadden and discourage those who believe in the truth of the doctrines heretofore held by the Society of Friends, and believe also that they are adapted to the spiritual wants of mankind. They weaken the hopes that some have entertained, that the members of the different *Larger Bodies* would see that they were gradually drifting away from their profession as Friends, and would be aroused to

greater earnestness in maintaining our original principles.

We have no doubt that there are many members of these Larger Bodies, and of those who have been in sympathy with them, who feel, as expressed in *The Star and Crown*, of Indianapolis, of Ninth Mo. 16th, that "if the fundamental doctrines [on which its stability as an organization depends] are laid aside, and declared to be of none effect, then the ideas of the founders of the church are lost sight of, and there is a revolution. The church cuts loose from its former moorings, and becomes to all intents and purposes, a new organization."

Some of these have heretofore given the strength of their influence to a movement which has now gone further than they can follow with an easy mind. They have favored the modern style of evangelistic effort, the introduction of singing into our meetings, the formation of missionary associations among our members, and other things, in favoring which they practically disregard "fundamental doctrines;" and now they see the danger which exists of the church being "cut loose from its former moorings," and would gladly restrain those whom they formerly encouraged.

Such Friends do not want to see our branch of the Christian Church lose all its distinctive peculiarities, and become "to all intents and purposes, a new organization." But we believe they will never be able to bear a thoroughly effective testimony against the introduction of the ordinances, and of a ministry exercised at the will of man, and looked to as a means of outward support; and against other disintegrating changes; unless they become willing to return fully to first principles, and cease to uphold those things which are but the early stages of the disease, whose maturer form fills them with alarm. When that day comes, they will find, perhaps to their surprise, that they are becoming more and more spiritually united to many who, under much discouragement, had long been contending for the original principles of Friends, and whom they were wont to regard as narrow-minded, traditional, or lifeless professors.

Golden Gleamings is the title of a collection of short, interesting anecdotes and sketches prepared by our friend David Heston, and published as an octavo volume of 350 pages. Many of the articles have before appeared in the pages of that useful little paper, *The Tract Repository*. *Golden Gleamings* is a valuable book, teaching many useful lessons; and is both interesting and instructive. For sale by Jacob Smedley, 304 Arch St., Philada. Price \$1.75 and \$2.00 according to binding.

SUMMARY OF EVENTS.

UNITED STATES.—General Miles has telegraphed to the War Department, from Arizona, news of the capture of Mangus, the last of the Apaches, with two men, three women and five children. Mangus was with Gerónimo, but separated from him in the Fourth Month, when he offered to surrender to Crook.

The Secretary of War has directed that Chief Mangus and the two Indians be sent to Fort Pickens, Florida, and that the women and children in Mangus' band be sent to Fort Marion, in the same State. Gerónimo has arrived at Fort Pickens, where he is imprisoned with fourteen other warriors.

The Lignor Dealers' Convention, in session at Chicago, adopted resolutions "in favor of temperance, and strongly condemning intemperance, and appealing to every member of the trade to make proof of this declaration by his daily life and the conduct of his business;" opposing prohibition as an invasion of the rights of citizens; asserting that "instead of attempting to destroy a business that employs immense capital and supports a vast number of honest workmen, the efforts of our enemies should be directed to eliminating the evils

existing or resulting from the abuse of liquor;" and concluding by declaring in favor of "absolute non-intervention in politics as an organization, except in such places and at such times as united action is necessary to protect ourselves and our business, and against such legislation as seeks to destroy our trade and not to remedy evils therein existing."

A tract entitled "A Solution of the Labor Question" is getting a wide circulation in Brooklyn. The facts are presented by John Berry, and are illustrated by a map of a portion of Brooklyn, where the black spots, indicating saloons, show seventy-two saloons within a radius of 400 yards of the Brooklyn City Hall, whose annual receipts amount to over \$1,000,000.

A circular is being distributed which contains the following paragraph: "Citizens of Pennsylvania, examine your candidates for the Legislature. The Lignor Dealers' Association boast that many of the candidates are pledged to the liquor interest to repeal the present laws, which endeavor to regulate the liquor traffic and put some check upon its ravages." It is stated that more liquor is sold in the City of Philadelphia, than in the five (recently sale) States, of South Carolina, Georgia, Alabama, Mississippi and Tennessee!

On the 22nd instant, earthquake shocks were felt in South Carolina, North Carolina and Georgia. There were two great shocks, the first about five o'clock in the morning, the second about half-past two in the afternoon. The shocks at many points in the Carolinas and Georgia, appear to have been the severest since the great quake of Eighth Mo. 31st. In Charleston, and other places in South Carolina, the shocks "were enough to shake buildings, bring down loose plastering and widen the cracks made in houses by previous shocks." The Custom House in Charleston had its western wing cracked, and the walls supporting the western roof gave way slightly.

Mining shares listed at San Francisco, of a group that were worth, less than ten years ago, \$2,700,000, 000, are said to now represent less than \$1,000,000.

The deaths in this city last week numbered 341, which was 57 less than during the previous week, and 31 more than during the corresponding week last year. Of the whole number 183 were males and 158 females: 53 died of consumption; 19 of cure; 18 of pneumonia; 15 of old age; 16 of typhoid fever; 14 of heart diseases; 13 of marasmus; 12 of inflammation of the brain, and 11 of inflammation of the stomach and bowels.

Markets, &c. — U. S. 4½'s 112; 4's, 128½; 3's, 100; currency 6's, 126 a 136½.

Cotton was quiet, but steady, at 9½ cts. for middling uplands.

Petroleum.—Export demand for refined was limited at 6½ cts. for 70 Abert test in barrels, and 8½ cts. for 110 test in cases.

Feed was in fair demand and firm. Sales of 6 cars fair to prime winter bran, at \$14.50 a \$14.75; 3 cars choice do. do. at \$15; 2 cars fancy do. do. at \$15.25; 1 car spring bran at \$14; 1 car red middlings at \$15; 1 car white do. at \$17, and 1 car do. do. at \$18 per ton.

Flour and Meal.—Flour was in good supply, and desirable grades ruled steady, with a moderate inquiry. Sales of 250 barrels Pennsylvania family, at \$3.65 a \$3.75; 375 barrels Ohio, clear, at \$4 a \$4.12½; 375 barrels Ohio and Illinois, straight, at \$4.25 a \$4.40; 500 barrels winter patent, at \$4.50 a \$4.65; 125 barrels Minnesota, clear, at \$4; 125 barrels do. straight, at \$4.30, and 625 barrels do. patent, at \$4.70 a \$4.85. Rye flour was in fair request and steady, with sales of 125 barrels at \$3.25 per barrel.

Grain.—Closing quotations: Wheat, No. 2 red, 84 a 84½ cts. Rye was steady at 57 cts. Corn, No. 2 mixed, 44 a 44½ cts. Oats, No. 2 white, 34 a 35½ cts. Beef cattle were ¼c. higher, at 3 a 5½ cts. Sheep were ¼c. lower, at 1½ a 4½ cts. Lambs, 3½ a 6 cts.

Hogs were ¼c. lower; Western, 6½ a 6¾ cts.; State, 6 a 6½ cts.

FOREIGN.—Returns show that fewer crimes and outrages were committed in Ireland last week than the average weekly number during the last four years. The Government will reorganize the police of Belfast on the Dublin model, and substitute qualified justices for the present borough magistracy.

Scully, a large land owner in Tipperary, has abated 25 per cent. of the judicial rents. This is the largest reduction made in Tipperary since the judicial rents were established. Scully, in notifying his tenants of the reduction, says he could not ignore the condition of circumstances at the present time, and was prepared to share with his tenants inevitable losses.

The *St. James' Gazette* says, that Waddington, French Ambassador to London, acting under instructions from his Government, has protested, on behalf of France,

against the British occupation of Egypt. The paper adds that France and Turkey are in complete accord in their opposition to the occupation, and that Russia supports them.

Lockroy, the French Minister of Commerce and Industry, informed the Guarantee Committee of the proposed Exhibition, that the necessary capital, 22,500,000 francs, had been obtained.

The *Journal des Debates* says that the three Empires have come to an understanding on the Bulgarian question on the following basis, namely, that Russia shall not occupy Bulgaria, and that Austria and Germany shall not recognize either the Regency or the prince elected by the Sobranje without the assent of Russia.

Gen. Kaukbar has demanded of the Bulgarian Government the postponement of the meeting of the Sobranje. The Government has refused to accede to his demand and have started for Tirnova to attend the sessions of the Sobranje.

St. Petersburg, Tenth Mo. 22d.—News continues to arrive from reliable sources of extensive transport and military preparations in the Black Sea and other southern depots. Furloughs have been stopped, and the reserves are retained under orders.

An electric lighting station is being fitted up at Tivoli, Italy, the power to be generated by the celebrated waterfall of Teverone. Two dynamos of 100 horse-power will be used to illuminate the city of Tivoli. The illumination of Rome from this station is contemplated. The excavation and canals are situated under the house of Mæcenas.

An immense exodus towards Waukarina, in South Australia, is in progress in consequence of the discovery of alluvial gold there.

The *Standard*, of Buenos Ayres, South America, publishes an account of losses caused to stock owners by a recent drought in the "upper country." More than 20,000,000 sheep have died of a lung and throat disease formerly unknown on the plains, and the loss is estimated at nearly \$20,000,000.

The Irazu volcano, near Cartago, in Costa Rica, long considered extinct, has recently emitted smoke.

MISLAID, OR LOST.

The Records of births and deaths of members of "The Monthly Meeting of Friends of Philadelphia for the Northern District" from 1772 to 1807.

Any friend having information of said record, will confer a favor by communicating with the Recorder.

JOSEPH W. LIPPINCOTT,
460 North Seventh St., Philadelphia.

WANTED,

At the Boarding School for Indian Children, at Tunessassa, a woman Friend, to assist the Matron in her household duties. Apply to

Jos. S. Elkinton, 325 Pine St.
Aaron P. Dewees, Chester, Penna.
Ephraim Smith, 1110 Pine St.

Phila. 10th Mo. 1856.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of the Bible Association of Friends in America, will be held in the Committee-room of Arch St. Meeting-house, on Fourth-day evening, Eleventh Month 3rd, at 8 o'clock.

Friends generally are invited to attend.

EPHRAIM SMITH,
Secretary.

Tenth Mo. 1856.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, Ninth Month 15th, 1856, at Coal Creek, Keokuk Co., Iowa, TELMAN, son of Edward K. and Hannah Hobson, of Spring River, Kansas, to ABBIE E., daughter of John and Abigail Vail.

On Fifth-day, Tenth Month 14th, 1856, at Friends' Meeting-house, Haddonfield, N. J., WILLIAM, son of Joseph S. Elkinton, of Philadelphia, to ELEANOR, daughter of Charles Rhoads, of Haddonfield.

On Third-day, the 19th instant, in the Meeting-house at Sixth and Noble streets, Philadelphia, WILLIAM SCATTERGOOD, of West Chester, Penna., to HANNAH C. WILLS, daughter of the late Daniel Wills, of Ranococas, N. J.

WM. H. PILE'S SONS, PRINTERS,
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A Religious and Literary Journal.

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JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 98.)

Third Mo. 26th, 1840. Ezra Comfort lively in testimony respecting the many afflictions of Job; and how he retained his integrity through all. How I craved for myself and my friends, that we might be enabled to keep our ranks in righteousness, thus showing unto the world what we profess to be—an inward and spiritually-minded people.

Fourth Mo. 2nd. Our Monthly Meeting, held at Plymouth, was a season of favor. One more gospel call extended, through our friend R. Scotton, who seemed to fear there was with some of us too much of a pleading excuses, as those formerly did who were invited to the marriage supper of the king's son. They had all, according to human reason, very good excuses, but they were not found sufficient; for the wisdom of this world ever has been, and will remain to be, "foolishness with God." The invitation, as formerly, was now extended; and if there was a pleading excuses, others would be called in as from the highways, for the table would be filled; and those who had rejected the call would be cast out. He set forth the condition of the foolish virgins; and feelingly did he plead with us to close in while the day lasted; for the Lord would have a people, a tried and afflicted people. E. C. followed with a word of encouragement to some who, like the disciples formerly, had "toiled all night and taken nothing."

12th. The covering of my spirit this morning hath been that of stillness; accompanied with deep breathings unto my Heavenly Father for forgiveness and acceptance; and that the way wherein I should go might be made clear, and help given to walk accordingly.

26th. Attended our Yearly Meeting, though under a feeling of great unworthiness, accompanied with a sincere desire that I might rightly improve the favor. With thankfulness I may acknowledge, that the condescending love and mercy of our Heavenly Father towards us hath been great, not only in filling us with his good things, but in giving ability to enjoy them; whereby the poor soul is enlivened and cheered. M. Ratcliff told us: It is as impossible for these poor bodies to live without outward nourishment, as our poor souls without fresh supplies of Heavenly bread.

At our own meeting this morning, E. C. had a word of encouragement for drooping minds,

quoting: "For the crying of the poor, and the sighing of the needy, now will I arise," &c. He believed the time was near, that the Lord would arise for the help of such as these. The seasons of desertion such were passing through were not for any disobedience, but that His own name might be magnified; adding, a new song would be put into their mouths, &c.

Fifth Mo. 3rd. A little ability seemed given this morning, during our silent sitting together, to cry unto the Lord for help, and to be shown the way wherein I must go. Feel willing, because of what I have passed through, to be anything or nothing, just as pleaseth Him.

7th. Attended our Quarterly Meeting; at which we had the company of our dear friend Jacob Green. He spoke excellently in the first meeting, arising with: "O come let us magnify the Lord, and let us exalt his name together." Enlarging instructively. Spake comfortingly to the discouraged ones; believed there were better days ahead for this people, &c., and that "The voice of the turtle would yet be heard in our land," &c.

In company with many others, including our dear friend J. G., dined at S. B. M.'s. In the afternoon, previous to leaving, he had a sitting with us, many young persons being present, commencing with: "It is good for a man to bear the yoke in his youth," &c., and believed there were those present who often, even in large companies, have to sit alone and keep silence. The excellency and safety of such a state was shown, though these might appear as fools, &c. He believed the language of some present was: "Here am I, Lord; make of me what thou seest fit." He greatly desired such as these might be kept humble and low, and in the Lord's own time, they would be fitted and prepared for his use. He hoped there would be no Jonahs found amongst the present company! those not willing to go at the command of the Lord! thus causing themselves to be cast into the deeps, with floods encompassing them about, weeds wrapped about their heads, and earth with her bars about them forever. It seemed very solemn. He afterwards addressed our aged friend S. Bettle; believing the Lord had much yet for him to do in his vineyard, and that he would be strengthened for the work. Samuel then spoke to him, reviving the query: "When I sent you forth without purse and scrip, lacked ye any thing? and the answer was, nothing, Lord."

17th. He who remains to be "strength in weakness," was near this morning, giving ability secretly to cry unto Him for help and preservation.

Sixth Mo. 14th. Attended the little meeting at Gwynedd. Fervent desires were raised for myself and friends, that we may know an increasing concern to wait *rightly* upon the Lord; and thus be prepared for that bread which nourishes up the soul.

18th. Retrace the steps of my childhood; many of which were not spent as they ought to have been: may I be forgiven.

21st. I thought we were favored this morning

with a good meeting. A number of strangers sat with us, not of our Society. I felt exercised that we who compose this little meeting, might become more what we should be—a deep indwelling people. Would not others then oftener be drawn to come and sit down with us, and "partake of that inward and spiritual consolation and refreshment which the Lord is graciously pleased to impart to the souls of such as are humbled in his sight, and approach his holy presence with reverence and fear?"

E. C. was largely engaged in testimony respecting the true Church of Christ, and the members which compose it; that it was not made up of any particular sect or sort; but that all those who feared God and worked righteousness, were accepted of Him. These all speak the same language. "They walk by the same rule, and mind the same thing." The Lord is not partial in his dealings with his children. They are all taught in the same school. "The grace of God, that bringeth salvation, hath appeared unto all men, teaching them," &c. But all are not willing to be taught; hence it is there are so many found pursuing the broad way, of which it hath been declared, "wide is the gate and broad the way that leadeth to destruction, and many there be that go in there at." The sorrowful condition of these was shown, with tender entreaties to turn into the "narrow way," which alone leadeth unto life.

28th. On first taking my seat in meeting this morning, felt poor. At length a little strength seemed given secretly to plead, that omissions and commissions might be blotted out of the "book of remembrance." The sins of my youth pressed heavily; and were it not that there is forgiveness with the Lord, that He may be feared, I should be undone forever. E. C. excellent to the young people. If we improve not these loud calls, shall we not be left without excuse? "Choose ye this day whom ye will serve" was his subject.

Seventh Mo. 12th. Though clothed with great poverty, yet can say, my soul did secretly travail in earnest application of heart to be helped. The Lord who saw, regarded; and the sceptre was held forth, whereupon my own life was asked for, and that of my people.

23rd. My heart was exceedingly sorrowful this morning. O, the secret conflicts! known to none but the Searcher of hearts. The sin lies not in being tempted, but in yielding. How the remembrance of this has comforted!

Eighth Mo. 6th. Our Quarterly Meeting. We had the company of our friends Wm. and E. Evans, and E. Pitfield. The two Elizabeth's had, I thought, excellent service in the first meeting; William was silent. E. E., after a long time of silence, arose with: "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows," &c., &c. She believed this to be applicable to the Lord's poor servants in the present day; they could not sing the Lord's song in a strange land. The preservation of the children, she said, was very near at heart with many of the fathers and mothers in the present day.

Often were her prayers put up for the preservation of the children of this people; yea, often when her lips were sealed, and in the night watches. Her concern for us young people, both in the first and last meeting, was great. In the last, she encouraged us to a faithful attendance of all our meetings; not allowing little trifles to prevent us from going, nor to conclude we are such poor things we are of no use, that we will not be missed, and that we gain little or nothing in going. Said what a strength and encouragement it was to our elder friends to have us come sit down with them, even the rebellious and disobedient. It had been a comfort to her to see them disposed thus to meet with their friends; it showed they were willing to place themselves in the way of good. She could acknowledge that seasons of this kind had, in her youthful days, been blessed to her, when perhaps she had gone to meeting rather unwillingly; and she believed there were those present who could acknowledge the same. For some who had been long called upon to bend their necks to the yoke of Christ, and to follow more closely their dear Lord and Master, how had this language throughout this meeting, sounded in her ears: "The Master hath come and calleth for thee." Pleading with such no longer to stand out, but close in while the day lasted. Dear E. P. followed; a language that had been addressed to her in her youthful days, had been brought to remembrance: "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards."

(To be continued.)

For "The Friend."

Haines' Mill Pond.—Water Plants.

On the 29th of Seventh Month, in company with a young friend, I visited the waters of a mill pond, which covers many acres of land, and which we were able to explore, by the aid of a boat, which the owner kindly loaned to us. Our object was to examine some of the varieties of water-plants which it contained, especially those less known to non-botanical observers.

One of the most conspicuous of those which nestled on its waters, or rose above their surface, was the Yellow Pond Lily or Splatter-Dock (*Nuphar advena*), a plant so common as to be known to almost every child; and yet curious enough to repay a close examination of its structure. It belongs to the Water-Lily Family of which there are only six species, divided into four genera, found in the northern United States. Three of these genera were growing in the pond we visited—the only absent one being the *Nelumbium*, sometimes called Water Chinquapin, which I used to find abundantly in the tide-water streams in the "Neck" below Philadelphia, and which grows in a pond near Woodstown, N. J.; and more commonly in the waters of the Southern States. This is the largest of our native flowers; the pale yellow or cream-colored bloom, being sometimes 10 inches in diameter, and the circular leaves 2 feet across, with the stems rising from the roots which are imbedded in the mud beneath, and attached to the centre of the under sides of the leaves. As they float on the surface of the water they are beautiful objects, but when, as is often the case, the stems lengthen so as to lift the leaves above the surface, they are less attractive.

But if the *Nelumbium* was absent from our pond, there were plenty of the Yellow Pond-Lily, of the sweet-scented Water-Lily (*Nymphaea odorata*), and of the curious Water-Shield (*Brasenia*

pellata). These all grow from root-stocks buried in the mud two or three feet below the surface of the water.

Like the *Nelumbium*, the Water-Shield has an entire leaf, but of oval form, like the shields of the warriors of old, and floating on the surface of the water. The flowers are rather small, of a dull-purple color. On grasping the stems underneath the water, and attempting to pluck them for examination, they were found to be thickly coated with a transparent mucilage, which made it difficult for the hand to retain its grasp. This mucilage was very thick about the expanding buds and undeveloped leaves which had not yet reached the surface of the water. The surface of the leaf exposed to the air is of a beautiful green color, but the under side is a dark purple.

I noticed the same difference in the color of the two sides of the leaves of the Water-Lily. These leaves are circular in outline, like those of the *Nelumbium*, but much smaller, and on one side they have a cut extending from the edge to the stem in the centre. The difference in the color of the two sides is, I believe, due to the difference in their exposure to light; and I am confirmed in this opinion by the behavior of another water-plant, the Hornwort, a finely divided, brown-colored plant, which grows under the water in ditches or sluggish streams. Some weeks ago I brought a specimen of this to my home, and placed it in a dish of water. Here it continued to grow, and being limited for space, was forced to push its new shoot above the surface, into the air. This aerial shoot became a bright green, while all under the water remained of the purplish-brown color that is characteristic of the plant.

Considerable areas on the surface of the pond were thickly covered with the leaves of the Water-Lily; and scattered among them were the beautiful white, sweet-scented flowers which are so well-known and so much admired in the Eastern part of our country, and so largely sold at the flower-stands in our cities.

Much of the bottom of the pond, to the depth of two feet or less, was covered with a plant whose stems and leaves were scarcely to be distinguished from each other, since all seemed to be a mass of branching threads, divided and subdivided, growing erect and forming a miniature sub-aqueous forest. I gathered some specimens, but when lifted from the water which had sustained them, the whole plant fell like a bundle of wet threads. Some of them had small heads of seed-vessels, which I recognized as being similar in appearance to the larger fruit of a Pond-Weed (*Potamogeton*) which I had often seen in former years in Chester County, some of whose leaves, 2 or 3 inches in length, floated on the surface of the water; whilst others, which were much narrower, were submerged. The plant I had now found was a species of *Potamogeton* which remains below the surface, and is destitute of those broader leaves floating on the top, which some of the species of this genus possess. In a pool, previously visited in the course of the afternoon, I had found another species which was new to me (*Potamogeton hybridus*), which had beautiful little oval floating leaves, less than an inch in length, and numerous others, almost as slender as hairs, on the stems beneath. The spikes of fruit, about half an inch in length, were supported by their foot-stalks above the surface. There are in the Northern and Middle United States, 23 species of *Potamogeton*, and several other well-marked varieties, which are not regarded as specifically distinct. Indeed this genus, with us, constitutes much the largest part of the

Pond-Weed Family, all the other members of which grow under water, and are not likely to attract the notice of many, except those whose botanical zeal leads them to investigate even the more obscure and hidden forms of vegetation. Perhaps the species of these which is most abundant, is the Eel-grass, or Grass-wrack (*Toostera marina*), which is very common in bays along the coast, growing in sea-water from 5 to 15 feet deep, and bears very long grass-like leaves.

One of the most curious members of the Pond-Weed Family is the Lace-Leaf, a species which grows in Madagascar, whose root-stock is farinaceous, and used for food. It is sometimes cultivated in aquaria in our green-houses. The leaves float just under the surface of the water. The blade of the leaf is of an elongated oval form, and resembles open needle-work of a most regular pattern. The longitudinal ribs or nerves are crossed at right angles by fine tendrils, and the intervening spaces are left open.

J. W.

For "The Friend."

Oliver Sansom.

(Concluded from page 99.)

In the year 1683, this faithful witness for the Truth was again imprisoned for his obedience to the commands of Christ, his Saviour. There was among the statutes of Great Britain an old law enacted for protection of the Government against those adherents of the Pope who would not acknowledge their superior allegiance to the King of England. Heavy penalties were prescribed for those who refused to take the oath of allegiance and supremacy, which the act provided. This law, which was designed to apply to Popish recusants, was most unjustly perverted into an instrument of persecution against Friends, who could freely declare their allegiance to the crown, but who could not put that declaration into the form of an oath, because they felt themselves bound by the injunction of our Saviour, "Swear not at all." When other means of ensnaring Friends failed, those magistrates who were of a persecuting spirit often called upon Friends to take this oath, although they well knew them to be of a peaceable and innocent life, loyal to the Government, and repudiating all allegiance to the Pope.

Oliver Sansom was at the Court of Quarter Sessions at Reading, in the Eleventh Month of 1683, on a charge connected with meeting for divine worship; but the testimony of the informers was so false and confused that the justices seemed ashamed to take notice of it. Yet two of them took him to one end of the hall to tender him the oath. Being brought before them, Oliver said, "I know your minds, that you would put me in prison; and you had as good send me thither presently, and not trouble yourselves about the oath, which is but only to cover your designs."

When asked if he would take the oath of allegiance, he answered, "I have practiced allegiance all my life;" and holding up the Bible, which had been given him to swear on, said, "Christ Jesus commands me not to swear at all. Here it is written in this book; and His spirit in my heart confirms me, that it is my duty to obey Him; and now you command me to swear. What shall I do in this case? Shall I obey Christ and the Scriptures? Or must I obey you, contrary to both?" But reason, justice and compassion seemed to have little influence on his persecutors, either at this time or in the subsequent proceedings, which Oliver details at considerable length, and he and other Friends were put into prison.

At the trial of his case in 1685, the jury ren-

dered a verdict of not guilty, in consequence of the manifest errors in the indictment against him, and the irregularity of the proceedings; but instead of discharging him, as the law and justice required, the judges at once tendered him the oath again, and committed him afresh to prison.

A letter to his wife from Reading Gaol, shows that in these afflictions, he had "an eye to the recompense of reward." He exhorts her to be cheerful, for it will not be long ere they come "where the wicked cease from troubling, and the weary are at rest; where the prisoners rest together and hear not the cry of their oppressors." "Our God, as we wait upon Him, will give us more strength to bear afflictions, than they shall be able to inflict upon us." "Oh," he exclaims, "it is a precious thing to be kept in the patient innocent spirit of Christ Jesus, which enables us to love our enemies and pray for our persecutors; when we are reviled not to revile again, but to commit our souls to Him who judgeth righteously, who is our faithful Creator and mighty preserver, and the sure deliverer of all them that trust in Him; who is the only wise, omnipotent God, blessed forever."

In 1686 he was liberated with other Friends, by the proclamation of King James, setting at liberty many hundreds of prisoners who were confined on religious accounts.

After his release, as persecution had abated, he met with little further suffering for religion's sake, during the remaining 14 years of his life, excepting loss of property for tithes and other demands of the preachers of the established church. These he steadily refused to pay, considering it very unjust to have wages demanded of him by men whom he never employed, and whose work he always denied. And he was not wanting in plainly showing to such the iniquity of their course; telling one of the priests, who had threatened to sue him at law, that although Balaam "loved the wages of unrighteousness, yet he durst not take it: but thou wilt have it, and take it by force; and boast such rule by thy means, making the magistrates do thy drudgery, and compelling the parish officers by severer threats to be thy executioners, for thy dishonest gain, to make as spoil upon those thou didst never preach to."

In the year 1690 Parliament levied a poll-tax of 20 shillings on all priests and ministers having a benefice of 50 pounds per year. This tax extended also to preachers or teachers belonging to the meetings of dissenters. "Here upon," says O. Sansom, "I, though very unjustly, was numbered amongst the hirelings that had fifty pounds per annum for preaching, and as they, so I was taxed 20 shillings, although I never received a penny for preaching in my life. And because I refused to pay the said tax, and thereby to own myself a hireling, which I never was, my goods were distrained."

After his return home from prison, he says, "I settled in my business with my wife and family as before. And when I felt the drawings of the love of God in my heart, to visit Friends in their public meetings abroad, I went often forth, both in our county of Berks, and the adjacent counties, and other places."

In 1687 he again visited Ireland, and landed at Dublin at the time of the National Half Year's Meeting, of which he gives the following account:—

"Next morning the national meeting began at the great meeting house, at the ninth hour. And the glorious presence of the Lord was manifested to the great refreshment and confirmation of his people; unto which several testimonies

were borne for the space of about three hours, and concluded in prayer and praises to the Lord.

Then the women withdrawing into an upper room, the men continued their meeting in the same place, and entered upon their business; and in great unity, love and sweetness, things were proposed, debated, managed and concluded, to the mutual comfort and satisfaction of all faithful Friends; and then between the fifth and sixth hour in the afternoon, the meeting broke up.

And so sweet and pleasing was this meeting of our Friends, that they agreed to meet again the next day at the same time and place, and to have the meeting as near as might be in the same manner as the other was; which was accordingly performed in all points. And the presence of the Lord and his living power seemed more plentifully to overflow the meeting, and break forth through many vessels, even in the time of business, which did pleasantly obstruct it for a time; and so in great sweetness the meeting concluded at that time. But another was appointed to be held next day as a parting-meeting to conclude the national half-year's meeting.

Accordingly Friends came together at the ninth hour in the morning, and an heavenly openness and tenderness by the Lord's power, was over the meeting; and therein many living testimonies of the love and goodness of the Lord, were borne to the great satisfaction of faithful Friends. And about the second hour the meeting concluded, and Friends parted with comfort; rejoicing in the Lord, who had been so exceedingly good unto us, in our solemn assemblies, even all the time of this half year's meeting."

He often speaks of the Lord "being exceeding good" unto them during the course of this visit in Ireland; so that, although much spent with continual and hard travel, "yet did our tender God still give us fresh encouragement, by renewing our strength from day to day."

His friends testify of him, that "he was a serviceable instrument in the hand of the Lord, for turning many from darkness to light, and from the power of Satan unto God; and for the convincing, converting and confirming them in the faith of the gospel."

A short time before his departure from this world, which took place on the 23^d of the Second Month, 1710, he bore this testimony:—"By reason of age, it is not likely I should continue long with Friends here. But, be you faithful as I have been, and you will have the same reward as I am like to have; and be you followers of Christ, as you have had me for an example, for I have been true to what the Lord committed to my charge."

J. W.

For "The Friend."

The Word of God.

We are told by divine inspiration, that "In the beginning was the Word and the Word was with God, and the Word was God." This was before man was made; or the power of human speech given. It was from everlasting to everlasting; and will remain when tongues shall fail.

The Word of God is a divine intelligence which speaks to man, either in the form of words, or in a mere feeling that is often more deep and expressive than can be reduced to words. For the words of man are only given to convey our ideas from man to man. That Divine Word which is quick and powerful, and which speaks to the heart, is without words, a swift witness against evil, and is a discernor of the thoughts and intents of the heart. The words of man are earthly; and often tinctured

with the earthen vessel through which they pass in the attempt to convey that spiritual intelligence which is deeper than words can reach. But the Word of God, at times, gives unmistakable evidence that it possesses a quickening power, which enlivens the soul, and produces a joy unspeakable and full of glory.

It is the unction from the Holy One, a heavenly anointing, which human language can never fully describe. But the children of God know his voice, and understand his Word, for it is high them, even in their hearts and in their mouths; and it is the Word of faith which the apostles preached, and which all truly anointed ministers preach, in the ability that God giveth. It is the Word that our Saviour spoke of to the believing Jews, saying "If ye continue in my word, (not words) then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." But we must be, not only hearers of the word, but doers of it, and continue in it, if we would be his disciples indeed, and would know the truth, and witness it to set us free from the law of sin and death.

God speaks to the soul of man through Christ, the Word, without the sound of human speech, for He is a spirit; and so is the soul of man, hence the communion between God and man must be spiritual. Man may pronounce words, but he cannot of his own ability, impart the spirit. Though the words may entertain the fancy with all the charms of eloquence, yet if the spirit be absent, where is the life to come from? If it comes from man, it can do nothing towards raising the soul to heaven. But Christ says, the words that I speak unto you, they are spirit and they are life; and as they come from Him, either immediately or instrumentally, they impart life to the hearers, because He is the light and life of men; and without Him we can do nothing that has spiritual life in it, but with Him we can do all things that He requires of us.

This inspeaking word may appear to us in the silence of all flesh, and in the absence of all thought, for it is not needful that our feelings or our prayers should be formed into words; for the inward sensibilities or heavenly aspirations of the soul, are spiritual and between man and his Maker.

So it is only the eternal Word that can convey Divine intelligence to the soul. For that which is born of the flesh is flesh, and belongs to the earth; but that which is born of the spirit is spirit, and belongs to God, for him to give to man; and a manifestation of the spirit is given to every man for his profit, if he will use it. But the words or language of man belong to man; and are understood by man. While God speaks to man through Christ, the eternal Word, in a language that the natural man can never fully comprehend until he is born of the spirit; then he can say, "speak Lord, for thy servant heareth."

It is the spirit only that quickeneth, but man may be instrumental in conveying the power of the spirit to his fellow man after he himself has been baptized with the Holy Spirit.

For the same Christ that once offered himself outwardly as a sacrifice for the sins that are part, now still offers himself continually and spiritually to all the world, that He may take away the sin of the world out of the heart; and bring in an everlasting righteousness in its place, that would rule and reign there as in the beginning before sin entered. But we must witness the first heaven and the first earth to pass away, and all things to become new, and all things of

God being created in righteousness and in true holiness, by the same creative Word that made heaven and earth. For He is able to create us anew in Christ Jesus, the second Adam who never fell, as our first parents did who lost their primitive righteousness. And thus, I believe we may have an everlasting righteousness brought into our every individual heart, even this side of the grave, by abiding in the Word that Adam and Eve departed from and so lost it. For Christ, the Word, came to our sinful world to seek and to save that which was lost in the fall, and "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" into our hearts; and "to seal up the visions and prophecy concerning Him, that He might be anointed the most Holy, ruling and reigning in our hearts, as before the transgression. For He is able to restore and to uphold all things by the word of his power.

But this invisible and eternal Word should never be brought down to a level with the Scriptures, by calling them the word of God, as many do, because they were written by men of God; for they were not in the beginning with God, and have no power only through Him. While all power is given to Christ, the Word, both in heaven and in earth; for in Him dwelleth all the fullness of the Godhead bodily.

So let me commend you to God, and to the word of his grace, which is able to keep you from falling, and to build you up, and to give you an inheritance among them that are sanctified, when the conflicts of this probationary life are over.

D. H.

Dublin, Ind., Ninth Mo. 19th, 1886.

For "The Friend."

A Reminiscence of Huldah Hoag.

Narcissa Coffin, residing on Nantucket, gave the following account to a friend of hers, respecting her grandmother, Huldah Hoag. The writer recollects hearing his mother relate a similar occurrence:

She was travelling abroad on a religious visit, and had an appointed meeting, which was quite small. She was constrained to address the meeting, and to describe the state of a person as dreadful in the extreme, and then detailed the course of his life; and, speaking of his being tempted to take his own life, further said, "I believe thou hast now the instruments of death with thee." She entreated him to forbear, and solemnly warned him of the fearful consequences which must follow such an inconsiderate act. "I believe," she said, "that the door of mercy is still open for thee, or I would not be led thus earnestly to plead with thee."

This communication seemed so unsuitable to any there present, that much uneasiness was felt by her friends on the account. But there was a person listening outside of the door, to whom it was all applicable. He afterwards stated, "I was at first never before so much offended as on hearing that aged Quaker preacher describing my doings and telling my designs to all at the meeting." At length the thought occurred to him, "She does not know thee; nor do many of those present know of thy being here at this time." So he received it as a divine interposition and message, and was deeply humbled and penitent. He finally became a consistent Friend, and all of his family members of our Society.

It may here be remarked of Huldah Hoag, that in her advanced years, after she was unable

to travel in the ministry, she continued her ministerial services in Quarterly and other meetings, and frequently appeared in supplication as formerly she had been led to do.

It was the practice of Friends of Ferrisburg Quarterly Meeting, to hold a meeting for worship following the day of the Quarterly Meeting, which was usually pretty largely attended by others than Friends, at which times there was often much religious exercise in the line of the ministry.

L. T.

For "The Friend."

Holland Prisons, and the Death Penalty in Holland and Switzerland.

The Secretary of the Howard Association of London has recently contributed to the *Times*, some interesting observed facts relative to the prisons of Holland, together with the status of capital punishment in that Country, and in Switzerland. For some years past, the Dutch government, following the example of Belgium, has manifested an increased interest in the extension of the cellular (separate confinement) system of penal establishments; there being now eleven of that sort in the kingdom. The writer states that, systematic instruction and the system of visitation of prisoners by members of local committees, is a fundamental part of the procedure prevailing there, and favorably distinguishes it from the Belgian plan. It is gratifying to read, that "there has been an effective check to all the more serious crimes, as cellular imprisonment has been more generally extended," and that "the effects of the cellular system, so far as tried, and extending over a period of many years, have been considered to be so decidedly advantageous, that the new penal code has raised the maximum duration of absolute separation to five years, instead of two as heretofore."

Capital punishment was discontinued in Holland in 1870, imprisonment either for life or for long periods being substituted therefor. Statistics issued by the Minister of Justice prove that the crime of murder has not increased in Holland since 1870, but has rather diminished.

The writer of the above account records a curious inconsistency or anomaly, which he noted while visiting the prison at Groningen, to wit: that the first book he picked up in one of the cells happened to be a Dutch translation of Dr. B. W. Richardson's temperance manual, "Popular Instruction on Alcohol," a handy book for such a place, seeing that the prison governor had pronounced drunkenness to be a chief cause of crime; yet, on proceeding further around the establishment, it was observed that nearly all the inmates were employed in making straw covers for wine bottles.

Relative to capital punishment in Switzerland, it appears that, notwithstanding the federal constitution was so modified in 1879, as to permit the cantons to re-impose the penalty of death; only eight cantons (representing about one fifth the total population of Switzerland) have taken advantage of this provision and declared it operative. Nevertheless there has not been a single execution under the restored law down to the present date, though the average of homicide cases appears to be nearly the same as previously.

J. W. L.

A quaint writer has said that as they immerse copper in aquafortis before they begin to engrave it, so the Lord usually prepares us by the searching, softening discipline of affliction for making a deep and lasting impression upon our hearts.

For "The Friend."

TO AN INFANT.

Lovely immortal,
Here at life's portal
Entering so bravely on time's stormy sea!
Would that some fairy,
Down from her eyrie,
The weal of thy future could whisper to me.

So frail and so tender!
No visions of spender
From earthly allurements, can dazzle or win;
Oh! must the pure whiteness
Of innocent brightness
Be soiled by the world with its touches of sin?

Is the way lengthy?
Will the next century
Cast its meridian light on thy brow?
Or, is the Father
Waiting to gather
My lamb to the joy of His fold even now?

Will there be sadness,
Will there be gladness,
Most in the path that is ordered for thee?
Blessings attend thee?
Kind hearts befriend thee?
Or, cheerless and lone will thy journeying be?

For lightly pondering,
Wilt thou go wandering
Far from the faith that thy fathers did hold?
Or, lowly in spirit,
Wilt thou yet for it
Stand like those valiants, the worthies of old?

Like the owl calling
When the night's falling,
Out thro' the darkness scending her cry,
From her perch lonely
Listening only
To the wild winds' and echo's reply,

Lo, I am sending
Thro' the unending
Mysterious gloom that envelops us all,
Question on question,
Rife with suggestion,
And naught but the echo responds to my call.

Ah! wiser and better,
No fancy to fetter
With knowledge too great for the finite and dim;
Thy' life is before thee,
God's care still is o'er thee,
And the hairs of thy head are all numbered by Him.

Whatever betide thee,
His Spirit will guide thee,
As humbly before Him thy nature shall bow,
And over the river
Present thee forever
As spotless and pure as I'm holding thee now.

Selected.

WHEN THE STARS COME OUT.

BY MARIAN HARPER.

After the heat and noise of day,
Upon the fragrant grass I lay,
Gazing toward heaven's immensity
With upturned face, till in the sky
The stars came out.

The day departed silently;
The blue grew paler, and the eye
Caught here and there a point that shone,
With gathering light, as one by one
The stars came out.

Is it not true, O soul of mine!
That all day long the stars still shine?
Yet day must perish, ere unfurled
Before our gaze the glorious world
Of stars shine out.

Then answered back a soundless voice:
"O soul, look upward, and rejoice!
For as the lights of earth all flee,
Thy lifted eye shall surely see
God's stars come out!"

The Christian will find his parentheses for prayer in the busiest hours of life.—*Cecil*.

For "The Friend."

Records of Our Meetings.

Seeing a notice that some of the old records of one of the Monthly Meetings of Philadelphia have been mislaid or lost, has reminded me of the careless way in which such records are frequently kept, especially in country places, and of the importance of having some place where all such, as are not in use, may be deposited for safe-keeping.

Their custodians too often look upon them as old and nearly worthless, and store them carelessly among rubbish in out-of-the-way corners of their houses, where the mice may gnaw them, or where they may be forgotten, or where, in case of fire, they are almost sure to be consumed.

Some years since, having occasion to consult the early records of the Rahway and Plainfield Monthly Meeting, I found them in a small, frame house, piled away on the floor in a dark closet, under the stairs.

In order, so far as possible, to avoid the danger of the records of marriages, births and deaths from being entirely lost, I made an abstract of the first, and copied the others, and sent the whole to the New York *Genealogical Record* for publication.

As a sort of introduction the following sketch of the origin of the Meeting and of some of its members was prepared. This, with some little modification, I have thought might not be uninteresting to the readers of "The Friend."

As will be seen by the dates given, the two hundredth anniversary of the first establishment of the Monthly Meeting will occur the coming month.

HUGH D. VAIL.

Santa Barbara, Tenth mo. 4th, 1886.

The Rahway and Plainfield Monthly Meeting of Friends is one of the oldest in New Jersey. Exactly at what date the first Friends settled within its limits is not known. As early as 1669, there were several English Friends, or Quakers, living on the opposite side of the Raritan, at Middletown and Shrewsbury. In 1672 these were visited by George Fox, the founder of the Society, who came there, as he relates in his "Journal," from a Dutch town called New Castle, across that wilderness country since called West Jersey, where he travelled "a whole day together without seeing a man or woman, house or dwelling-place."

As neither George Fox nor William Edmundson, who visited Shrewsbury about three years later, makes any mention of other members of their Society in New Jersey, it is hardly probable there were any such at that time; though as early as 1679, Nathaniel Fitz Randolph, who, in 1678, had been fined as a Quaker by the Plymouth magistrates, removed from Barnstable to Woodbridge.

In 1683, after East Jersey had come under the control of the "Proprietors," Robert Barclay, the author of the "Apology," was appointed Governor for life, and through his influence many of his friends and relatives, a number of whom were of the same religious Society as himself, emigrated from Scotland to New Jersey, and settled near Amboy. Among these were John Reid, George Keith, and John Barclay, the Governor's brother.

The precise date of the first meeting at Amboy we do not know; but in 1686 a Monthly Meeting was set up there, as a branch of Shrewsbury Quarter, of which John Reid was clerk.

The first entry in the "Minute Book" is the following:

"The 3d of the 8th month, 1686. Friends at

Amboy agreed to have a Monthly Meeting there, and that upon the second 4th day of each month, and the first to begin the second 4th day of the 9thth month, 1686.

The next entry is:

"At the Monthly Meeting held in Amboy the 19th day of the 9th month, 1686. Agreed that all Friends belonging to the Monthly Meeting bring Minutes of y^e Births and Burials [since they first come into this place] that they may be recorded."

Whether this was done or not, the Minutes do not state; but no such records of this date have been preserved. On a blank part of a page among the Minutes the following entry is made in a different hand from that of the clerk's:

"Mary Forster, Daughter of Miles Forster & Rebeckah Forster, was born the 18th day of the 8th month, 1687."

The earliest regular registry of births and deaths begins in 1705, at which time the meeting, after having been suspended a number of years, was re-established at Woodbridge.

There appears to have been no early record of marriages. The oldest date of a recorded certificate of marriage is 1712, and this must have been copied into the records long after that time. But as all the members of the Society were then required, before marriage, to declare their intention publicly in the Monthly Meeting, the fact of the marriage, and the approximate date of it can be obtained from the Minutes of the Monthly Meeting.

The following is the first record of this kind:

"At the Monthly held in Amboy the 12th of the 11th month 168⁶, Miles Forster & Rebecka Laury proposed to the meeting their Intention of Marriage. The Meeting apoynts John Mill and Wm. Bethell to Inquire into the Matter to see if all things be clear with these persons in order to there marriage and to make Report thereof against the next Monthly Meeting."

"At the Monthly Meeting held in Amboy the 9th of the 12th month 168⁶. Miles Forster & Rebecka Laury came the second tyme to the Meeting expecting friends answer. The Meeting being satisfied had nothing to object against there Marriage & y^efore allowed them to apoynt a meeting of Friends wherein to Solemnize the same."

These minutes are in the handwriting of John Reid, who remained clerk until December, 1687, when he makes the following minute:

"At a Monthly Meeting held at Amboy the 14th of the 10th Month 1687. John Reid who hitherto kept the book for this meeting being now removed with his family to another County, desired friends to order another in his stead. Whereupon the Meeting apoynt'd Ben: Griffith to keep the book and receive the contributions."

Soon after this the troubles caused by George Keith occurred in the Society, and we find no entry in the minutes from the Ninth Month, 1688, to the Eighth Month, 1689, and then only this single one:

"At a Monthly Meeting in Woodbridge the 17th day of the 8th month 1689. It was agreed that the monthly meeting should be kept the third fifth day in every month at Benjamin Griffiths in Woodbridge."

After this there is no further entry until 1704, when it is:

"At a Monthly Preparative Meeting at Nathaniel FitzRandolphs in Woodbridge y^e 16th day of the 9th mo 1704;" with the following memorandum on the opposite page, apparently

(* November.)

in the hand of Benjamin Griffith, who was still clerk:

"The above said Monthly Meeting fell from y^e year 1689 to y^e year 1704, by reason of George Keith's Separation, which was 15 years: there was appointed to be kept at Woodbridge a Preparative Meeting, and about 2 years after kept a Monthly Meeting."

In a subsequent minute we are informed that the "Yearly Meeting held at Shrewsbury the 29th day of the 8th month 1706;" changed the Preparative Meeting at Woodbridge to a Monthly Meeting.

The scattered residences of the members of this meeting, who were mostly farmers, rendered it difficult for many of them to attend it in winter, and, for the convenience of these, small meetings were allowed to be held, during part of the year, at the dwellings of some of the more prominent Friends. Among these was one "at the house of Wm. Roberson at Rahway," in 1707; and one "at John Shotwell's on Staten Island," in 1710, and another at the house of John Laing, near Plainfield, in 1721.

In the course of a few years the Rahway and Plainfield Meetings were made permanent ones; meeting-houses were built, and about the middle of the century, the Monthly Meeting itself was transferred from Woodbridge, and held, alternately, (as it now is,) at Rahway and Plainfield.

Besides these two meetings, there was also, for a number of years, a small one at Mendham, in Morris County, that was a branch of the Woodbridge Meeting.

Although this Monthly Meeting was, until quite recently, wholly subordinate to the Philadelphia Yearly Meeting, it is a singular fact, indicating a different origin of its members, that very few of their names are to be found among the Friends of West Jersey and Pennsylvania.

The most common names in the records are, *Laing, Shotwell, Vail, Fitz Randolph, Marsh, Thorn, Webster, and Pound.*

The Laings are all, or nearly all, descended from John Laing, of Craigforth, Aberdeenshire, Scotland, who came over with his family in 1685, and settled near Plainfield.

The ancestor of the Shotwells was Abraham Shotwell, one of the original settlers of Elizabethtown, who, in consequence of too freely expressing his opinion of the ruling powers, was banished the province, and his land at Elizabeth confiscated. In 1683, after his death, the property was restored to his son, John, who married Elizabeth Burton, in New York, in 1679, and who was, for a number of years, a prominent member of the Woodbridge Meeting.

The Vails belonging to this meeting were originally from Westchester County, New York, and are the descendants of two brothers, Samuel and John Vail. The latter came with his mother into New Jersey when quite young, became a minister in the Society, and died in 1774, at the age of 89. He left a large family; very few of whom, however, remained with Friends, or in that section of the province.

Samuel Vail, who was a member, lived and died at Westchester. But two of his sons, John and Stephen, settled near Plainfield, married members of the Woodbridge Meeting, and became the progenitors of all, or nearly all, of the name to be found among Friends in that section, or in Ohio, or Iowa.

The Fitz Randolphs, F. Randolphs, or Randolphs, as the name is variously written by themselves, are the descendants of Edward Fitz Randolph, of Barnstable, Massachusetts, who, in

1637, married Elizabeth, the daughter of Thomas Blossom, one of the elders of the Plymouth church.

Nathaniel, the eldest son of Edward, who was born at Barnstable in 1642, in 1662 married Mary, the daughter of Joseph Holley, and, it is probable, about the same time joined the Society of Friends. He came to New Jersey, with his family, in 1679. After the establishment of the Monthly Meeting at Woodbridge, he appears to have been one of its most active members. For a number of years prior to the completion of their meeting-house, in 1713, the meeting was held at his house. It is believed that he and his descendants are the only persons of the name who were Friends.

The Marshes are descended from Samuel Marsh, senior, one of the original "Associates" in the settlement of Elizabethtown, who came there from New Haven, Connecticut. His grandson Samuel, the son of Joseph, is the first of the name mentioned in the records.

It is told of St. Antony—the reputed founder of the monastic system, whose still-existing monastery in Egypt is claimed to be nearly sixteen hundred years old—that he was the first recluse to adopt the custom of both praying and working, having made the discovery that "continuous corporal inactivity impaired the vigor of the mind, and continuous prayer tended to positive mental disease;" so he prayed while he worked, and worked while he prayed. "Continuous corporal inactivity," now-a-days, is responsible for a good deal more mental disturbance than can be charged to continuous prayer; but it would be fortunate if Antony's conclusion could bring one modern Christian to discover what spiritual health and material advantage is to be found in the habit of sending little prayers up to God in the busiest moments of our busiest days.

Natural History, Science, &c.

Sleeping between Damp Sheets.—The *London Lancet*, calls attention to the peril of sleeping in a damp bed. As a matter of fact, this peril is of the greatest, and it is almost ever present.

The experienced traveller rarely hazards the risk of sleeping between sheets, which are nearly sure to be damp, until they have been aired under his personal supervision at a fire in his bedroom. If this be impracticable he wraps his rug around him, or pulls out the sheets and sleeps between the blankets. The direst mischief may result from the contact of an imperfectly heated body with sheets which retain moisture.—*The Medical Journal*.

A Queer Partnership.—As most of my young readers are doubtless well aware, there is a continual warfare between insects and birds, the latter finding in the former their natural food. Knowing this, any exception we may find to the rule must seem very remarkable, especially when it is a bird and a spider on terms of the closest friendship, and actually partners in house building. The bird is the purple sunbird, named by naturalists *Nectariniu Asiaticea*. It is common in many parts of India, where it flits among the trees in gorgeous garbs of deep purple-blue, flashing green, gold and yellow.

At the nest-building time, the sunbird searches the woods until it finds the large shining web of a certain kind of spider. This it proceeds to appropriate without further ceremony.

The web is generally spun between two stout limbs, and upon this web the bird begins to place all sorts of rubbish, such as bits of grass or fibre, and pieces of paper and cloth picked up or

stolen from some neighboring camp. Curiously enough, as fast as the bird places these objects on the web, the spider secures them with its silk, spinning industriously and assisting its friend as much as possible. Finally when the materials have accumulated until they reach the limb, they are fastened to it, and bound over and over, first by the bird and afterward by the spider. The nest begins to assume a definite shape; in appearance like a bottle, flask or dome; the grass and twigs being generally wound in and out by the bird and then covered by the silk of the spider, both bird and insect working harmoniously, until they have made a perfect dome-shaped nest hanging in the midst of the web, partly supported by it and partly hanging from the limb. In some nests an entrance is left at the bottom; but usually it is at one side near the upper end, with a little platform or awning built out over it by the bird, to keep out the rain.

The nest would now naturally be a very conspicuous object; but the spider's work is not yet done. It continues to spin its silken web around the nest, carrying the threads from one part to another, inward and outward, forward and back, until finally, the nest is completely hidden behind a screen of web.

Here, together, the partners live; the spider rearing its young on the outside, and the sunbird caring for its eggs and young within. In this queer partnership the spider is, evidently, not the loser, as it certainly gains peace and protection from the presence of its feathered friend.—*St. Nicholas*.

The Papaw.—There is a South American tree (*Carica Papaya*) of this name, altogether different from what is known as Papaw, in the United States, which has peculiar properties. The leaves and fruit grow in a cluster at the summit of a branchless stem, similar to the palms. The fruit is edible. The milky juice of the tree is very acid, and has the property of rendering tender the toughest meat; it contains a substance, *papaine*, which has a remarkable power of producing artificial digestion. An interesting application of this property has recently been suggested by Professor Finkler of Bonn. He finds that the membranes of croup and diphtheria are rapidly dissolved by it.

By painting these membranes with a weak solution of Papaine, and repeating this process frequently, many cases of these diseases were successfully treated, and the membranes formed by the disease removed in a few hours.

Speed of Swallows.—Two hen swallows taken from broods at Pavia have been released in Milan. They returned to their nests in thirteen minutes, showing their rate of flight to have been eighty-seven and a half miles an hour.

Aluminium Alloy.—A new white alloy, containing ten parts of tin and one hundred of aluminium, is recommended by Bourbouze for instruments requiring lightness. Its specific gravity is 2.85, it can be easily soldered, and is not readily corroded.

Sugar in Soap.—Many of the finer transparent soaps in the English market are said to be quite free from the glycerine which they are represented to contain, sugar, which is very cheap and seems to be as well adapted to making transparent soap, being substituted.

Deep Wells in London.—The large number of deep wells sunk in and about London during the past thirty years, is said to have so lowered the general level in the chalk which underlies the district, that the water has fallen about a

foot a year. The supply seems to be abundant still, however.

Milk Sickness.—In some sections of the country, especially in the Western States, a disease often prevails in the fall of the year, which is believed to be caused by the cows eating unwholesome food, particularly the different species of Eupatorium (of which genus, the common Boneset is a species). The cows themselves do not seem to suffer, as the poison passes off in the milk they secrete.

That the character of the milk is affected by the condition of the animal producing it, is a physiological fact so well known to physicians, that in treating nursing mothers they are careful not to harm the infants through medicine given to the mother. It is recorded that a family partook of poisonous mushrooms, and all died but one woman, a mother who was nursing an infant. The infant died, who had not tasted the fungus, but the mother escaped with a slight sickness. In like manner the milk of the cow carries off any poison which may have been taken in the food or water.

J. Collet, ex-State Geologist of Indiana, attributes milk-sickness to a species of Eupatorium, known as "White Snake Root," or "White-top" (*Eupatorium ageratoideis*.)

A Donkey's Sagacity.—A family donkey disappeared from the field at Carshalton some weeks ago. The young friends whom he had been wont to carry in panniers were inconsolable at his theft; for it was well understood that he had not strayed. One day last week there was a noise like beating carpet outside his old home; it was a costermonger, endeavoring by his usual arts of persuasion to get a donkey past the gate. The children rushed to the window, and recognized his large round ears; and *pater familias*, summoned to the rescue, confirmed the views and claimed his property. The costermonger had bought the animal fairly enough of the man who had stolen him, and could not understand why it should have come to such a full stop opposite *Acacia Lodge*. He had broken two sticks and exhausted his vocabulary of abuse in vain.

"There is no place like home," replied the intelligent animal, in his quiet, patient way, "and this is it."—*Jas. Payne in the Independent*.

Items.

Power of Declaring War.—In the British Government this is now vested in the Crown, which during the recess of Parliament, may thus plunge the nation into conflict with other people. At a meeting lately held in England, in the interest of peace, one of the speakers, W. R. Cramer, M. P., "urged that the House of Commons should take into its own hands the power of making wars, and deprive the Crown of that power. Until that was done these wars would go on. There was no justifiable reason for annexing Burmah, and if the power of making war had been rested in the House of Commons, it never would have been annexed.

The "Real Horrors" of War.—Patrick Ford, of Brooklyn, Editor of the *Irish World*, who had served two years in the Union Army, during the civil war in America, and was present at the battle of Antietam, says:—"People think that battles and being killed are what make war horrible, but these things are as nothing in comparison with war's real horrors. The being kept for weeks and weeks and months at a time in bare, wretched quarters, with nothing in your life really suited to body or mind, without books or cheerful companionship, with hard dry food, and coarse, rancid, fat meat, and too little of it at that; with vermin and scurvy, and damp and cold, until heart despair and pigsty greed are facts, and home and decency a fading dream; and

then, on the march and after battle, to see the dead lying stark, or being hustled while yet dying into holes hastily dug, while a stick marked "unknown" is jammed in above them; to see the wounded huddled together, mangled and gory, in the mud and snow, hoping and hoping vainly for help; to hear their terrible moans and cries, and to have to go on about your own business as if you saw and heard nothing—these, and worse, are some of the things which teach a man what war means, and the awful responsibility of him who promotes war."

—*Marriage Licenses.*—A recent convention of the Protestant Episcopal Church, held in New York, adopted a resolution in favor of the enactment by that state of a marriage license law, similar to that of Pennsylvania. The *Independent* in commenting on the subject, says: "We believe that all marriages should be consummated under such circumstances, and with such formalities of ceremony, as will give to them the element of reasonable publicity. Marriage is the foundation of the family, and the family is the foundation of society."

—*Changing Church Connections.*—A remarkable event which is reported by a correspondent of the *Odenburger Zeitung*, reads more like a chapter from the history of the Reformation epoch, than an incident of the present age. The Roman Catholic inhabitants of Acsa, a village in the county of Stuhlweissenburg, have had a grievance against their parish priest for some time past. They appealed to the bishop to remove him, and, if their report of his conduct be true, he is certainly unfit for the office of a pastor. The bishop refused, so they appealed to the Hungarian Minister of Worship, who declined to interfere. Hereupon, after a precedent, which was common in Germany and Switzerland in the fifteenth century, the Communal Council of the village convoked a full meeting of all the adult inhabitants, in order to settle what action they should take. "As neither bishop nor minister will help us," said the president, "we must now help ourselves." He made the bold suggestion that the entire parish should go over bodily from the Roman Catholic to the Evangelical Lutheran Church. His advice was adopted without one dissident. A deputation was sent to the Evangelical Lutheran Consistory, requesting to be received into communion, and in one single day 134 Roman Catholic heads of families registered themselves as Protestants.—*Selected.*

THE FRIEND.

ELEVENTH MONTH 6, 1886.

INDIANA YEARLY MEETING.

From the accounts of this meeting published in various Journals, the following is condensed. The Meeting of Ministers and Elders gathered on Ninth Mo. 27th. There were many persons in attendance with certificates from other Yearly Meetings, to whom the Clerk, Timothy Nicholson, extended a welcome in about these words:—"We understand that all these Friends for whom minutes have been read are in unity with Indiana Yearly Meeting, with its doctrines, its practices, and its legislation to protect its meetings and its membership. As such we most cordially welcome them to the Yearly Meeting." The remark respecting "Legislation designed to protect its meetings," &c., we suppose refers to a minute passed a year before, closing the way for service in the meetings of Indiana Yearly Meeting of those ministers who favor the use of the "ordinances." The same subject probably had some influence in the conclusion come to in the Yearly Meeting at large, to propose to the different bodies, with which it was in correspondence, to hold a Conference of delegates from each to consider matters appertaining to the welfare of the Society, and "to promote unity in important matters of faith and practice." The conclusions

of this Conference are "to be only advisory," and it is not to be held unless at least five Yearly Meetings unite in it.

Allen Terrell was re-appointed as Clerk. A new Quarterly Meeting was granted, to be composed of Birch Lake, Vandalia and Penn Monthly Meetings, to be called Vandalia Quarterly Meeting, and to be held at Vandalia, Michigan.

In these days, when in some quarters there is so much of a disposition to neglect those things which heretofore were valued amongst us, it is pleasant to notice the remark made by a Friend, when the report of the Book and Tract Committee was being considered. He "trusted that our tastes may not get away from the writings of Early Friends; because loyalty to the doctrines they taught does not involve disloyalty to Christ; but the contrary."

The report of White's Indiana Institute showed that it had had 78 scholars during the year, of whom 71 were Indian children. One-half of the time is spent in manual labor.

At a joint session to hear the report of the Committee on Temperance, the following addition to the report was adopted: "We are unalterably opposed to all excise laws which sanction the traffic, or in any manner protect those engaged therein."

The number of members was stated to be 20,612—many having joined during the past year.

The following account of Kansas Yearly Meeting (smaller Body) is condensed from a narrative forwarded by a Friend residing in that section:

The meeting of Ministers and Elders met, on Tenth Month 7th, at two o'clock, p. m. Some visitors from other Yearly Meetings were acceptably in attendance. We were reminded that obedience was better than sacrifice, and to hearken, than the fat of rams. We were also warned of the danger of attempting to build up ourselves, by pulling down, or at the expense of others.

On Sixth day, the 8th of the Month, the Meeting assembled for divine worship at ten a. m.; followed by a business session. Epistles were received and read from all the Yearly Meetings with which we correspond. A committee was appointed to prepare replies; also, to produce an Epistle, if way opened for it, to Philadelphia. A request came from Walnut Creek to establish the Yearly Meeting at Emporia. A committee was appointed to consider the subject, and report next year. The representatives were directed to confer together, and propose the name of a Friend for clerk, and one for an assistant.

Seventh day the 9th of the month.—The representatives reported they were not prepared to give the names for clerk and assistant. They were directed to report the next sitting. The Meeting then entered on the state of society by reading the queries and answers. While considering them, many Friends were much exercised on account of deficiencies reported; and abundance of good counsel and advice was handed forth.

First day, the 10th of the Month.—Meetings were held at ten a. m. and 3 p. m. A great many temporary seats were placed in the aisles, and the house was filled to overflowing. Very good order and attention were observed; and the Lord's servants were much favored in handing forth to the multitude what He saw fit to give them, to the satisfying (I have no doubt) of many hungry souls. It was a much-favored season.

Second day, the 11th of the Month. The representatives reported that they were not able to agree on clerks. The old ones were re-appointed without a dissenting voice. The meeting was dipped into deep suffering on account of our condition; and many hearts were lifted in prayer to Him who alone is able to keep us.

Much good counsel and advice was handed forth. The business that came before the meeting was transacted in unity. Not much done.

Third day, the 12th of the month. The little difference that has existed between a few Friends, that has caused so much suffering and deep mourning in this Yearly Meeting, has now been settled, and a full acknowledgement, in writing, was brought to the Yearly Meeting at large this morning, and a minute made, that the clerks now stand appointed with the full unity of the Meeting, which was the cause of much rejoicing, and many eyes were filled with tears.

Standing committees all made satisfactory reports. A new committee was appointed for further religious labor throughout the Yearly Meeting, especially among those that have not identified themselves with us. The time for closing the door against those who have not identified themselves with us was postponed another year.

Fourth day, the 13th of the Month.—Meeting for worship was held this morning; followed by a business sitting. The Minutes of the Meeting for Sufferings were read and approved.

The committee appointed at the first sitting on correspondence produced Epistles for Ohio, Western, New England, Iowa, Canada, and also one for Philadelphia. The clerk was directed to sign and forward them.

The Meeting then concluded, having transacted the business that came before it in much unity.

Kansas Yearly Meeting—(the Larger Body.) The Yearly Meeting of Ministry and Oversight began on 7th of Tenth Month; and the Meeting for business met on the following day, at Lawrence, Kansas.

On the minutes of one of the Quarterly Meetings there was a reference to a concern of one of its members (Elwood W. Weesner) to go to Alaska and enter upon missionary labor there. This was referred to a committee, who at a later sitting of the Yearly Meeting made a favorable report, which was adopted, and \$300 appropriated for this purpose.

A committee was appointed to report the proceedings of the Yearly Meeting to the Lawrence daily papers.

The statistical reports represent the number of members as 7,071—of these 3,098 are under 21 years of age.

The proposition of Indiana Yearly Meeting for a Conference of Yearly Meetings was concurred in; and delegates appointed.

A committee was appointed to labor with the State Legislature and oppose the repeal of the law respecting capital punishments. Under this law, all criminals condemned to death, have a respite of one year in the penitentiary, and it is then optional with the Governor of the State to sign the warrant for execution, or to allow them to remain in prison. The effect has been, that no person has yet been executed. An attempt was made in the last Legislature to change this law, and make capital punishment compulsory.

During the fifteen years this Yearly Meeting has been in existence, 76 persons have been recorded as ministers, of whom three-fourths were men.

We have received a letter dated Tenth Mo. 23d, from Elias Rogers of Toronto, referring to the lawsuit among Friends in Canada, and to the communication from Arnoldi Haight, published in "The Friend" of Tenth Mo. 9th. Accompanying it, is a copy of a letter dated Tenth Mo. 11th, from Samuel Rogers, one of the committee, representing the plaintiffs in the suit, to Arnoldi Haight, one of the defendants; which states the terms of settlement which the plaintiffs were willing to accept.

On comparing these terms with those mentioned by A. Haight, we notice no material difference except in regard to the costs of the suit. The plaintiffs propose, "Each party paying their own costs since the decision of the Court of Appeal,—costs previous to that to remain as decided by the Court of Appeal," or, in other words, to be paid by the defendants.

The defendants propose that each party pay all of their own costs from the beginning of the suit.

This question of the division of the costs, appears to have been the obstacle which prevented the agreement of the two committees. Whether this obstacle will be overcome, or whether the suit will take its regular course, we cannot tell. But the above information may enable our readers to have a clearer understanding of the situation in which the matter was left.

The "Ordinances."—The determination shown by some of the members of the Binns Meeting to persist in teaching and practising the use of water-baptism, &c., and the weakness of that meeting in refusing to prohibit it, may have led to the action of the Representative Meeting of New England Yearly Meeting (Larger Body), at a special meeting held Tenth Month 16th, in again calling the attention of their members to a minute of the Yearly Meeting adopted in 1885, which says:

"We desire to protect our membership from all influences which are not in accordance with the clear testimony of our religious Society and the teaching of the New Testament. We believe in the Spiritual nature of Christ's kingdom, and that all outward ceremonies have been fulfilled and ended in Christ. This Meeting records its judgment for the guidance of its Subordinate Meetings, that those holding or teaching a contrary doctrine cannot be received as acceptable Ministers of the Society of Friends, within our limits."

In addition to this reminder, and the more effectually to enforce the directions of their Yearly Meeting, the Minute of the Representative Meeting says, it "authorizes and directs that Subordinate Meetings in said Yearly Meeting shall not receive the certificates or issue returning Minutes for Ministers or others in cases in which any doubt exists as to the unity of such persons with said Yearly Meeting or its instructions. And it further authorizes and directs the clerks and correspondents of such Subordinate Meetings to withhold their signatures from such Minutes, if issued or attempted to be issued."

It also appointed a committee to advise or assist in preventing such Ministers from being received or endorsed by subordinate meetings.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for Tenth Month shows a decrease of \$13,201,619. Total cash in the Treasury, \$451,068,033.

On the 28th ultimo, Bartholdi's colossal statue of a "Liberty Enlightening the World," on Bedloe's Island, New York, was presented to President Cleveland, who accepted it on behalf of the United States. An enormous influx of visitors from the surrounding country and other cities, swelled the multitude of spectators in New York.

There were slight earthquake shocks on the afternoon of the 31st ult., at Charleston and Columbia, South Carolina, the time of the shake being about 20 minutes past 2 o'clock. There were two slight shocks at Summerville, the second at 4.46 p. m., on the 1st instant.

There was another shock of earthquake at Summerville at 25 minutes past 8 o'clock A. M., but no damage was done.

On the 28th ultimo, a limited express train on the Chicago, Milwaukee and St. Paul Railroad, ran into an open switch at East Rio, thirteen miles east of Portage, Wisconsin, shortly before one o'clock. The engine, baggage car and two coaches left the track, were badly smashed, and caught fire from the stoves. Four sleepers remained on the rails, and three of these, with the rest of the train, were consumed by fire. In one of the coaches fourteen passengers were burned to death. All those in the sleepers got out uninjured, except for slight bruises, but many of those who escaped from the coaches were severely injured.

According to the *Scientific American*, seventeen per cent. of all persons engaged in the tobacco industry in this country are children. There are 3750 children under fifteen years of age working all day in the mill, foundries, and factories of Chicago. Girls are found "working in the brick factories, wheeling bricks in the broiling sun to earn the bread that their father's wages will not buy," say the Knights of Labor. The number of children employed in our country, between 1870 and 1880, increased 59 per cent., while the number of adult males increased only 25 per cent., and the most of these children are only twenty-five cents a day.

The "Correction," in Kings county, N. Y., reports an excess of \$10,564.14 in receipts over expenditures for its past year, and the Warden attributes the satisfactory result to the payment for their keep forced from tramps, who are compelled to work—and only two of the tramps so employed were recommitted during the year.

Silver has been discovered in the neighborhood of Caldwell, Kansas, and that place "now presents the appearance of a mining town." Samples of the ore were sent to the State Assayer at Denver, and the Assayer of the Mint at Philadelphia. The former reports an assay of three hundred and forty-two ounces per ton, the latter three hundred and ten ounces, each with a trace of gold. "The ore crops out in many localities."

The Women's Christian Temperance Union has issued a protest against the display of liquor dealers' advertisements in the street cars.

The deaths in this city last week numbered 378, which was 37 more than during the previous week, and 51 more than during the corresponding week last year. Of the foregoing 174 were males and 204 females; 63 died of consumption; 21 of croup; 22 of pneumonia; 16 of typhoid fever; 15 of diphtheria; 15 of convulsions; 14 of old age; 14 of marasmus, and 13 of Bright's diseases.

Markets, &c.—U. S. 4½'s 111½; 4's, 128½; 3's, 100½; currency 6's, 126 a 136.

Cotton was dull on a basis of 9½ cts. for middling uplands.

Petroleum was quiet, but steady, at 6½ cts. for 70 Abel test in barrels, and 83 cts. for 110 test in cases.

Feed was firm, with light offerings and a moderate inquiry.—Sales of four cars choice winter bran at \$15 per ton.

Flour and Meal.—Flour met with a fair inquiry from the local trade at former rates. Sales of 125 barrels of Pennsylvania family at \$3.50; 250 barrels Ohio, straight, at \$4.25; 125 barrels Illinois, straight, at \$4.35; 375 barrels winter patent, at \$4.50 a \$4.70; 125 barrels, at Minnesota, clear, at \$4; and 500 barrels do. patent, at \$4.75 a \$4.90. Rye flour was steady at \$3.25 per barrel for choice.

Grain.—Wheat was dull and lower, No. 2 red closing 83 cts. bid and 83½ cts. asked. Rye was quoted at 57 cts. per bushel, for No. 2 Pennsylvania. No. 2 mixed corn closed 44½ cts. bid, 44½ cts. asked. Oats were quiet but steady. No. 2 white closed at 35 cts. bid and 35½ asked.

Beef cattle were active at 3 a 5½ cts. Sheep were dull, at 1¼ a 4½ cts. Lambs, were fair, at 3 a 7½ cts.

Hogs were ½c. lower; Western, 5½ a 6½ cts.; State, 5½ a 6 cts.

FOREIGN.—William E. Gladstone, in response to a request to contribute to a book defining the Liberal programme, says: "My friends forget my years. I hold on to politics in the hope of possibly helping to settle the Irish question. But general operations of the party and particular subjects I am obliged and intend to leave to the hands of others."

A large number of landlords in West Clare, Ireland,

have made a reduction in their rents. The rents on the Browne estates are reduced 40 per cent., and on the O'Kelly estates 30 per cent. Col. Stewart made a reduction of 20 and Capt. Morgan of 15 per cent. The tenants generally are paying. The Marquis of Headfort has refused to reduce the rents on his estates in County Cavan. The tenants have accordingly resolved unanimously to refuse to pay rents at the present rate, and each will subscribe a shilling for every acre of land he occupies towards a defence fund to be used to prevent their ejection.

Advices received in London from Rangoon, say that officials of Burmah state that it will be impossible to subjugate that country under four years, and that a large army will be needed to restore order.

The Customs Committee of the French Chamber of Deputies, have decided in favor of the bill raising the duty on foreign wheat from three to five francs.

The French in the New Hebrides are constructing roads leading from ports to the interior, and are erecting many substantial buildings. These improvements point to the permanent occupation of the islands by France.

General Kaulbars, the Russian Military Agent, has addressed a fresh note to the Bulgarian Foreign Minister in which he says: "In view of the arrival at Varna of Government emissaires, who are spreading reports that the presence of Russian gunboats there is without importance. I am compelled to inform you that those gunboats will vigorously affirm their importance, if events render it necessary."

In view of Europe's apathy to Bulgarian interests, it is believed to be useless to struggle against Russia's ascendancy, and Bulgaria is willing to accept almost any terms of compromise.

The Government of Bulgaria has ordered that the Russian language shall no longer be taught in the public schools of Bulgaria, but that the German language shall be taught instead.

News was received in New Zealand, on Ninth Mo. 31st, that some native villages were destroyed by a volcanic eruption on the island of Niau, in the Tonga group of the Friendly Islands. The whole island has been devastated by volcanic deposits. White Island, in the Bay of Plenty, is in a state of active eruption, a vast column of smoke ascending from the island to the height of 1000 feet.

The San Francisco *Bulletin*, publishes a letter from Apia, dated Tenth Month, 15th, which says that "authentic news has reached Samoa to the effect that on the morning of September 10th, over one hundred heavy shocks of earthquake occurred on the Island of Nainofu, one of the Tonga group, and that from the bottom of the lake, which is two thousand feet deep, a mountain has arisen to the height of three hundred feet above its surface;" also that this mountain has burst out in flames, and thrown out hot stones and sand in such quantities as to destroy two-thirds of the coconut trees on the island. In Samoa "light shocks of earthquake occur so frequently now that they no longer cause any alarm."

The revenue of the Dominion of Canada shows an increase from Seventh Month, 1st, to Tenth Month, 20th, of \$1,362,000 as compared with the corresponding period of last year.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankfort, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, on Tenth Month 21st, 1886, at Parkerville Meeting, Chester County, Penna., T. CHALKLEY PALMER, of Media, and H. JANE WALKER, of the former place.

DIED, at her residence in Greenwood Township, Columbia County, Pa., Tenth Mo. 4th, 1886, HANNAH L., wife of George Kester, in the 78th year of her age, a member of Greenwood Particular, and Muncy Monthly Meeting of Friends.

at her residence in Tuckerton, New Jersey, Tenth Mo. 24th, 1886, PHEBE BARTLETT, in the 84th year of her age, a consistent and esteemed member of Little Egg Harbor Monthly and Particular Meeting of Friends. She endured many years of suffering with patience and resignation to the Divine will. She was a bright example of uprightness and true humility, possessing a meek and quiet spirit, with love to all. This language seems applicable to her experience:—"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 106.)

Eighth Mo. 9th, 1840. Desire to feel sensible of the privilege of thus meeting together to wait upon the Lord.

13th and 16th. Hope I am not losing ground in best things! but feel very poor.

20th. Again a little comforted by being given to see that seasons of stripping and poverty are for my good.

Ninth Mo. 10th. Afresh made sensible that nothing short of following the path of duty will give peace.

13th. E. C. ministered this day from the faithfulness and faith of Abraham; his being willing to offer up his son, his only son. When the Lord had sufficiently proved him, then fulfilled He his covenant with him. It was through faith that Abraham obtained this blessing, and it was through faith that Daniel was preserved in the lion's den, and Shadrach, Meshach and Abednego in the midst of the burning fiery furnace. Many others we read of who, "through faith obtained a good report." His exercise was, that none of us might neglect or call in question the Divine will when made manifest; for the Lord is able to strengthen even the very weakest. May we lay hold of the help and encouragement held forth this day.

20th. Never more sensible of the presence of the dear Master being in the midst. And a little encouragement was afforded that He would bless all his rightly concerned ones.

27th. This has been a day of secret exercise; desiring to be rightly directed in regard to entering Westtown School as teacher. I believe my will is given up; and am resigned to go or stay as my friends see best.

Tenth Mo. 25th. It is now decided that I go to Westtown as teacher in the writing school. In about one week I leave home. "If Thy good Spirit go not with me, carry me not up hence."

Eleventh Mo. 1st. The last opportunity for some time that I shall have to mingle with my friends here in a meeting capacity. Many precious seasons I have witnessed, and covenants made; some of which I am about entering upon. May it please my Heavenly Father to go with me, to be with me, and to strengthen me to go in and out before the dear children aright; for sensible I am, not one right step can I take without his Holy Help.*

5th. Have now been at my new home three days; feel very much like a stranger in a strange place. Had I ever been a scholar here should not feel my awkwardness so much. Hope ere long not to labor under so much embarrassment.

8th. First-day. Feel my exposed situation, placed before the dear children. How nature shrinks from it!

22nd. Had the company and labors of Wm. Kirkwood, a Friend from Sadsbury. He spoke in our meeting, in collection, and lastly had an opportunity with the teachers. He believed there was no situation in which we could be placed, in which a life of prayer was more needed, so as to be able rightly to govern ourselves, and then the dear children. That we could not do the work aright without Holy Help. All who come unto Christ, in living faith, He will help, &c., &c. Don't be afraid of suffering, he said; but be willing to go again and again into the furnace, till all is consumed that is offensive in the divine sight. His supplication in our afternoon meeting was very solemn. How did he intercede, that helpers from amongst the young people might be raised up! that the Church might be seen coming up as out of the wilderness, leaning on the arm of her beloved, "Fair as the moon," &c. He believed there were of this description, who are preparing for the work in this family.

24th. Got along to-day comfortably with my school. What a satisfaction it is to instruct good children; such as are not only desirous to learn, but who are endeavoring to do that which is right. It has been cause of secret rejoicing to me to see such a number of this class amongst the dear children. May the Lord keep and preserve them, is my secret prayer.

29th. On arising this morning, desires were raised for an increase of stability and watchfulness. There is such a disposition in me to soar above the pure witness for Truth, that I need constantly to be on the watch. During our sit-

conveyed by our Diarist in the foregoing memoranda. Her simple dependence upon, and prayerful application to, the Lord of life and glory, accompanied with the earnest desire to be strengthened with might by Him for the very responsible duty of the oversight of children, even to go in and out before them with holy discretion and godly fear, are well worthy the regard and deep consideration of all who assume such an accountable vocation as tutor of the youthful heart and mind. Children's susceptible age, their quick perception of right and wrong, of consistency and inconsistency, makes it a time when principles, actions, and particularly the example of those so influentially set over them, are photographed too strongly to be easily erased.

Subject as all are to temptations and weaknesses, can aught serve instead of the invaluable aid and blessing of religion, and the need of "holy help" in those, especially, who take upon them the teacher's office—the nurture of our youth? lest the absence of the fruits of piety and virtue, that we would so hopefully look for in the after life of such children, be in measure traced to the want of guarded restraint and religious exercise on their behalf, in those set over them, not only for intellectual, but also for moral and religious instruction and growth. For should not education ever be the handmaiden of the religion of Jesus, to whom we owe every thing we have and are?]

ting together in meeting this morning, a sense of my condition was given me, with a little strength to ask help; self was humbled and put down. Near the close of the meeting our dear friend, Sarah Emlen, was led to supplicate in a very solemn manner, for the preservation of those who had none but their Father in heaven, nor none in all the earth to look unto—the fatherless and motherless. How sweetly did she intercede for these! that their faith might be more and more increased; that those who were secretly saying, "Lord, I believe, help thou my unbelief." She interceded that these might be kept. And continued: "Thou who hast been with some of the fathers and mothers, who have gone before, in their wilderness journey through this world, where they had none to look unto but Thee, be with the dear children. Enable them to draw nearer and nearer unto Thee. Be with us when we lay on our pillows; when we eat, drink, and walk by the way and are sad. We are sensible that we are halt and lame; and that it is only through Thee we are enabled to walk aright," &c.

30th. Attended, with some of the other teachers, Chester Monthly Meeting. We had the company of the Quarterly Meeting's Committee, appointed to visit the subordinate meetings on account of the neglect of the attendance of our members. Had also our dear friend Wm. Kirkwood; who was excellent in testimony to those who felt poor and deeply tried. It was as a balm to my wounded spirit! how encouraging his language to press on and not give out, but wrestle the whole night season through, &c. Benjamin Cope spoke in a lively manner, particularly to the young people, in respect to the attendance of meetings. Also our dear friend S. Emlen, in the last meeting. Was it not, she said, for want of faith, a little more living faith, that our meetings were so neglected by some? She had craved there might be an increase of faith among us! and said that were we only sufficiently sensible of the obligations we lay under to our Heavenly Father, we should not be willing thus to absent ourselves, letting little things hinder us from going to meetings. How much more true comfort we should have, did we only press through and forward! Then a way would often be made for us, where we could see none; and our meetings would often be blest to us, when we least expected it.

Twelfth Mo. 13th. On arising this morning, I think I may say, sincere desires were raised to walk aright through this day. Had a good quiet time previous to going into meeting. Was self-humbled in reading in the life of Jane Pearson, the exercises and trials she had to pass through! How the enemy was permitted to buffet! yet was she enabled to say, "The Lord liveth, and because He lives, I shall live also." On gathering into silence in our meeting, a little strength was given secretly to cry, that the Lord's hand might not spare, nor his eye pity, till there was a change, a right change, in me. Near the close of the meeting, dear S. Emlen was lively in testimony, quoting: "The dead shall hear the voice of the Son of God, and they that hear shall live." Said, the power is the same it ever was to

raise up from the grave—the grave of sin and transgression—if there is only a right application of heart unto Him. Among the dear children she believed there were lambs of our Heavenly Father; who, though they had not yet openly confessed their dear Lord before men, the time, she believed, was not very far distant when these would have both in their conduct and conversation, to confess Him whom their souls loved; the language of whose hearts often was, O God, thou art my God, early will I seek thee; my soul thirsteth after thee, in a dry and thirsty land where no water is. I could set my seal to this testimony: for I do believe there are a precious number of this class amongst the dear children; and how I have craved their preservation.

(To be continued.)

For "The Friend."

Glen Summit.

At the station of Glen Summit, on the Lehigh Valley Road, twenty miles south of Wilkesbarre, stands the Glen Summit Hotel, which bids fair, as the place is better known, to become a favorite resort for the invalid in quest of pure air, or the overworked plodder needing rest and quiet. Standing on the Nescopce Mountain, a ridge dividing the waters of the Susquehanna on the one side, from those of the Lehigh on the other, the position commands an extended view for many miles of wooded mountain sides and valleys intervening, with here and there a clearing and its farm-house. As is often the case at this season of the year, the autumnal haze at times cuts off much of the distant view; but when a storm that swept over us had cleared the atmosphere, and sent the mercury from 60° to 33°, the sight that greeted the eyes of those that rose betimes the next morning, was grand beyond description. The orb of day appearing above the mountain at the rear of the house, illuminated the peaks of the farthest range, miles and miles away, the great stretch between resting as in the twilight. Gradually the belt of light approached, bringing into view range after range that had escaped our notice, until in due time, the whole landscape was bathed in glorious sunshine; and the mountain sides and valleys displayed their variegated autumnal tints in gorgeous and most attractive variety.

But few buildings are in sight from the porch of the house, and were it not for the numerous trains that rush to and fro over the Lehigh Valley Road, immediately in front of us, and on the Lehigh and Susquehanna Road, a few rods farther off, but almost wholly concealed from view by the foliage of the woods, it would not be difficult to imagine oneself far removed from the habitation of any family, outside of that occupying the Glen Summit Hotel. These passing trains are objects of much interest, those for passengers arriving from our own neighborhood, being closely watched for familiar faces they may bring; and the arrival of the mails three times daily, awaited with an eagerness that only sojourners from loved ones at home can know.

The heavy trains of coal cars, seventy-five or eighty in each, puff by, loaded with the black diamond from the Lehigh region, by which we are here surrounded, bearing their freight to the cities of New York and Philadelphia and intermediate places, while the inscriptions on the freight cars, show the distant roads over which many of them must pass, before unloading their diversified burdens. Being but about four hours ride from Philadelphia, our morning mail arrives at 9.30, and the daily papers and letters are not far behind their city delivery.

Glen Summit is emphatically a place for restful leisure, there being less to occupy the attention and provoke to activity, than at most other resorts. But the pure mountain air is most invigorating, and the long nights at command are an important element in the rejuvenating effects of such a change.

A favorite ride is by rail to Wilkesbarre, affording, as the road winds down and around the mountain, the view of the famous Wyoming Valley, so well and so deservedly known. Some take the other direction, and steam down to Mauch Chunk, for the favorite Switchback, and Onoko Glen, taking for this excursion the day, from 9.30 A. M., to 7 P. M. The Wilkesbarre trip is a morning affair, and affords an opportunity for a ride through the town, and a return by dinner time.

Located nearly due East from our hotel, in the midst of mountain scenery, is the little settlement of Bear Creek, connected by rail with the Lehigh Valley Railroad, and known principally for its lumbering interests. A party of friends who were spending a few days at Glen Summit, heeding the advice of others not to omit Bear Creek, hired a team of good Wilkesbarre horses, and were driven over the mountains on a road that would do no discredit to Delaware or Chester Counties. A large lake, Crystal by name, was passed, having on its banks one house, which was only the second one seen on the drive of seven miles. Here and there, especially as our distance from the railroad increased, we found groves of fine trees, particularly hemlock and pine; but as a rule, the forest fires that so often sweep over these mountain regions, prevent much of a growth beyond the stunted bushes of a few feet, which were beautifully tinted with autumn hues. Just before reaching the settlement, our driver turned his horses up a steep ascent, to give a view of the little world at our feet, and a view we had from which it was difficult to tear ourselves away.

But just here let us say that the moving spirit in the settlement of Bear Creek is a lumber prince, formerly of White Haven, who, marrying a delicate woman, brought her here with the hope that the pure mountain air, and the luxuries with which he could surround her, might for a length of time overcome disease, if not effect a permanent cure. A neat cottage was erected, having about it the air of a true home. A dam across Bear Creek forms a large lake, in the midst of which is a little island a few feet square. On it stands a summer arbor, where the invalid could enjoy the fresh air from over the water; a rustic bridge leading to it from the main-land. In the grove of fine and noble pine trees, was erected a miniature log-cabin, on the porch of which the medicinal air could be inhaled. Roads, smooth as those of our Fairmount Park, wind in and out between little gardens enclosed, and through groves of evergreens of such dense growth the sun's rays could penetrate with but little force. A neat station-house accommodates the traveller on the little railroad of Bear Creek; another shelters a private car, on which our lumber prince travels, and which has borne him as far from home as to New Orleans. Sheltered by trees, so as to be invisible a few feet away, stands a little chapel, where the summer visitors form quite a congregation—for here, in this retired nook, is a boarding house where a number of families from the neighborhood of Wilkesbarre, enjoy the season's quiet. On one occasion the invalid wife expressed her feeling it would be pleasant to have, on the elevated point we were first driven to, a cottage for use in the heat of

summer. At once the devoted husband had made a smooth road to the summit, with a house of hexagon shape, commanding a view as lovely as eye could ask to rest upon.

Immediately at our feet, completely embowered in trees, is the little chapel whose spire just peeps above the surrounding foliage. To the left is the home of the Proprietor, with the cottages of a few relatives, rivalling each other in neatness and taste. Just beyond lie the lake, and island, with the summer-house, while farther away, and part way up the mountain side, stand one of the three saw-mills used in preparing the timber for market. To the right, the railroad winds around the mountain, following the sinuous course of Bear Creek on its way to the Lehigh River; the shore on the far side being skirted by the drive, emerging here from the pine grove. It is a rare combination of natural beauty and the skill and taste of the masterhand that so successfully directed the improvements on this charming spot. But less successful proved his efforts to arrest the progress of the disease that consumed the life of his cherished wife. About a year before our visit, her remains were laid in an enclosure immediately fronting the little chapel, where she was wont, when able, to assemble with her neighbors. In accordance with her desire to be laid where the birds would sing over her grave, means were adopted to induce them to build there, and our attention was called to a nest directly on the shaft over the tomb, in which the birdlings of last summer were hatched and reared.

While many of us feel that beyond securing the decent and proper disposal of the remains of our dead, and the due care of places of interment it makes little matter where the final resting place may be; we doubt not our friend of Bear Creek, in whose history so much interest has been aroused, felt it proper to carry out as far as practicable, the wishes of his lost one. And we turned from the spot, deeply impressed with the sadness of the sequel of this young life at the early age of thirty-one years; and with the hope that others may find their way, when sojourning at Glen Summit, to the lovely settlement of Bear Creek. N. M. E.

For "The Friend."

Would it not be profitable for us in these times of unsettlement, to consider those duties and doctrines laid down by the inspired writer in the 4th chapter of his Epistle to the Ephesians? That thus a religious life might be promoted, the church edified, and we be made helpful one to another.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." &c.

These are doctrines and duties that should not be neglected, indeed, the whole chapter is none other than a plain, practical exhortation to a Christian life; and a conduct in accordance with it, would be more convincing than so much stir; and exemplify the lives of our worthy forefathers in the Truth, who were faithful in their day and generation.

JOSEPH MORRIS.

Cardington Ohio, Tenth Mo. 1886.

For "The Friend."

Bible Readings.

The interest and instruction derived from reading many portions of the Holy Bible are increased by a proper understanding of the historical facts related. If the books of the prophets are read in connection with cotemporary historical parts of the Scriptures, light is thrown on many obscure passages or allusions that it is impossible to acquire by desultory or routine reading. In order to pursue such research, it is important to have a good reference Bible. The quarto edition published by the "Bible Association of Friends" in Philadelphia, has the notes, references and dates in a centre column on each page with an index heading at top of each column, with a concordance and index appended in the back of the book. A good Bible dictionary and map afford important aid in satisfactorily pursuing such study.

We were recently much interested in reading in this way the books of Ezra and Nehemiah, with their cotemporaries, the prophets Haggai and Zechariah, which give the history of the Jews during an important period of their national existence.

The closing scene recorded in the 2nd book of Chronicles (which is supposed to have been compiled by Ezra) is the account of the total overthrow of the Jews under Zedekiah, and the destruction of Jerusalem, by Nebuchadnezzar, and of the last remnant of the Jews being carried into captivity to Babylon 588 B. C. With this event, the kingdom of Israel was virtually ended. During the next seventy-four years we have no recorded history of the Jews and but few allusions to their existence. The book of Ezra is a continuation of the book of Chronicles and gives account of the Jews' return to Jerusalem from this captivity, and of their rebuilding the temple, in accordance with the orders of King Cyrus, and King Darius. Smith's Bible Dictionary says: "The edict of Cyrus, King of Persia, in the year 536 B. C. for the rebuilding of the temple of Jerusalem, was the beginning of Judaism." By this decree, the Babylonian captivity was brought to a close. Cyrus granted permission to all who chose to do so to return to Jerusalem and participate in the rebuilding of the temple, which had lain waste for many years. A portion of them, about 42,000, returned under the command of Sheshbazzar or Zerubbabel, 535 B. C. Another company returned with Ezra, in 458 B. C., and others with Nehemiah in 445 B. C. The first efforts of each of these companies were directed to restoration of the temple. The book of Ezra gives an account of this work, which was commenced under the direction of Zerubbabel and Jeshua 535 B. C., according to the decree of Cyrus. When Artaxerxes became king, the adversaries of the Jews asked permission to build with them. Zerubbabel and Jeshua replied, "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel as King Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah and troubled them in building, and hired counsellors against them, to frustrate their purpose all the days of Cyrus." The Jews were much discouraged by this opposition; the temple was neglected, and for several years the work upon it was entirely suspended during the reigns of Ahasuerus and Artaxerxes the next two monarchs who succeeded Cyrus, "even until the reign of Darius, king of Persia," who was the next successor.

It was during this interval of opposition and discouragement that the prophets Haggai and

Zechariah prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel." Their influence appears to have been considerable. It is recorded in Ezra 6th chapter, 14th verse, "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo." The temple was finished and dedicated in the year 515 B. C. The history of this restoration is contained in the first six chapters of the book of Ezra, which are supposed to have been written by Haggai. There is then a gap in the historical record of 58 years. It would appear from subsequent events, that during this period the Jews had again relapsed into a condition of sinful indifference, and become contaminated by contact with their heathen neighbors.

The last four chapters of Ezra tell of the reformation that he was largely instrumental in effecting among them. All that is really known of Ezra is contained in these four chapters. From these it appears that he was a learned and pious priest in Babylon, during the reign of Artaxerxes Longimanus, from whom he obtained permission to go to Jerusalem, and to take with him a company of Israelites. "His great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observation of the Law of Moses, from which they had grievously declined. His first step was to enforce a separation from their wives upon all who had made heathen marriages. This was effected in a little more than six months after his arrival in Jerusalem. With the detailed account of this important transaction, Ezra's autobiography ends abruptly; and we hear nothing more of him till 13 years afterwards, when we find him again at Jerusalem with Nehemiah."

Nehemiah was cup-bearer to Artaxerxes Longimanus. In the year 445 B. C., certain Jews arrived from Judea and gave him a deplorable account of the state of Jerusalem. He immediately conceived the idea of going there to endeavor to improve their condition and obtained the king's consent for his mission. Nehemiah's great work was rebuilding the city walls that had lain in ruins for 141 years since their demolition by Nebuchadnezzar in 586 B. C. After he had captured the city, he left Nebuzaradan the captain of his guard there to complete the destruction of it, and the pacification of Judea.

"To the restoration of the walls of Jerusalem, and restoring the city to its former state and dignity, as a fortified town, Nehemiah directed his whole energies, and in a wonderfully short time the walls seemed to emerge from the heaps of burnt rubbish and encircle the city as in the days of old."

The main history contained in the book of Nehemiah covers about twelve years, from 445 to 433 B. C. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times; and, incidentally, of the nature of the Persian government, and condition of its remote provinces.

The first arrival of Nehemiah as governor of the province of Judea aroused the jealousy of Sanbalat and Tobiah, two civil or military officers who also held appointments under king Artaxerxes, and they did all in their power to retard his great work. After several unsuccessful conspiracies against him, they finally succeeded in arousing such suspicion in the mind of the king that he issued a decree stopping the work till further orders. "It is probable that at the same time he recalled Nehemiah, or possibly his leave of absence had expired. But after a delay, perhaps

of several years, he was permitted to return to Jerusalem and to crown his work by repairing the Temple, and dedicating the walls. Nehemiah does not, indeed, mention this adverse decree, nor should we have suspected his absence at all from Jerusalem, but for the incidental allusion in the 2d chapter 6th v., 13th chapter 6th v., coupled with the long interval of years between the earlier and later chapters of the book. It seems that the work stopped immediately after the events narrated in 6th chapter, 16-19 v.; and that chapter 7th goes on to relate the measures adopted by him upon his return with fresh powers."

During his government, Nehemiah firmly repressed the exactions of the nobles, and the usury of the rich; and rescued the poor Jews from spoilation and slavery; and devoted himself, with assiduous firmness and impartiality, to correcting the evils that had crept in among them, and to reforming the civil and religious customs of the city. Ezra was high priest during his government, and was of great service to him in effecting the much needed reformation in Jerusalem.

Notwithstanding all the pains taken by these good men to reclaim their people from infidelity and idolatry, in a few years they relapsed again into irreligious depravity, as is evident from the close expostulations of the prophet Malachi, who was sent by the Lord to reprove them for their profanity and broken covenants. The latest record that we have of Nehemiah's services was in the year 433 B. C.; and Malachi, the last of the prophets recorded in the Old Testament, wrote about 37 years later, 397 B. C.

S. C. M.

Tenth Month, 19th, 1886.

Workingmen on the Sunday Question.

A deputation of workingmen once appeared before Lord Palmerston and requested him "to be kind enough to hear what they had to say" on the opening of museums and public shows on the Sabbath. With great courtesy he replied, "What workingmen have to say on the Sunday question I shall be very glad to hear."

At the invitation of the Secretary, two workingmen stepped forward and were introduced to his lordship, who received them with marked courtesy and expressed his desire to hear what statements they wished to make. One was a smart-looking man, and from his dress and clean white apron I concluded he was a cabinet-maker. The other was both tall and big, and had to do with the coal trade. "Well," said the former, "which of us shall speak to us?" "Why, you to be sure, for you have more gift of the gab than I have." And so the conversation began.

"Now, sir, I said to my comrade, 'Bill,' says I, 'Well,' says he, 'what's up now?' 'Why can't we have some meetings all our own, and argefy this matter out?' 'Agreed,' said he. And so, sir, we went and got a good-sized room, and drew up a bill, that each side should choose a chairman, and the chairmen should choose an umpire; that there should be three speakers on each side, and no one should speak more than twenty minutes; for don't you think, sir, that any man of sense ought to be able to speak his mind on this 'ere subject in twenty minutes?"

With a gracious smile, and evidently interested and amused, Lord Palmerston replied, "I quite agree with you. Well, and how did you get on?"

"Excellently. The room was full, the chairmen were chosen, and the umpire, and we settled who should begin. I spoke first, and the rest in order, and then it was put to vote, and we carried our resolution that it was not fair nor right to open such places on Sunday by three to one."

"Had you any other meeting besides this?" his lordship inquired.

"Bless you, sir, ever so many; and our majority got larger at every meeting. And we held some at the West End as well as the East End. And so at one of our latest, they, finding they could not beat us in argeyfing, took to hollering. Very foolishly, some of our side began to holler too. But we told them to be quiet, for people soon get tired if hollering is all on one side. There is no good in hollering, for any fool can holler. I hear that you have lots of it in the House where you go so often. Did you ever know any good come of hollering, sir?"

"I can assure you that I do not."

"Well, sir, at that meeting we beat them ten to one, and so on up to the last."

"May I ask in what capacity you are here?"

"Like the rest of the gentlemen, to be sure. We are deputies, we are!"

"Deputies from whom or what?"

"Why, from these meetings, in course."

"Then am I to understand that the workingmen of London are your way of thinking on this matter?"

"No, no, sir, we musn't go as fast as that. But the great majority of the workingmen are, and our large majorities prove it."

Well, now kindly tell me what you want."

"Why, nothing at all sir. There is plenty of laws about Sunday if you would only see to it that they were put in force. But for pity's sake, sir, don't you make any laws to break the Sabbath!"

It is impossible to express in words the fervent earnestness with which this expostulation was uttered. We were all moved by it, and Lord Palmerston evidently felt it.

"Will you kindly listen to one word more? For every twenty or thirty people who would go to the Crystal Palace, or any other public place, several would be deprived of that which is the right of man or beast—the day of rest. Now, is it right or fair that, for the amusement of such persons, that many should suffer? And then we should have the play-houses open, too, and then we should come to work on Sundays, and very likely get six days' wages for seven days' work. Would that be right, sir?"

"This is a new argument to me; kindly repeat it."

"With all the pleasures in life," and it was repeated, and if possible with fresh emphasis and force.

So, taking the memorial in his hand, his lordship said:—"The Cabinet meets this afternoon. I cannot, of course, commit my colleagues. But I shall have great pleasure in laying this memorial before them, and heartily supporting it. But what these intelligent workingmen have said I shall not forget to enforce."

We most heartily thanked his lordship for his patience and courtesy, which he gracefully acknowledged, and we retired, feeling that our cause had been materially advanced by the homely but intelligent statements of these workingmen. It is worth noting, though I do not wish to intimate that it was wholly owing to this incident, that the question was never raised in the House of Commons during Lord Palmerston's remaining life.—*The Quiver*.

It is the crushed olive that yields the oil; the pressed grape that gives forth the wine; and it was the smitten rock that gave the people water. So it is the broken, contrite heart that is the most rich in holiness, and most fragrant in grace.

BRAMBLE.

[In reading the following verses it must be remembered that the subject of them is the English bramble, and the tender little autumnal picture, though we may enjoy it none the less, would not suit our American landscape in all points.]

The corn is reaped, the bare brown land
Is sleeping in the sunshine bland
Of late September time;
Now after harvest toil and mirth
In restful calmness lies the earth,
Like good lives past their prime.

Red tints of autumn touch the trees,
That rustle in the freshening breeze
And wave their branches strong;
From hillside meadows loud and clear
Comes, clarionlike, a note of cheer—
The thrushes' thrilling song.

The busy wild bee flitteth by
Where honeysuckle waves on high,
And late clematis grows;
A fair brown butterfly floats round
A bramble bush, that on the ground
Its dainty tangle throws.

The lowly bramble taking root
In common hedgerows, bearing fruit
For common hands to pull;
A boon to travellers on the road,
It shows its gracious, purple load,
With blossoms beautiful.

White flowers, like pearly-tinted snow,
Fair foliage, red with autumn's glow,
Ripe fruit—on one fair spray;
Ah me! my heart, what beauty lives
In lowliest things that nature gives
To blossom on our way.

Ah me! my heart, what beauty shows
In lowly lives that to their close
Bloom sweetly out of sight;
Meekest hearts that seek not worldly praise,
That find in life's secluded ways
Dear love and deep delight.

Fair lives that have a humble root,
Sweet lives that bear a gracious fruit,
Yet keep their spring-time flowers
Upon the bough when fruit hangs ripe,
And when the fading leaf is type
Of life's decaying hours.

We meet them in our daily path,
These humble souls, and each one hath
A beauty of its own;
A beauty born of duty done,
Of silent victories dumbly won,
Of sorrow borne alone.

And when the frosts of death fall chill
On those fair lives that blossom still,
Though summer time is past,
We, sighing, wish for quiet ways,
Wherein, like theirs, our shortening days
Might blossom to the last!

—All The Year Round.

LINES WRITTEN IN THE WILDERNESS OF SINAL.

THOMAS C. UPHAM.

I mark'd the bright, the silver star,
That nightly deck'd our desert way,
As, shining from its depths afar,
Its heavenly radiance seem'd to say,
"Oh, look! from mists and shadows clear,
My cheering light is always here."

I saw thee, and at once I knew,
Star of the desert! in my heart,
That thou didst shine, the emblem true
Of that bright Star whose beams impart,
From night to night, from day to day,
The solace of their inward way.

There is a beam to light the mind,
There is a star the soul to cheer;
And they that heavenly light who find
Shall always see it burning clear,—
The same its bright celestial place
In every change of time and place.

Star of my heart, that long hast shone
To cheer the inward spirit's sky,
Illumined from the heavenly throne,—
Thou hast a ray that cannot die.
'Tis God that lights thee! And with Him
No sky is dark, no sky is dim.

Reflections by a young female at the age of seventeen; found amongst her Papers after her Decease.

About a twelvemonth ago, I remember feeling a great resignation and sweetness; I think I then knew what is meant in Scripture by the words, "the silence of the flesh." A feeling very difficult to attain, but which I am convinced every true Christian must strive for till it is attained. For many months past I have believed it to be my duty to do so, to endeavor to feel a mental stillness, or a total resignation of feeling, and cessation from thinking, and in this state to wait for the influences and teachings of Divine Grace and Truth on the heart. When we attain this stillness, the Holy Spirit directs us what to do, what to pray for and how to pray, and shows us when vocal supplication is required of us, and when secret mental prayer is most acceptable to the Father of Spirits. I have often felt anxious to know what is real religion, and have entreated my Heavenly Guide to lead me into it, however painful a surrender of heart and life may be, for without that there is no true and lasting peace to be found, and no preparation for the enjoyment of the Divine presence, in a state of perfect holiness hereafter. I have at different times been desirous to know, whether that profession in which I have been educated, is the right one for me to retain; and whether any other form of worship could be more acceptable to God from me. I never made use of vocal supplication on the subject, but I believe my secret prayers were accepted by Him who knew the sincerity in which they were addressed.

After waiting to be instructed, my desires are at length fully answered, for inward revelation assures me, that mine must be a religion of stillness and total resignation of self; that whether the feeling of devotion excited be that of prayer, praise, gratitude or adoration, I must be immediately influenced by the Spirit of Christ before I can feel union and communion with my Heavenly Father; which (whether words are used or not) alone constitute the essence of worship. I feel convinced that whatever the outward form of worship may be, the only true and acceptable offering is a sacrifice of the heart, and the more I feel of a devotional spirit, the more I am led to be still, and not to look for instrumental aid; for I feel that Christ, the inward teacher and comforter, is all sufficient, and that He is waiting to do me good. In these precious moments, I should feel any ministry a burden that was not prompted by the immediate inspiration of the Holy Spirit, for any but such ministry must break that inward stillness, in which the Divine will is shown to us, and Heavenly consolations are administered. I often keep silence (mentally) that I may renew my strength, then I mount as on "Eagle's wings." Till within the last year, I knew but little, if any, of this stillness, and my devotions consisted chiefly of supplication and praise, and sometimes, of gratitude to the Supreme Being. Now, on a bed of sickness, perhaps of death, (being in a very precarious state) I feel confirmed in the assurance, that in mental silence only, is to be felt that peace and joy, and union with our Maker, which is, and ever will be, the Christian's only hope and confidence, in the solemn and certain hour of dissolution.

For "The Friend."

For some months, many of the street cars in Philadelphia have displayed in large letters, advertisements of a form of "whiskey." This fact naturally aroused the members of the Woman's Christian Temperance Union to some action, and a committee was appointed to visit the Presidents of the lines displaying the signs, and intercede to have them removed. After explaining the cause of their objections, the Remonstrance continues:

"If it is for gain that you allow this, we would cite to you that close query put by our Blessed Master, 'What shall it profit a man if he gain the whole world and lose his own soul?' Will you not with us, strive for that Christianity that will, by precept and example, prove us to be our brothers' keepers in the Lord?"

Though no results are yet apparent, we trust the appeal may reach some hearts and lead them to consider the temptation they are placing before the youth of our city.

For "The Friend."

Incidents and Reflections.—No. 105.

MINISTRY.

In the Journal of James Gough there is mentioned an interesting incident which illustrates the remarkable power that attended the ministry of some of the early members of the Society of Friends. A person of some note, who had been an officer under Oliver Cromwell, related the anecdote as follows, to some people at an inn, among whom was James Wilson, who thereby became more favorably disposed towards Friends, and willing to attend their meetings, he having been, before that time much prejudiced against them.

"After the battle of Dunbar, as I was riding in Scotland at the head of my troop, I observed some distance from the road, a crowd of people, and one higher than the rest; upon which, I sent one of my men to see and bring me word what was the meaning of the gathering; and seeing him ride up and stay there without returning according to my order, I sent a second, who stayed in like manner; and then I determined to go myself.

"When I came thither, I found it was James Naylor preaching to the people, but with such power and reaching energy, as I had not till then been witness of. I could not keep from staying a little, although I was afraid to stay; for I was made a Quaker, being forced to tremble at the sight of myself. I was struck with more terror by the preaching of James Naylor than I was at the battle of Dunbar, where we had nothing else to expect but to fall a prey to the swords of our enemies. I clearly saw the cross of Christ was to be submitted to, so I durst stay no longer, but got off and carried with me condemnation, for it was in my own breast. The people there, in the clear and powerful opening of their states, cried out against themselves, imploring mercy, a thorough change, and the whole work of salvation to be effected in them. Ever since, I have thought myself obliged to acknowledge on their behalf, as I have now done.

The "power and reaching energy" of which this military officer was a witness, were due to the Divine authority which accompanied the message of salvation delivered by James Naylor; and they could not be derived from any other source. Some men are gifted with great natural eloquence, and a wonderful ability in swaying the feelings and passions of men by their oratory, and such men may undertake to preach the Gospel, and may produce much excitement for a

time by appeals to the feelings of their auditors; but it is the Lord's power alone that can seal conviction on the heart, and bring into a willingness to bear the cross by bringing all to the Light of Christ that everything may be judged, and that only embraced which is in accordance with the will of God.

Sevel, in his *History of the Quakers*, mentions the case of an evilly-disposed trumpeter, who, coming into a meeting of Friends, began in an insolent manner to sound his trumpet, thereby to drown the voice of him that was preaching. This stirred up the zeal of the preacher the more, so that he went on as if none disturbed him. The trumpeter at length, to recover his breath, was fain to cease blowing; but being still governed by an evil spirit, after some intermission began to sound again; but whatever he did, he was not able to divert the preacher from his course, though he might hinder the auditory from hearing what was spoken. Thus he wearied himself so much, that he was forced to rest again for respiration, whereby in spite of his evil will, he came to hear what the preacher spoke, which was so piercing that the trumpeter came to be deeply affected with it, and burst into tears, confessed his crime, and came to be a true penitent.

Some years ago, there appeared in the *Vermont Courier* an interesting relation of the effect produced by a practical sermon, from the text, "He that is unjust in the least, is unjust also in much." The preacher stated that men who take advantage of others in small things, have the element of character which would lead them to wrong the community and individuals in great things, when detection or censure is as little to be dreaded. He pointed out various ways by which people wrong others; such as borrowing improperly; by mistake in charge; by error in accounts; by escaping taxes and custom house duties; by managing to escape postage; by finding articles and never seeking owners; by injuring articles borrowed and not making the fact known to the owner when they were returned, &c.

"One lady met the minister the next day and said, 'I have been up to Mr. — to rectify a mistake he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday.' Another individual went to Boston to pay for an article not in her bill, which she had noticed was not charged when she had paid it. A man going home from meeting said to his companion, 'I do not believe there was a man in the meeting to-day who did not feel condemned.' After applying the sermon to a score or more of his acquaintances, he continued, 'Did not the pastor utter something about finding a pair of wheels?' 'I believe not, neighbor A. He spoke of keeping little things which had been found.' 'Well, I thought he said two or three times something about finding a pair of wheels, and really supposed he meant me; I found a pair down in my lot some time ago.' 'Do you know,' said his companion, 'whom they belong to?' 'Mr. B — lost them a short time ago.' The owner was soon in possession of his wheels."

Though all spiritual good comes from God, the source and fountain of all our blessings, yet He is often pleased to bless the services of those whom He calls to preach the glad tidings of salvation to others, and to cause the word spoken to profit in that whereunto He directs it.

It is related that Thomas Willis of Cornwall was once preaching from the passage, "My grace is sufficient for thee," and mentioned the following circumstances. A serious young woman was laboring under a strong temptation to drown herself. The enemy so far succeeded, as to prevail

on her to go to the river to put the plan in execution, but as she was adjusting her clothes to prevent her from floating, she felt something in her pocket; it was her Bible, and she thought she would take it out and look in it for the last time; she did so, and the above mentioned text caught her eye. It was, under the Divine blessing, applied with energy to her soul; the snare was broken, the temptation was removed, and she returned praising Him who had given her the victory.

The relation of this incident by the preacher proved the means of the conversion of a man and his wife then present, and of effecting a similar deliverance. These persons had been living in a state of almost continued enmity; and their home exhibited a scene of discord and confusion. In one of these unhappy seasons, the wife came to the dreadful determination to drown herself; she accordingly left her house for the purpose, and came near the river, but it being too light, she feared on that account she should be detected. Seeing the place of worship open, she thought she would go in; and when the services were over, it would be sufficiently dark to accomplish her purpose. When she entered Thomas Willis was preaching, and the striking incident described by him so affected her mind, that through mercy, she returned to her home with changed feelings. When she entered the house, her husband looked at her with surprise; her countenance had lost its malevolent expression, and indicated meekness and gentleness. Struck with her appearance, he asked her where she had been, she told him, "And did you," said he, "see me there?" "No," she replied; "but I was, and blessed be God, I found his grace sufficient for me also." The reality of the change thus begun was shown by their future lives, which were such as became the Gospel of Christ.

An interesting illustration of the goodness of the Lord, who sometimes commissions his ministers to extend the offers of mercy to those who have long lived in rebellion to Him, is furnished by an anecdote told of our late beloved friend, Elizabeth L. Redman, of Haddonfield, N. J. In 1833 she was liberated by her Monthly Meeting to attend the Yearly Meeting of Baltimore. While there she was introduced into much exercise on account of an individual whom, three years previously, she had observed at an inn a few miles from that city. Feeling that she could not with an easy mind proceed homeward, without endeavoring to see him, she mentioned the subject to her companion, who inquired his name. She replied, "I know not his name nor his home; I can only say that I saw him not far from this place; but whether he is a traveller or a resident here, I am unable to tell. But I believe if we can see him, we shall find him in affliction."

It being thought right to make the effort to discover him, it was mentioned to a friend, with her description of the appearance of the individual; which was so striking that it was immediately believed to be that of a person known as a slave dealer, noted for great inhumanity. Inquiry was made for the man, and after much search it was ascertained that he resided near where she was then lodging. Elizabeth with her companion went to see him. He was confined to his chamber by indisposition, she at once recognized him; and taking a seat by him, sat for sometime in profound silence. He also sat with his eyes fixed upon her in apparent amazement. She then addressed him in close but kind language, describing his condition as

being desperate in the extreme; but said she believed the door of mercy was now open to him, if he would submit to the terms of salvation. After this she knelt and supplicated in a remarkable manner, interceding with the Father of mercies, that in the day of final retribution, the blood of none might be found upon him unrepented of. He was greatly broken by this appeal to the Throne of Grace, and tears flowed down his face abundantly. She then took a kind leave of him, much to the relief of her own mind. He did not recover from this sickness, but after this interview became greatly humbled and changed.

J. W.

For "The Friend."

I believe that Paul's expression, "woe is unto me if I preach not the Gospel," has been misused; and may have occasioned a holding back from service that was really called for.

Least I should be misunderstood, let me say that I firmly believe the Lord alone can qualify for his service; and that in our meetings for worship, the silence should not be broken by any offering, except by the direct leading of the Holy Spirit. But when a father says to his son, "My child, I should be pleased to have thee do an errand for me," would it not please the father better to have the boy rise at once, and cheerfully do his bidding, than to have him wait until, after repeated injunctions he is told, "If thou does not do it, I shall certainly punish thee?" Surely any wise father would prefer that his child should obey him from love, and for the sake of pleasing him, rather than from fear of punishment.

Though it is, indeed, a solemn thing to speak for the Lord, I believe it is quite right that the words, "I delight to do thy will, O my God," should express our feelings in regard to it. Let us seek diligently to know the will of our Master, and ask Him for grace to enable us to render loving and prompt obedience. E.

Natural History, Science, &c.

Staminate and Pistillate Plants.—To American botanists mainly is due the credit of the discovery that whether a plant be male or female, or a flower on the plant be male or female, is a mere question of nutrition. The primary cell seems capable of developing to an individual of either sex, according to the amount of nutrition it assimilates. In coniferous trees the female flowers, ultimately the cones, are only borne on branches which have plenty of light at command and are endowed with vigorous vitality. When these branches become overshadowed, or weak from age, they are given up to male flowers only. In Indian corn and similar plants, the ears are located where the most favorable conditions for nutrition exist, the male flower or tassel, forming merely the "tail end" of the stalk.

A paper by Hoffman, in the *Botanische Zeitung*, for 1885, states that he sowed seeds of numerous kinds of diocious plants closely together, so as to give little food to each plant, and the same plants thinly, so as to give each plant nearly all the food it could use. Where they were thickly sowed, he counted 283 males to 700 females. In the well fed lot there were but 76 males. In our own country, the common rag-weed, *Ambrosia*, is a good illustration of this fact. In a potato or corn field where the plants grow very strong and vigorous, the proportion of female flowers are largely in excess of the male, and it is not uncommon to find plants with nothing but female flowers under these circumstances. But in fields where grain has been cut, and the rag-weed comes

up in thick masses late in the season, and nearly starving each other, male flowers are very numerous, and some are wholly male. Female flowers are always few on each plant.

Initiation Rubies.—A Swiss firm has attempted to put on the market, rubies formed by a process of fusion from small stones of the same kind. As the gems were of the same material as the true ruby, they agreed in hardness and specific gravity. But they are readily detected by the different appearance of the microscopic cavities enclosed by the stone. In the genuine, these are angular or crystal-shaped, or sometimes arranged in a "feather" form. In the manufactured stones, the cavities are round or pear-shaped bubbles arranged in cloudy masses, or strings.

Transmission of Infectious Diseases by the Mosquito.—Dr. Charles Finlay, of Havana, has published an article in the *American Journal of the Medical Sciences*, in which he details some experiments and observations which give color to the theory that the common mosquito is an agent in spreading Yellow Fever.

His plan was to catch a female mosquito while in the act of stinging and before it was filled, by inverting an empty phial or tube-test over it and closing the mouth of the phial with a plug of cotton-wool. The insect is thus in readiness to renew its bite as soon as it has become accustomed to its place of confinement. Indeed, it will die of inanition if not allowed to do so in the course of a few hours (four to twelve in summer.) The captive is then taken to a confirmed case of yellow fever, and the tube being inverted and the cotton plug carefully removed over the bare surface of the patient's arm or hand, the insect is allowed to fill at leisure with the tainted blood, and the plug reinserted. After this blood has been digested, generally between the second and fourth day, the mosquito is applied in the same manner to the arm of a subject liable to the disease, and then allowed again to fill itself completely. This is the inoculation; and when successful, at the end of from five to twenty-two days' incubation, the first symptoms of mild yellow fever will manifest themselves in the inoculated subject.

This is caused by the disease-germs which adhere to the sting and its sheath of the mosquito, after piercing a sick person; and which are introduced into the arm of the person subsequently bitten.

Dr. Finlay inoculated 24 persons in this way. Six of these had mild attacks of fever, which seemed to confer on them immunity from similar attacks. He remarks in the conclusion of his paper:—"A careful study of the habits and natural history of the mosquito shows a remarkable agreement with the circumstances that favor or impede the transmission of yellow fever. So far as my information goes, this disease appears incapable of propagation wherever tropical mosquitoes do not or are not likely to exist, ceasing to be epidemic at the same limits of temperature and altitude which are incompatible with the functional activity of those insects; while, on the other hand, it spreads readily wherever they abound. From these considerations, taken in connection with my successful attempts in producing experimental yellow fever by means of the mosquito's sting, it is to be inferred that these insects are the habitual agents of its transmission."

Australia's Rabbit Plague.—The farmers of Australia seem to be still troubled by rabbits, which breed in that country at a most enormous rate. One man has just accepted a tender for wire netting which is to make a rabbit-proof fence from Narromine to Bourke, and will ex-

tend over a distance of 203 miles. If the unfortunate rabbits search along to find the end of the obstruction they will get a bit weary before they have arrived at their destination. It is said that the work will cost £15,000, and at that rate, if a man could offer such a figure, it proves that the rabbit must be the most destructive animal in the antipodes.—*Galvani's Messenger*.

Artesian Wells in Denver.—In 1883, an owner of land in North Denver on the highlands across the Platte River, began boring for coal. At a depth of about 300 feet a stream of water was suddenly projected with great force, from the bottom to a height of 30 or 40 feet above the surface. At first, it was thought to be temporary, but it continued day after day without any perceptible decrease. Since then many wells have been sunk, varying in depth from 250 to over 700 feet, which together produce about 3,000,000 gallons per day of pure water.—*Scientific American*.

Eels Hibernating.—In the spring of 1879, while watching the progress of the work of grubbing and otherwise clearing a piece of swamp-meadow I was surprised to find a group of eels, seventeen in number, in a mossy mass of earth and roots of loose texture, through which water from a spring near by freely circulated, but not in such quantities as to enable a fish to swim. These eels were not a tangled mass, so interwrapped as to suggest the idea that they sought contact with each other for mutual aid or warmth, but each was twisted rather than coiled, in quite a snake-like manner by itself, and while each was very near its neighbors, probably no two were in contact. On taking them up—they varied from six inches to a foot in length—they seemed somewhat sluggish and indisposed to escape until revived, as it appeared, by the warmth of the hand, when they struggled to be free.—*Rambles about Home*.

Items.

—*Art not the Handmaid of Religion.*—"The highest art may go hand in hand with the lowest civilization. The most exquisite specimens of artistic handicraft in metal are to be found in old Indian work; and the artists were men who drowned their parents, offered human sacrifices to their gods, prostituted virtue in their temples, revered filthy and degraded priests, and had their wives burned on their own funeral pyres. Herbert Spencer laughs at the belief in the moralizing effect of intellectual culture. He says it is 'flatly contradicted by facts,' and points to the criminal record of the country most highly educated for his proofs. Vienna is to-day the most magnificent city in Europe. Nowhere has art made such vast advances as in the streets, the galleries, the churches, the public buildings, the parks, and the homes of the Austrian capital. In no city is there more unbridled and shameless vice. Munich is the art-centre of the Old World. It is, for its size, even more immoral than Vienna."—*T. H. Pattison in Baptist Quarterly Review*.

—*Mission Hospitals.*—J. Chamberlain, in *The Independent*, speaking of the hospitals in India, says:—"The tickets which we give the patients at our mission hospitals and dispensaries are really little leaflets. I have lying before me one in the Telugu language, of which I have myself printed thirty thousand and given them to patients that have come for treatment. It is the size of a gentleman's visiting-card, and has two leaves. It is printed on thick, strong paper that will not wear out. On the front page, with ornamented border, is printed 'Madanapalle Free Hospital,' with blanks for number, date, and patient's name. By that number he is registered, and his disease, symptoms and treatment are entered in the book. This ticket is given to the out-patients. Each time he comes for further treatment or for more medicine, the patient must show this ticket. They keep them very carefully,

often for years, lest perchance they want to come again and need this as an introduction. As the patient is registered and receives his number, he seats himself to await his turn for treatment, and opens his folded ticket to see what directions it contains inside. As this may be the only glimmering of truth that some will have in the villages from which some of these patients come, a hundred miles away, I prepared the most concise statement of Christian truth I could and printed there. He reads:

"There is but one true God. He created, controls, and preserves all things that exists. He is sinless. But we are filled with sin. He, to take away our sin, sent his own Son, Jesus Christ, into this world as a Divine Redeemer. That Divine Redeemer, Jesus Christ, gave his life as a propitiatory sacrifice, and now, whoever believes on Him, and prays to Him, will receive remission of sins, and eternal life. This is what the True Veda, the Holy Bible, teaches us."

He turns over to the last page, and finds a quotation from one of their favorite Telugu poets, who wrote six centuries ago. He reads in Telugu:

"The soul defiled with sin, what real worship pays it? The pot unclean, the cookery, who eats it? The heart impure, though it essays devotion, Can Deity receive it? Nay, nay. Be pure, O, man!"

And we add below this: "To give us this very purity of heart spoken of by your poet, our Divine Redeemer, Jesus Christ, came into this world. Believe in Him."

—"Pastors" among Friends.—The action of Iowa Yearly Meeting (Larger Body) in advising Monthly Meetings to support ministers as "pastors," is commented on in *The Interchange* of Baltimore, by R. H. T., as follows:—

"This step is simply the last one thus far taken on the road to a professional ministry, and that is why it is specially mentioned. If any deny it is a step in this direction, church history as well as the recent history of Friends justifies me in my assertion. Look at the progress of the movement in our Society. We have one particular meeting after another, till there are now said to be twenty of them, supporting some minister among them without secular labor, who is regarded by that meeting as its pastor, and who is expected to do pastoral work. We see a number of our ministers assume the clerical dress, and some of them already allow themselves to be styled 'Reverend.' We find reports of committees in various Yearly Meetings, speaking of the need of stationed pastors, and we now have the recent action in Iowa. In the meantime, one of the leading organs in our Society teaches us that a call to the ministry involves generally at least a call to leave off secular employments, and that it is our duty to support such as are called, as it is to pay clerks in our offices. Finally, the importance of an intellectually trained ministry is insisted upon, and in certain places initial steps looking to this end have been undertaken. Is not all this sufficient to show us the goal to which we are advancing? Could the advance be more rapid than it has been? And because the customs and doctrines of two hundred years have not been upset in fifteen in every place where the new pastoral system has obtained, are we justified in saying that they will not be overturned? Or are we to wait till everything is swept away before we protest? A little boy in Holland was able by thrusting his hand into a little break in the dyke, to keep out the ocean till assistance should come. Had he let that little stream of water from the ocean flow on, while he went to the village for help, the whole country would have been flooded. We see our position. Every new step taken has been one away from the position of Friends and of the early church on the ministry, towards a professional clergy." "It now remains for us to answer the question: Are we to preserve our meetings for worship on their original basis, that is, are we to continue to hold them in dependence upon the Lord to choose whom He will to speak to us? We cannot long do this under any conceivable system of stated and supported pastors. As we value the one we must flee the other."

—The Chinese out-break in Se-Chuen.—Advices from Hong Kong state that there is a dispute between the Methodist and Catholic missionaries in

China as to which denomination is responsible for the indiscretions that incited the recent wholesale massacres of Christians in the province of Se-Chuen. The Catholic Bishop of Chun-King has attributed the outbreak to the indiscreet conduct of the Methodists. The latter, however, declare that in Chun-King the massacre of the native Christians and the destruction of their churches and property were due entirely to the popular indignation aroused by the Catholic Bishop, who, the Methodists say, persistently used yellow tiles in the construction of his new cathedral, in spite of repeated warnings that it was dangerous to do so, because it outraged the native faith by making common use of a color venerated as sacred and reserved exclusively for the use of the Emperor.—*The Presbyterian*.

THE FRIEND.

ELEVENTH MONTH 13, 1886.

At the last sitting of the Meeting for Sufferings in Philadelphia, a concern was expressed, in which several of the members participated, that in the funerals of our members all things should be conducted with the quietness, order and solemnity appropriate to such serious occasions.

The large expense sometimes incurred in dressing the corpse in costly materials, was alluded to as one of the improper things which should be avoided. Unnecessary expense and show are out of place at such times, when, if ever, pride and vanity should be humbled as in the dust.

It is often the case that the former dwelling houses of the deceased are too small to comfortably accommodate those who assemble to pay the last tokens of respect to their former friend or relative; and those who are on this account compelled to stand without, often enter into conversation which prevents their giving proper place to those serious impressions which the death of a friend is calculated to produce. In view of this drawback, it was the judgment of several of those who spoke on the subject, that it would be advisable, where circumstances favored, to look towards an increasing use of our meeting-houses as places where the funeral company might convene and quietly wait on the Lord, and partake together of the feeling of solemnity, before the interment.

While it is not desirable that a company should long be kept standing around the grave, especially under circumstances which might endanger the health of the more delicate ones among the mourners, yet, it is often the case that after the body is lowered to its resting place, a very precious and solemn feeling overspreads those present; and it is important that this should not be too hastily interrupted. Would it not be proper that the judgment as to the right time to commence filling the grave, and for the company to leave, should not be left to the undertaker; but that some intimation should be given to him by one of the Friends, whom the Discipline directs Monthly Meeting to appoint to see that proper order is observed at funerals.

Another point that was spoken of in the meeting, was the importance of uniformity in practice in giving notice of funerals. In some neighborhoods the time specified is that for the removal of the corpse to the burying ground; in others, and probably in most, the time given is one hour earlier, that being the time at which the friends of the deceased are expected to assemble.

Our friend, Josiah W. Leeds, has sent us a small tract which he has published, on Simpli-

city of Attire. He has had some experience in suppressing the exposure of demoralizing show-bills and other prints opposed to social purity; but he is persuaded that it is in the power of Christian women to accomplish more for purity by their adherence to simplicity of attire than can be done by such efforts as he has been engaged in. A note accompanying the tract says: "It may serve to suggest to our young women Friends an added reason for not following after the world's gay fashions."

The following paragraphs are taken from it:—

"Some weeks ago having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat in which I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticising the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly 'looked over' by the two giddy watchers, who would then exchange meaningful glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything, that they might themselves become the recipients of the favors and bestowments of that fickle, and withal merciless, goddess—fashion. For I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere 'badness' that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display, to shine above others.

"A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the outcast, that upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that 'the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion,' she said that she felt humbled to the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

"Corroborative of the above is the following: A repentant female convict in one of our penitentiaries, pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them would dress more simply, for the prisoners' thoughts were often so drawn away to the visitors' fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked up over night for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.

"It is not, therefore, simply against sensuous or indecent attire that I plead, but against such attire in general as is out of conformity with what the Apostle commends in his well known remarks to Timothy, that the apparel of those professing godliness needs to be of that modest character which properly accords with the 'shamefastness and sobriety' of Christian women. Probably it may seem to some that it may be a rather tame, and not a particularly direct and heroic method of combating the social evil—this of going counter to the generally accepted styles of dressing and adorning, and so appearing in a way which might cause one to be mistaken for a primitive Methodist or even a Quaker,

Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social purity reform."

We have received from "The Interstate Publishing Company," No. 30 Franklin St., Boston, a small book by Arthur Gilman, entitled "*Short Stories from the Dictionary*;" and have been interested in its examination. It gives the derivation of many words, traces the steps by which their present meanings have been acquired, and brings to view some curious historical facts associated with them. The reader can scarcely fail to derive from it useful information; and to be impressed with a sense of the wide field of research which our large dictionaries open to him.

Secret Societies.—To organize a secret association for the sake of combating any evil, seems to us so decidedly in the line of doing evil in the hope that some good may result from it, that we are pleased to see the Editor of the *Advocate of Peace* has too clear an insight into the workings of such associations, to be beguiled into such a course—as appears by the following extract from that paper:—

"An honored friend has suggested that if we would effectually oppose the secret machinations of the enemies of Peace, we should, like them, organize a secret society with the badges, passwords, &c. The people would be pleased and our work greatly benefited. There can be no doubt of the great popularity of secret societies. But we have grave doubts whether such a course would help the cause of Peace. Whether it would or not, such are our views as to secret societies, that we could not conscientiously favor forming or joining one."

SUMMARY OF EVENTS.

UNITED STATES.—Elections were held on the 2nd instant in 35 of the States and in the Territories, for members of Congress and other officers. The general result is to reduce the Democratic majority in the House of Representatives to a small margin. By a change in the complexion of the newly elected State Legislatures, U. S. Senators will be chosen by which the Republican majority in the U. S. Senate will be nearly or quite obliterated. Other unexpected changes have resulted. For instance, Virginia chooses 6 Republican and 4 Democratic Congressmen. Prominent free trade Democrats in the South and West, are either defeated, or else elected by reduced majorities. On the other hand, California goes Democratic, and Abram S. Hewitt is elected Mayor of New York City by something more than 90,000 votes, over Henry George, Labor candidate, who received about 68,000 votes, and J. Roosevelt, Republican, whose vote was a little more than 60,000.

It is believed the Prohibitionists have about doubled their vote since the last election, which is encouraging.

The Supreme Court of New Jersey has decided the Excise laws of 1877 and 1878 to be unconstitutional. "The result of this decision is that no saloon keeper has the right to sell liquor until the Legislature meets and enacts a new law."

Lawrence Donovan, of New York, who some time ago jumped from the Brooklyn bridge into the East river at New York, jumped from the new suspension bridge at Niagara Falls into the river below, at seven o'clock on the morning of the 7th instant. His jump was witnessed by four or five persons. He went straight down, feet first. He came up somewhat dazed, but struck out for a boat, in which were two persons, was taken in and stimulants were given him. One rib is broken and his hip is bruised. He said before he got out of the water that he would not jump again for a million.

Sabine Pass, Texas, is not to be abandoned, as was stated soon after the recent floods. Over 200 men have returned there and are building new homes. The river is full of flatboats loaded with lumber, which was purchased with the relief money. There are only three women in the colony, the rest being left at Beaumont

and Orange. The men say they could not stay at Beaumont in idleness. They must do something, and so concluded to return. Their new homes are higher above the river level than the old ones were. Many of them are elevated on piling.

On the 5th instant shocks of earthquake were felt in Georgia, the Carolinas and Virginia and the District of Columbia. The shock at Charleston, experienced at half-past twelve o'clock P. M., was slight, though "marked." Another moderately strong shock was felt in Charleston about eleven o'clock on the night of the 6th. It was of perhaps ten or twelve seconds' duration, and was generally felt throughout the State. It was followed in about five minutes by another shock, which, however, was beautiful meteor, resembling a ball of electric light, and leaving a long trail, was seen between 9 and 10 o'clock on the night of the 4th instant, from Jersey City and New Haven. "It was fully two feet in diameter," and the trail of light left by it "did not disappear for fully a minute." About half-past six o'clock the same evening a brilliant meteor, which before it disappeared grew smaller, and "left behind a luminous wake composed of innumerable stars, only visible for a moment," was seen by many people of Brooklyn, New York.

The silver product of Montana for the present year is estimated at \$12,000,000. The deaths in this city last week numbered 397, which was 19 more than during the previous week, and 63 more than during the corresponding period last year. Of the foregoing 208 were males and 189 females; 70 died of consumption; 34 of pneumonia; 22 of convulsions; 22 of croup; 22 of diseases of the heart; 17 of typhoid fever; 16 of old age; 11 of debility; 11 of marasmus, and 9 of casualties.

Markets, &c.—U. S. 4's registered, 110½; conpon, 111½; 4's, 128½; 3's, 100¼; currency 6's, 126¼ a 136. Cotton was in limited request at 9½ cts. for middling uplands.

Petroleum was quiet, but steady, at 63 cts. for 70 Abel test in barrels, and 83 cts. for 110 test in cases. Feed was scarce and firm, with a fair demand. Sales of 2 cars choice western winter bran at \$15 per ton.

Flour and Meal.—The situation of the flour market was unchanged. Jobbers bought only enough to supply current requirements at former rates. Sales of 125 barrels of Pennsylvania family at \$3.65; 125 barrels Pennsylvania, roller straight, at \$4.20; 125 barrels Indiana, clear, at \$4; 375 barrels Ohio and Illinois, straight, at \$4.25; 375 barrels winter patent, at \$4.50 a \$4.65; 125 barrels Minnesota, clear, at \$4; and 500 barrels do. patent, at \$4.65 a \$4.80. Rye flour moved slowly at \$3.25 per barrel for choice.

Grain.—Wheat was quiet. No. 2 red closed at 83 cts. bid and 84 cts. asked. Corn—No. 2 mixed closed at 44 cts. bid and 45 cts. asked. Oats were quiet but steady. No. 2 white closed at 35 cts. bid and 35½ asked. Beef cattle were fairly active and prices closed steady at 3 a 3½ cts.

Sheep were active and higher, at 2½ a 5 cts. Lambs were fair, at 4 a 6 cts.

Hogs were active and firm, Western at 5½ a 6 cts. **FOREIGN.**—John Bright writes to the papers refusing to accept the principle of political clubs and associations, that whoever the leader of a party goes, the whole party is bound to follow. He says:

"We (the Liberals) have not yet had an infallible leader, and until he appears I must preserve my liberty of judgment. The Liberal party will not be destroyed. It will be instructed and become more competent for future work. The reunion of the party will not come until a change comes, which I may hope for, but at present discover no signs of. Smooth platform talk will not bridge the chasm in our ranks."

There has been a marked decrease of crime in Kerry, owing partly to landlords' reductions, and partly to General Buller's system of closely watching suspects, instead of guarding persons liable to attack. The new system has been so effective that the demolition of the police protection huts has been commenced.

A Hanburg correspondent of a London paper hears that a scheme is far advanced for a second Suez Canal, to be exclusively English, and that there is an enormous amount of capital at the disposal of the projectors.

Completed statistics show that the year's increase in the value of German exports to America is \$17,000,000, including \$4,000,000 worth of sugar. Compared with the exports in 1876, the increase amounts to \$50,000,000. The total exports for the year are placed at 3,000,000,000 marks, of which 10 per cent. went to America.

The Dantzig *Zeitung* predicts terrible distress during the coming winter in that city. It says that trade is

paralyzed, and that work is failing everywhere; that the authorities of the State dock yards discharge men weekly, and that in the arm factories there are also many hundreds idle.

Geschoff, Bulgarian Minister of Finance, has resigned. It is announced from St. Petersburg that the Czar intends to intrust the administration of Bulgaria to the Russian Senator Stojanowski, until a Prince has been legally elected. A number of Deputies are signing a manifesto calling upon Bulgarians to arm themselves and rise against Russia.

CORRECTION.—In the poem "To an Infant," in the last number of "The Friend," the 1st word in the 5th stanza should read "Too" instead of "For"; in the 3rd line of same stanza, "did hold" should be "have held"; and in the last line of same, "old" should be "eld"; the 1st word in the 7th stanza should be "So" not "Lo."

In marriage notice of Eleventh Mo. 6th, for H. Jane Walker, read H. Jane Walter.

MISLAID, OR LOST.

The Records of births and deaths of members of "The Monthly Meeting of Friends of Philadelphia for the Northern District" from 1772 to 1807.

Any friend having information of said record, will confer a favor by communicating with the Recorder.

JOSEPH W. LIPPINCOTT,
460 North Seventh St., Philadelphia.

WANTED,

At the Boarding School for Indian Children, at Tunessassa, a woman Friend, to assist the Matron in her household duties. Apply to

Jos. S. Elkinton, 325 Pine St.

Aaron P. Dewees, Chester, Penna.

Ephraim Smith, 1110 Pine St.

Phila. 10th Mo. 1886.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting-house, Germantown, on Fifth-day, Ninth Mo. 16th, 1886, **LOYD BALDERS,** Jr., and **MARY F. ALSON.**

DIED, at his residence, near Barnesville, Belmont County, Ohio, 6th of Ninth Month, **GEORGE TATUM,** in the 74th year of his age, a member of Stillwater Particular and Monthly Meeting. He was confined to his room somewhat more than two weeks, with typhoid fever, and was enabled to bear his illness with patience until the end. Firm in his attachment to the doctrines and testimonies of the Society of which he was a member, he was concerned to walk consistently therewith, in humility and watchfulness of spirit. He was diligent in the attendance of all our religious meetings, and enjoyed the daily perusal of the Holy Scriptures. Although he expressed but little, yet it is believed the work of preparation, kept pace with the day, and the peaceful quiet felt at his bed-side seemed a forestate of the rest prepared for the righteous.

—, on the morning of the 26th of Tenth Month, 1886, of paralysis of the brain, **JOHN PENNINGTON,** a beloved member of West Grove Preparative and New Garden Monthly Meeting, Pa., in the 75th year of his age. Though the summons was sudden that called this loving Friend from the enjoyment of a good degree of health to the realities of eternity; yet it was an event which, we believe, he was for a considerable time past increasingly concerned to be prepared for; often speaking during the past year or more of his life, as feeling that his time here might not be long. His daily walk amongst us evinced his having, through Divine love and mercy, attained to that state in which he was enabled to fulfil the injunction of the Apostle, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We humbly believe, that through receding love, our dear friend has been gathered from the enjoyment of his family and friends to the enjoyment of the heritage of the "just made perfect."

WM. H. PILES' SONS, PRINTERS,
Nos. 420 & 422 Walnut Street.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 114.)

Twelfth Mo. 20th, 1840. Tears seemed to give some relief this morning; forgiveness and acceptance were asked for. Dear Sarah Emlen again engaged in testimony; representing that the piety of a child is sweet; and it does rise up before the Lord as a sweet incense. What an interesting company would we be were each child found endeavoring, particularly when thus met, to be found waiting upon the Lord! O what a little army would be raised up! and remember, dear children, that "those that love Him, he will love, but those who despise Him, he will lightly esteem." She hoped there was not one now present, who were despising their dear Lord. On the contrary, she had been comforted in believing there were those who were sincerely desirous more and more to become members of his church; for He hath even on earth a church; He hath called it by the endearing appellation of "sister," and yet more endearing, a "spouse." As we become more and more members of it, the Lord will cause the north and south wind to blow upon us, and sweet spices will flow out. What are these spices, dear children? why they are love to your Heavenly Father. The more you become members of his militant church the greater will your love be to Him; and you will fear to be found offending Him. She believed there were dear children, who could set their little seals to what she had been saying, and as these kept faithful they would indeed be made members of his militant church, and when done with time here would join the church triumphant in Heaven. In the evening I indulged in too much conversation, which lessened my strength.

First Mo. 16th, 1841. Dear Sarah Emlen was engaged in testimony. She arose with saying, "How very awful would it be should any of us in an unprepared state, hear sounded in our spiritual ears, 'this night thy soul shall be required of thee;' when, whether prepared or unprepared, we must go to stand naked and bare before Him who will judge us according to our deeds! How dangerous was it to be trifling with Divine visitations day after day! From feelings which had attended her mind, she feared there was present an individual or individuals, who were hiding as it were their talent in a napkin; not feeling as they ought the necessity of improving it; and how much depends upon it! Remember, my brother or sister, it is as needful that thou should

improve the one as the five. How often were we shown the dangerous consequence of delays herein! She pleaded to let the past suffice; and begin from that very hour to serve our Heavenly Father with the whole heart, accompanied with living faith: for without faith it is impossible to please God. She referred to the language of the Saviour to Thomas: "Be not faithless, but believing;" adding, "Blessed are they which have not seen and yet have believed." She said it were already the eleventh hour with some of us; but if we would only be faithful, acceptance would yet be found.

29th. Felt comforted in my morning reading; a season of quietness followed. My heart was poured out as water.

30th. Comforted in receiving one of mother's good letters. What a favor to have such a mother.

Second Mo. 6th. Several days have passed since last note. Renewed desires have attended this morning to be strengthened more firmly to maintain the watch against every wrong thing; in a particular manner against a light trifling disposition and conversation. Often have I to experience, that the "end of mirth is heaviness," and "even in laughter the heart is sorrowful."

14th. Feel inability to lay hold of any thing that's good. Not till near the close of our afternoon meeting was any relief obtained. Christopher Healy had considerable to say in our morning meeting. His concern seemed to be for the children; commencing with: "Thanks be unto God for his unspeakable gift." He set before us, in a very plain manner, what this gift of God was. Pressed upon us the necessity of receiving and obeying it if ever we expect to become the saved of God, &c. "God so loved the world that he gave his only begotten Son, that we through Him might be saved;" and there is no other name given whereby we can be saved; pleading with the dear children to give heed to this inward monitor, this "inspeaking word," which reproved them when they did wrong, &c. This being nothing less than the Spirit of your Heavenly Father pleading with you, and as ye attend to it it will be a leader and a teacher to you. In our afternoon meeting he set before them the excellency of silent waiting upon the Lord: remarked what a strength in our meetings, was even the countenance of a good child to the rightly exercised. It was one of his greatest comforts to see the children coming up in the Truth, and said, the Lord would care for and strengthen such as these to walk aright before Him; and when thus met together they would feel his comfortable presence to be near. He set before them the account of Samuel, how the Lord called him when but a child; his reply, when instructed, being, "Speak, Lord, for thy servant heareth." Think I never heard a communication more adapted to the capacities of children. We also had our dear friend Thomas Kite, who was lively in testimony from, "Blessed are those that hunger and thirst after righteousness, for they shall be filled." The circumstance of the poor widow was also set before us; how closely her faith was proved when

called upon to bake a cake for the servant of the Lord, when she had but a handful of meal in the barrel, and a little oil in a cruse; yet through her obedience, it wasted not, &c. At the close of our evening collection, our dear friend T. K. appeared in supplication. The feelings attending, also preceding and following it, were to me, very solemn. What an unspeakable favor to be thus interceded for, when we have hardly ability to raise one secret aspiration for ourselves! After the children retired we had a reading below stairs for the servants, the superintendents and teachers being present. Which Thomas attended, and again was led to minister, and in a very close manner. He said, since we had been sitting together, the dying expressions of a devoted servant of our dear Lord had been brought to his remembrance, and he believed it right to revive it amongst us: "The soul is an awful thing; I feel it so. You that hear me, mind, it is an awful thing to die; the invisible world, how awful!" If this was the experience of one who had devotedly followed his dear Master, what would be the feeling of those who have been living in forgetfulness of Him who gave them a being? How strikingly do we see here exemplified this Scripture declaration: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" What, my dear friends, will it profit a man if he shall gain the whole world and lose his own soul? or what can a man give in exchange for his soul? He was deeply exercised for some amongst us, who had been visited season after season; had had line upon line, precept upon precept, and still there was no advancement. Said, if there was not an improvement he feared the day was hastening in which the hand-writing on the wall would appear against them, "Thou art weighed in the balance, and art found wanting." A word of encouragement also went forth to the "trembling believer." It was a remarkable communication throughout.

21st. First-day morning. On retiring to bed last night, sincere desires arose that I might be found walking more carefully. Though I cannot see that I have offended during the two days just past, yet believe more deep inward retirement would more advance a growth in grace. Evening: a day of renewed favor. What shall I render unto Thee, O Lord, for all thy benefits! has been the language of my heart this evening. To have a little evidence given that we are not forsaken, how it comforts and consoles. May I be kept humble, low, and watchful; that the good presence of my dear Master may go with me day by day. Dear Sarah Emlen was engaged in testimony in our morning meeting. Her concern seemed to be for the children; but we all could be instructed. She spoke of the young man that came to our dear Lord enquiring, What good thing should he do to inherit eternal life? when shown the terms he turned away sorrowful. She desired this might not be the situation of any of the dear children, and warned of the consequence of making reserves, or of loving any thing more than the Creator—the gift more than the Giver. His Spirit will not always plead with us. By

and by, if we persist in following our own way and devices, we shall be left to ourselves; a sense of his goodness will be withdrawn; and it is possible for us to arrive at such a state as not even to feel condemnation when we do wrong. She encouraged all to yield unreservedly to the Divine will. The day closed comfortably.

26th. A new year of my life entered upon! may there be a doubling of diligence; that so a growth in grace may be experienced.

28th. Our meeting this morning was held in silence; and was a season ever to be remembered. I was broken as it were all to pieces. Our afternoon meeting, also precious. The evening spent in much quietness. Peace followed. When there is a peaceful mind, what a different aspect does every thing wear!

Third Mo. 4th. Though cast down this morning, was greatly comforted in our silent meeting. A door of access was opened; so that my heart was poured out as water before the Lord. More "wisdom and understanding" were asked for, and that my spiritual eye might be anointed to see more clearly the way my Heavenly Father would have me to go; so that the great work of sanctification may be perfected.

10th. O, for more of that wisdom which is profitable to direct! felt the need of it when engaged with other of the teachers in speaking to the children in regard to their conduct not having been what it ought.

15th. Got through yesterday satisfactorily, and enjoyed a comfortable night's rest. Arose with, I think I may say, sincere desires to improve this day aright. Had a quiet time in reading previous to meeting, which seemed to prepare the way for a good one.

16th. "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Fear I indulged last evening in too much conversation.

18th. Instructed by a remark in dear mother's letter yesterday, viz: "Be cheerful and solid, not sad and unhappy." Innocent cheerfulness is wanted.

19th. A day of favor. A good meeting; wherein sincere desires were raised that the good hand may not spare, nor his eye pity, till all is consumed that stands in the way to happiness! Much, I am sensible, remains to be done away.

25th. O for a more earnest hungering after that bread which can alone nourish up unto eternal life! Meeting day. May I settle down into quietness, craving best help to enable me to draw near unto my Heavenly Father. Near the close of our meeting, help from the sanctuary came, causing great brokenness of spirit, and the creature to be laid very low. May every weight be laid aside, and the sin which doth so easily beset.

(To be continued.)

For "The Friend."

Egg Harbor City.

Mary Treat, in her lively sketches entitled, "Home Studies in Nature," says: "Southern New Jersey has ever had an irresistible fascination to the botanist, unequalled by any other section in the Union. Picturesque New England, with her charming flowers cannot equal it; nor the great plains of the West. And even Florida—the land of flowers—must yield the palm to the pines of New Jersey." Among the plants found in this sandy and comparatively barren region, are some of the rarest of American species, and therefore the most highly prized by the student and collector. It was no cause for wonder, therefore, that some of the members of a

botanical club should have come from the City of Baltimore and the mountains of southern Pennsylvania, to visit a district so often mentioned in their botanical works as the home of species described therein.

Egg Harbor City was the point selected for their explorations, and on the 7th of Seventh Month, I left my home to point out to them some of the minute yet peculiar and attractive forms of vegetable life, which are found there, and which might probably escape the notice of strangers. The grass and grain were ready for gathering, and the farmers by the way were at work harvesting the produce of their fields. This brought to remembrance the remarks made by a Friend at Haddonfield Quarterly Meeting, held at Evesham on Sixth Mo. 13th, eight years before. He said, as he rode to the place of gathering in the morning, he observed the care with which the land had been tilled, and the promise of an abundant harvest; and he had felt no doubt that the fruits of the earth would be gathered and cared for by the inhabitants. But his thoughts had also been turned to a harvest of another kind, to the men and women whose souls were to be gathered into the heavenly garner; and his heart had been lifted up in petition, that the Lord would send forth more laborers into this harvest. He believed that those who became faithful followers of the Lord, would find a measure of labor for others required of them.

It was an interesting incident, and illustrates the manner in which passing events and objects often suggest instructive reflections to the thoughtful mind.

On reaching Egg Harbor City, I found the strangers among the bushes, eagerly gathering the plants that were new to them, of which they found many kinds. Among the plants collected here, the following are enumerated for the benefit of the botanical reader (the list may be skipped over by any who choose). The rarest of all was the diminutive fern, *Schizaea pusilla*. Other plants were *Aselepias obtusifolia*, *A. rubra*, *A. tuberosa*, *Gratiola aurea*, *Proserpinaca pectinata*, *Eriocaulon* ———, *Polygala lutea*, and *P. cruciata*, *Rhæcia virginica*, *Aletris farinosa*, *Drosera filiformis*, *D. longifolia*, and *D. rotundifolia*, *Schwalbea Americana*, *Calopogon pulchellus*, *Pogonia ophioglossoides*, *Lobelia Nuttallii*, *Sabbatia lanceolata*, *Gaultheria proembens*, *Sarracenia purpurea*, *Acyrum stans*, *Vaccinium macrocarpon*, *Ceratophyllum demersum*, and *Utricularia inflata*. This is only a selection from the full list.

Like true botanists, the visitors were careful not to despoil the localities by plucking more than they needed for specimens.

All of the species of *Drosera*, popularly called Sundew, are thickly studded with red, translucent, glandular hairs, which secrete a very sticky liquid. When a gnat or small insect alights on one of their leaves, it is at once made a prisoner by this secretion, and the adjacent hairs gradually bend themselves down upon its body, and digest the soft parts; so that these plants are to some extent carnivorous. So sticky is the fluid which the glands secrete, that on touching a leaf bathed in dew, glutinous threads of an inch or more in length, followed my fingers as they withdrew.

The most interesting of all the plants to me, was the Bladderwort, *Utricularia inflata*, many of which were blooming in a pond by the side of the railroad. The long pale-green stems, as slender as threads, were floating in the still water. They were subdivided into numerous fine branches or hair-like leaves, which were thickly studded with minute bladders or air-floats which

keep them from sinking. The bright yellow flowers, fully half an inch in diameter, were lifted two or three inches into the air. To maintain them in that position, the plant had developed, at the point where the stem emerged from the water, four or five rather bulky cylindrical leaves or branches, mainly composed of a mass of air-cells. These radiate from the stem, and lie as floats on the surface of the water, and by their buoyancy support the aerial stem and flowers, which are thus enabled to perfect their seed.

A similar provision of an all-wise Creator, I had before observed in the swamps of North Carolina, in the case of the Water Violet or Featherfoil (*Hottonia inflata*), which has a widely radiating circle of leaves that rest on the surface of the water and support the flower-stem.

I crowded several of the Bladderworts into a wide-mouthed vial, with some of the water of the pond. On my return home these were transferred to suitable vessels of water, where they seemed quite at home, and proceeded to develop their buds and flowers; and have proved objects of much interest.

On placing a small branch of the Bladderwort under the microscope, the very delicate cellular tissue which formed the little floats was distinctly and beautifully brought to view; and when one of them was pressed with the point of a fine needle and thus ruptured, a tiny bubble of air was seen to escape through the surrounding fluid. The animalcule which abound in summer time in stagnant waters, enlivened the drops of water that adhered to the plant. Most of them were little oval, oblong creatures, incessantly darting about in their miniature pond, and often suddenly rebounding like an elastic ball when it strikes a hard surface. Others spun round like a top, varying this exercise by occasionally shooting off out of sight. Another was considerably larger and furnished with a spiky tail and another was long and slender like an eel. Almost constant motion seemed to belong to them all.

J. W.

For "The Friend."

Spiritual Blindness.

Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." And as the Gentiles, or disbelieving part of the world have not yet come in to the fullness of the gospel day, it is equally true that blindness in part still rests on some who profess to be of the Israel of God. All are not Israelites who are of Israel, or who belong to the outward church, or have a nominal right in it. "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

It was said of Israel formerly, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them." So it appears that they voluntarily closed their eyes against the gospel light, because they loved darkness rather than light, as their deeds were evil. So "the salvation of God is sent unto the Gentiles, and they will hear it." And as the blessings of the gospel are embraced, and fully received, all the true Israel of God will be saved.

Paul was sent to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and an inheritance among them that are sanctified, by faith in Him." And for this same purpose all truly

anointed ministers of Christ are sent forth, that they might be instrumental, through Him, in opening the blind eyes, and in turning the people from spiritual darkness unto the marvellous light of the gospel, which is the power of God unto the salvation of all who have their eyes opened enough to receive it.

This opening of the spiritual eye is only done through the power of the same Christ that opened the eyes of the outwardly blind while He was personally on earth. If the opening is only partly done, we are liable to look upon men as trees walking; or as something great, instead of looking to the greatness of the power that opened our eyes, but that suffers not even a sparrow to fall to the ground without his notice.

I have for a long time had a fear that a great portion of the professors of Christianity are stumbling along through life too much in darkness; not having much of the light of the knowledge of the glory of God to enlighten their pathway to the heavenly kingdom. And this, mainly because their faith stands more in the wisdom of men than in the power of God; therefore they have the light of the earth, more than the light of heaven to guide them; and no wonder if they should miss of the joys of God's salvation, both here and hereafter; because the things which belong to their peace are hid from their eyes. "But (as saith the apostle) if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So they content themselves with a natural light; and, as their spiritual eyes have become darkened through disbelief in the true and universal light, they stop short of the joys of God's full salvation. And all because they lack a practical belief in Christ, "the true light which lighteth every man that cometh into the world," and prefer the light of nature to the light of grace. But Christ says, "ye believe in God, believe also in me."

It is the god of this world that blinds the eyes and the minds of the unbelievers; and not the God of heaven. For God is light, and He is called the Father of lights, and in Him is no darkness at all. Yet He suffers our hearts to be darkened, because we prefer it, and choose it as a cloak to hide our evil deeds under. While we have the light, we must believe in the light, or we shall never become the children of light. For if we disbelieve in the light, and turn from it, the light that is in us will become darkness, and the darkness will be very great; so that we cannot tell good from evil, nor discern between the voice of the true Shepherd and the voice of the stranger.

This spiritual blindness is nothing new. Our first parents closed their eyes against good, and opened them to evil, so a mixed condition of good and evil, of blindness and sight, of darkness and light, of death and life then entered the world, and is still in it to try us. And the power of choice between good and evil, and between light and darkness, is given to us. If we prefer to keep our eyes closed against the good, and remain in darkness and blindness, we can do so; and thus strengthen the bonds of iniquity upon us. But the fault, if we are lost, will be our own; because the way for our escape from the evil, and from the wrath to come, is plainly set before us. And glorious rewards are promised and awaiting those who prefer the light which leads out of the evil, and enables us to overcome it. For light is sown for the righteous, and gladness for the upright in heart. And they have the glorious

privilege of reaping the fruits of their labor. So be of good cheer, for in due season we shall reap if we faint not. "And at evening time there shall be light."

What ailed Pharaoh in his opposition to Israel, but spiritual blindness? He could not see that he was working his own overthrow, and the exaltation of Israel. But the more they were oppressed the more they prospered. Is there not something of the same blindness and hardness of heart now against such as are laboring to come out of Egypt, and to bring others out from the bondage of spiritual wickedness in high places? But Israel, after a long wilderness journey, finally came out victorious, and gained the promised land; while the opposing hosts were overwhelmed in the Red Sea. So let the tribulated remnant take courage, for the Lamb and his followers shall have the victory.

D. H.
Dublin, Ind., Ninth Mo. 23rd, 1836.

For "The Friend."

Incidents and Reflections.—No. 106.

EXERCISE OF MINISTRY—INDUSTRY.

It has often happened that religiously-minded men, even among those who do not fully hold the views of the Society of Friends as to the necessity of experiencing the immediate guidance of the Holy Spirit in the exercise of the ministry of the Gospel, have been sensible on especial occasions of its extension leading them into a line of service quite different from that for which they had prepared, and in which they had expected to labor.

In the life of Dr. Leifchild it is related, that when he arose from sleep one First-day morning, he could not recollect any portion of the discourse which he had prepared the day before, nor even the text on which it was founded. He says: "I was perplexed and walked before breakfast in Kensington Gardens, and there a particular text occurred to my mind, and my thoughts seemed to dwell so much upon it, that I resolved to preach from it, without further attempting to remember what I had prepared, a thing which I had never attempted to do in all my ministry. From this text I preached, and it was, 'Weeping may endure for a night, but joy cometh in the morning.' I preached with great liberty, and in the course of the sermon I quoted the following lines:

"Beware of desperate steps: the darkest day—
Live but to-morrow, will have passed away."

I afterwards learned that a man in despair, had that very morning gone to the Serpentine to drown himself in it. Some passengers, however, disturbed him on the brink, and he returned to Kensington, intending to drown himself in the dusk of the evening. On passing the chapel, he saw a number of people crowding into it, and thought he would join them in order to pass away the time. His attention was riveted to the sermon which seemed to be in part composed for him, and when he heard me quote the lines alluded to, he resolved to abandon his suicidal intentions."

The following incident has reached me through two separate channels. It illustrates the peculiar manner in which the ministers of the Lord are sometimes led in the performance of their duty; and also the weakness of the instrument when passing through those humbling seasons which often seem needful to prepare for service.

Many years ago James Simpson visited Goshen Meeting, in Chester County, Pennsylvania. He arrived at the house of a Friend named Eldridge, in the evening before. In the morning James

did not make an appearance. When the Friend went to his room, he found him much discouraged (as was frequently the case with James Simpson) so that he thought he was too unwell to get up and eat his breakfast. After much persuasion his host succeeded in getting him down stairs, telling him it would soon be time to start for meeting. James replied that it was not worth while to talk of that, as he could not go to the meeting. The Friend said, he must go, for the people had been invited to be present, and it would not do to disappoint them. On arriving at the house they found a large congregation gathered. After taking his seat James' head soon dropped low, a position he was apt to assume when under much exercise of mind. At length he raised it, and startled the people by calling out in a loud voice, "How is butter going, and what is the price of eggs to-day?" From this he enlarged, saying he feared some of them were more engaged in thinking of these things, and of their worldly concerns than of the things which pertain to their eternal welfare; and spoke powerfully of the danger of being too much taken up with temporal business.

The person who described the scene said, that by the time the discourse was ended he did not believe there was a dry eye in the house.

The people in the neighborhood were at that time much in the way of attending markets in Philadelphia, with the produce of their farms; and the questions so startlingly uttered in their hearing by James Simpson, would naturally be very frequently in their minds and on their lips.

True religion not only preserves the mind from being swallowed up in outward cares, but it also leads to industry and a proper attention to the ordinary duties of life.

In the Memorial respecting that zealous minister of the gospel, Daniel Stanton, issued by the Monthly Meeting of Friends of Philadelphia, it is said: "He was very exemplary in his industry and diligence, in laboring faithfully at his trade, to provide for his own support, and, after he married and had children, for their maintenance; and was often concerned to advise others to the same necessary care; yet he continued fervent in spirit for the promotion of truth and righteousness."

Daniel himself says: "I wrought hard at my outward calling when at home, yet not so much confined but that I kept close to religious meetings; in which the good presence of Christ, our dear Lord, would many times overshadow them, and I have had to sit under the shadow thereof with great delight; and after such precious meetings with his people, I found my mind better qualified to attend to my necessary business and the affairs of life."

In another place, after describing a religious visit to New England, he adds: "After I came home I kept close to meetings, and faithfully labored in that ability God giveth, being much concerned for the prosperity of his glorious work amongst us; my outward endeavors were also blessed, as I kept to industry, and I always found it best to be diligent and not slothful in business, yet fervent in spirit, serving the Lord." At another time, when travelling in the Southern States, he mentions being at a meeting at Dann's Creek, of which he remarks, it "was a laborious time, and I wish it may have a good effect on the minds of the people, for I trust they were faithfully warned both on account of their slothfulness in the things of God, and the things of this world."

This hint of the nature of his concern for the people of Dann's Creek brings to mind the re-

mark made by John Parker, of Chester County, Pa., after his return from a religious visit in a section of country where the people manifested too much slothfulness. The substance of it was, that usually he had felt a concern to labor with his hearers to bring them out of the earth, but on this visit he had been concerned to exhort them to enter into it.

In his diligence in business, Daniel Stanton followed the example of the great Apostle Paul, who, by the labor of his hands, ministered to his own necessities, and to those of his companions. The habit of industry is good for all, and it is especially valuable to those who are called to the work of the ministry. The restraints of outward business, when not carried to excess, tend to steady a man's course, and prevent him from falling in with every suggestion of the imagination as to religious service. I remember hearing one, who had had much experience in the work of the ministry, say, that some of his precious seasons of divine communion and of pointings to religious labor had been dispensed while he was following the plough.

Many of those who have been eminent as ministers in our religious Society have been laborious in both spiritual and temporal things. Among these was John Banks, one of the early Gospel laborers in the north of England. In his *Journal*, he says:—"In my native county in Cumberland, and also in many places elsewhere, it is well known to Friends, with what diligence I labored among them in the work of the Gospel, early and late, far and near, through much hardship to my body, in heat and cold; and yet, through the strength and ability given me of God, I was preserved in, and through all, having faith therein. And with all diligence, when I was at home, I labored with my hands, with honest endeavors and lawful employments, for the maintenance of my family."

In another place, he says:—"In temporal things as well as spiritual, diligence must be used, with a Godly care and honest endeavors, with what labor and pains the body is able to answer; which always was my concern when at home; but still in and through all to have a true regard to God in our hearts; this is the way to bring a blessing and increase upon all our endeavors."

To the same purport is a letter of counsel to his wife, in which he thus advises:—"The Lord be with thee and thine, and comfort and refresh thy soul in the assemblies of His people; with whom meet as often as thou can'st, First-day and week-day, with the rest of the family, for thou knowest it was always my care when present; wherefore, I did rise early and sit up late, and worked and labored with all diligence, that the same might be effected according to the desire of my heart; and that through diligence in lawful business, with the blessing of the Lord, I might also provide for and maintain thee with the children in decent and comely order, according to truth and my ability."

The union of fervency of spirit with industry in business, indicated in some of the preceding passages, is shown in the memoranda of John Simpson, a brother of James, and like him, a minister of the Gospel, some account of whom was published in "The Friend" a few years since. He says:—"Let us often retire into silent meditation, even when our hands are engaged in labor; this has been an unspeakable comfort to me, when I saw no other way to do justly, than to work harder than some might think right, rising early and lying down late. But the Lord was my portion to whom I could appeal. "Thou knowest I wish

to do right;" and though my slips were many, yet He who seeth not as man, often replenished my heart with a measure of His heavenly grace; and to this day, I am made thankful that I have been industrious."

In one of John Simpson's letters, this passage occurs:—"These long wilderness journeys have been trying in younger life, and in all probability will be more so when advanced in years. Yet this is trifling in comparison with life eternal and the good of souls, for which I have for the most part of thirty years labored diligently, during which time my own hands have ministered to my necessities, working day and night rather than to make the gospel chargeable; and the Lord has blessed me in basket and in store."

J. W.

Selected.

REST!

"Come ye yourselves apart into a desert place, and rest a while."

This, this is rest, Lord Jesus,
Alone with Thee to be;
The desert is a gladsome place
With Thy blest company.
Ah, sweet to hear Thy tender voice,
Bidding me "come apart,"
Alluring me to its retreat
And "speaking to my heart."

This, this is rest, Lord Jesus,
Alone with Thee to be;
And when I sigh for fellowship
To find it all in Thee.
Thy saints on earth, how dear they are,
Their love how passing sweet,
Yet would I leave them all to sit
Alone at Thy dear feet.

Such precious rest, Lord Jesus,
Alone with Thee to be,
Thy secret words of love to hear,
Thy looks of love to see;
To feel my hand tight clasped in Thine,
To know Thee always near,
A happy child alone with Thee,
My heart can nothing fear.

This, this is rest, Lord Jesus,
Alone with Thee to be;
The desert is a happy spot
With Thy blest company.
Amid the throng I might forget
That I am all Thine own,
I bless Thee for the "desert place,"
With Thee, dear Lord, alone.

—Frederick Whitfield.

Selected.

SUNLIGHT ALL THE WAY.

"Good-by, Jennie; the road is long,
And the moor is hard to cross;
But well you know there is danger
In the hogs, and the marshy moss.
So keep in the footpath, Jennie,
Let nothing tempt you to stray,
Then you'll get safely over it,
For there's sunlight all the way."

The child went off with a blessing
And a kiss of mother-love;
The daisies were down at her feet,
And the lark was singing above.
On, on the narrow footpath—
Nothing could tempt her to stray;
So the moor was passed at nightfall,
And she'd sunlight all the way,

And I, who followed the maiden,
Kept thinking, as I went,
Over the perilous moor of life,
What unwary feet are bent.
If they only could keep in the footpath,
And not in the marshes stray,
Then they would reach the end of life
Ere the night could shroud the day.

—Harper's Weekly.

DWELLERS IN TENTS.

BY R. S. P.

A little while on earth we roam
In these frail houses which are not our home;
Journeying toward a refuge that is sure,—
A rest secure.

Only a little while,
We dread the frown of life, and count its smile,
A dwelling then we have, not made with hands;
In other lands.

Therefore, we need not mourn
That sudden clouds across our skies are borne,
That winter chills us, and the storms make rents
In our frail tents.

Therefore, we need not fear,
Though moth and rust corrupt our treasures here;
Though midnight thieves break in with silent stealth
To seize our wealth.

For in our Father's house,
A mansion fair he has prepared for us;
And only till His voice shall call us hence
We dwell in tents.

Selected.

A DAY IN MID-SUMMER.

A Sabbath stillness hovering over all,—
The sleepy quiet of the sun-browned hills,—
The soothing lullaby of lazy rills,
In resinous woods, where length'ning shadows fall.

The dreamy calm of summer lake and sky,—
The billowy swarths of scented clover bloom.—
Distilling in the sunshine sweet perfume,
As willing in the blaze of noon they lie.

The cow-bell's drowsy tinkle, faint, afar—
The hum of insects in the hazy air,—
The swallows homeward flying here and there,
The lowing herd beside the pasture bar.

The languor of a long mid-summer day.—
What thoughts arise that never here find speech!
And soon the day has drifted from our reach—
Ah! peace too deep—too tranquil long to stay.

God's Guidance.—A captain's wife once told a little story from which a very important lesson may be drawn, to show how God can guide us safely through dangers if we put our whole trust in Him.

"We were on shipboard," said she, lying in a Southern harbor, and we were obliged, first, to make our way ashore. The waves were rolling heavily. I became frightened at the thought of attempting it, when one came to me, saying, 'Do not be afraid: I will take care of you.' He bore a peculiar shaped dark-lantern, only a single ray of light being emitted from a small, circular aperture. 'Now,' he said, 'take my hand; hold fast, do not fear. Do not look about you, or on either side of you, only on the little spot lighted by my lantern, and place your footsteps firmly *right there*.' I heard the rushing of the waters, and was still conscious of fear; but by looking steadily only where the light fell, and planting my footsteps just there, not turning either to the right or the left, clasping firmly the strong hand, the danger was overcome and the shore reached in safety. The next day, my kind guide said, 'Would you like to see the way by which you came last night?' Then he showed me where our vessel had been lying, and the very narrow plank (just a single one) by which we had reached the shore. He knew that, had I turned either to the right or to the left, I should in all probability have lost my balance, and gone over into those dark waters; but by 'holding fast,' and treading just where the light fell, all danger would be averted."

Is not this a beautiful comparison of the way in which Christ leads His children? He also commands them to come to Him, to doubt not

nor be afraid to trust to His guidance. Then he tells us "to walk in the light" of His blessed teachings, "turning neither to the right nor to the left" and follow Him where He leads us. By doing as He bids us and "holding fast" to His almighty arm, we too are led safely over the dark, troubled waters of life and will at last be landed safely on that shore where no more sorrow, distress or affliction can mar our happiness.

For "The Friend."

What Makes the Friend.

A conversation with a fellow-traveller on the pilgrimage journey of life, seeking alike to know and to do the right, has led me to open the following, in answer to the query, "What makes the Friend?"

In the writings of many of the early Friends, we find it recorded of first one and then another, he or she, as the case might be, became convinced of the blessed Truth. The right understanding of what is implied by this expression, will, I believe, answer the query, "What makes the Friend?"

To become convinced of the Truth, is indeed blessed, for it is the mind awakened to the knowledge of a power in man but not of him, all-sufficient to redeem and save him, which as hearkened unto, obeyed and followed, will not only bring peace to the mind, but also as a consequence a flowing from obedience, salvation and deliverance. For Christ becomes the leader, by His holy light in the soul, discovering the darkness of our own nature unto us, and leading thereout.

Vanity and pride have their root or seed in the heart and mind of man; and where these dwell, there Christ cannot abide. Therefore, the axe is laid at the root of the corrupt tree, and if the root be destroyed, the fruit of the corrupt nature cannot be brought forth. Therefore, to be awakened to the knowledge of a power all-sufficient to make man sensible of his true condition is in itself an unspeakable blessing; but to know an advance in the way of redemption from the power of our evil nature by this, the manifested power of God, is a still more blessed experience, and is that by which the true Friend is made and distinguished from the nominal professor, bear he what name he may.

This is the pathway, but not the end of the journey; for, with an increased sight and sense, there comes a quickened sensibility in knowledge of the things of God. Truth speaking and honest dealing are the necessary outcome of purity in heart. The pure in heart must be clean in lip. The lowly in heart will not seek, but shun the badges of pride and vanity in life and in attire.

The true Friend is a whole man, he serves not his Lord by halves. He recognizes the truth of the language of Holy Scripture in practice, "Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and in your spirits, which are His."

Bound, yet free, for he is the Lord's free man. It is a freedom by subjection. "Thy will, not mine, be done," is the language in heart and in life of that soul who seeks conformity to the mind Divine; and to seek conformity to the Mind Divine is to know in measure the Divine in life revealed in and to the human soul, in order to draw it out of its own selfish nature and ways, and to know a pure and holy mind in measure brought forth to the glory of the great and good Giver of every good and perfect gift. To be a true Friend is no light matter, for nothing short of Divine power can make the Friend. To be obedient, therefore, unto this Heavenly visitant, is absolutely necessary, if we would come into the

nature and condition of those to whom the language applies, "All thy children shall be taught of God, and great shall be the peace of thy children." In short, to be a true Friend is to be a child of God.

Sonship denotes fatherhood, fatherhood be speaks reverence, obedience, subjection—in short, love. And love fulfils all. For God is love, and he who dwells in love dwells in God, and God dwells in him.

O, how can the Christian fight, swear, or follow the vanities and follies of earth! For, if he be not redeemed from these, he is not a new creature, he is not in Christ, knows not Christ dwelling in him. Ah, the matter may be brought down to very close limits; and it behooves us to see, each one for himself and herself, the true test, which the Lord is willing to apply to each heart, if on our part there is but the willingness to be so tried and proved by Him, so as to know for ourselves the verity of His own language, "My sheep hear my voice, and they follow me, and a stranger will they not follow, for they know not the voice of strangers."

Such as these are Christ's friends; therefore, obedience to Christ makes the true Friend.

May it be ours, therefore, each one to know that which does make known the way of life; and, having been brought thus far, to experience His power to keep us in life; and to be willing to travel on to know the fulfilling of the fulness of God's gracious purpose, in the redemption of man—the restoration of the soul to innocency and purity.

Such is the prayer of him who subscribes this for himself, and for the Israel of God, the world over.

CHARLES W. THOMSON.

West Phila., Eleventh Month 5th, 1886.

It is well for us that the rugged path of duty is so hemmed in by personal and social restrictions, and that the cross-cut passages from that path to the path of forbidden pleasures are so swept by flank firing continually, that it often requires a larger measure of immediate courage to go astray than to keep on in the course of virtuous action. It is well that we are watched as we are by our fellows, and that we know that we should instantly be the losers, in our reputation and in our social standing, were we recognized as having departed in the least from the strictest measure of uprightness which has hitherto been counted as ours. It is well that even though we dared to brave all this for ourselves, we are still confronted by the added danger of involving our dear ones in our ruin; and so again we are held to the right by our linkings with those who are worthier than ourselves. Ay, and it is well that even when we are ready to take a step towards our own ruin, in spite of all its possible results of harm to those to whom we are bound by the dearest ties, God himself, in love, puts hindrances in our way and forcibly restrains us from the evil which we have purposed.—S. S. Times.

A Good Man's Tenderness.—George Stephenson went one day into an upper room of his house, and closed the window. It had been left open a long time, because of the great heat; but now the weather was becoming cooler, and so George Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window, and beating against it with all its might, again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He at once went to the room,

and opened the window to see. The window opened, the bird flew straight to one particular spot in the room, where Stephenson saw a nest,—that little bird's nest. The poor bird looked at it, took the story in at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson, drawing near to look, was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny, little young ones,—mother and young all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and bravely struggled to bring to its home and young still in its beak, and carefully tried to revive it; but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At that time, the force of George Stephenson's mind was changing the face of the earth; yet he wept at the sight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.—*Manchester Times*.

Anecdote of Bishop Simpson.

When Bishop Simpson was President of Indiana Asbury University, he occasionally preached in the adjoining towns and villages. Upon one occasion he visited a neighborhood where a number of Methodists had settled, and was the guest of a brother named Swank. He had immigrated from Kentucky, and had brought with him the means of purchasing a fine estate, and at the time of which I write was very prominent as a citizen, a man of wealth and a church-member.

After dinner, Swank invited the bishop to walk out and look at his improvements and lands. They looked at his glossy imported cattle, at his numerous beautiful horses, and his flocks of sheep, over his wide meadows, and luxuriant fields of corn and wheat.

In the presence of these broad acres, where every clod blessed its owner, and where every creature was basking in the sunshine of the highest enjoyment of which its nature was capable, the bishop expressed the greatest pleasure.

"Bro. Swank," said he, "you ought to be one of the most grateful of men. God has filled with all good things your basket and store. Where did you obtain the means for all these improvements and purchases? Did you not tell me that you sold land in Kentucky?"

"Oh yes, all I had there I sold before I left," he replied.

"Had you negroes, Bro. Swank?"

"Oh yes," he answered. "I sold them all; I could not bring them here."

"And you sold your negroes; and some of them members of the same church with yourself, were they not?"

"Oh yes," replied Swank; "how could I do otherwise? Everybody, members of all churches sold their slaves; what else could I do with them?"

"You could have emancipated them, Bro. Swank; taken them, if necessary, to a free state, bought land for them, and paid them back something of what they earned for you. Brother Swank," said the bishop, stopping and looking most earnestly into his face, "you want to be saved, don't you?"

"Certainly I do," replied Swank, rather crustily.

"Then," said the bishop, "go and find those negroes and buy them back; for in selling them you sold Jesus Christ, your Lord; for what you did to the least of his brethren, you did to Him."

Swank made no reply, walked home in silence,

did not attend the evening meeting, went not with the bishop on the Sabbath, and never entered the church again. The buried spear pierced the heart of his covetousness, and its point developed a cancer that never healed.—*St. Louis Evangelist.*

Face your Trouble.—"I had ploughed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I thought it was such a large rock that it would take too much time and labor to remove it. But to-day, when I began to plough for corn, I thought that by and by I might break my cultivator against that rock; so I took a crow-bar, intending to poke around it and find out its size once for all. And it was one of the surprises of my life to find that it was a little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble, you conquered it," I replied aloud.—*Selected.*

Natural History, Science, &c.

Dr. Schmeinfurth's Botanical Explorations Among the Egyptian Tombs.—The chaplets and garlands and funeral flowers of the Egyptians, wrapped up with the bandages and hermetically sealed in their tombs, are found to be as well preserved as in the best modern herbarium, and when soaked, dried and properly pressed out, have their colors so well preserved as to shame many a herbarium of the present time. He has been able to determine fifty-nine species of plants, and though over 4,000 years have elapsed since they grew in Egyptian fields and gardens, he cannot trace the slightest departure from the forms of to-day.

Among the plants are the common red poppy of Europe, the blue larkspur, one of the common docks of the East, the present field mustard of Europe, the bur clover, or medicago, which, introduced from Europe, is to-day at once a blessing to the sheep-raiser and a curse to the wool-grower of the Californian plains, the pretty blue African water lily, or *nymphaea*, and the wild celery. Dates, figs, grapes and other fruits are there just the same, even to the lobings of the leaves as we have them to-day, with marks of insects on them, bothering the Egyptian gardeners as the insects bother the fruit-growers of our own time.

Ancient Herbaria.—A history of herbaria has been written by Dr. Saint-Lager, of Lyons. From this it appears that the oldest collections of pressed plants now extant, or partially so, are those of Aldrovandi, begun about 1553, and containing at least about 5,000 specimens; of Girault, of Lyons, dated 1558; and of Cesalpin, dated 1563. The collections are now in Bologna, Paris, and Florence.

Scientific Poetry.—The natural rate of respiration is from sixteen to twenty-four breaths per minute, the average being twenty; and Dr. Oliver Wendell Holmes has explained the popularity of the octosyllabic verse by the fact that it follows the natural rhythm of respiration more exactly than any other. Experiments with such poetry show that an average of twenty lines will be read in a minute, so that one respiration will suffice for each line. The articulation is so easy, in fact, that it is liable to run into a sing-song. The twelve-syllable line, on the other hand,—as in Drayton's "Polyolbion"—is pronounced almost intolerable on account of its

unphysiological construction. From this it follows that, while the poets disregard science in many ways with impunity, nothing in poetry is likely to win favor that is not calculated with strict reference to the respiratory functions.

A Use of Bee Stings.—At a meeting of the Physiological Society of Berlin, it was stated that when a bee has filled the cell either with pure honey or a mixture of pollen-dough and honey, and has completed the lid, a drop of formic acid obtained from the poison bag connected with the sting is added to the honey by perforating the lid with the sting. Numerous experiments show that this formic acid preserves honey and every other sugar solution from fermentation. If this be well established it will show that the sting and the poison apparatus of the bee has a further purpose than that of a defensive or offensive weapon. Another interesting fact suggests itself in connection with this. So far as is known, most of the insects that have stinging apparatus similar to that of the bee are collectors and storers of honey.—*Science Gossip.*

Scratching the Head.—Why some people, when they cannot remember a thing, are apt to put up their hands to their heads and scratch has long been a mystery. But as far back as 1600 Sir Henry Vaughn, who had a great deal to write on odd topics, advised a gentleman of quality, "when handsomely apparelled" and ready to meet guests to "comb his head softly and easily with an ivory comb, for nothing recreated the memorie more."

The Tallest Chimney.—The highest chimney yet built in the world has recently been completed at the Mechniechik Lead Works in Germany. The whole height of the structure is approximately 440 feet, 11 feet of which is underground. The subterranean portion is of block stone, 37 feet square in plan; all the rest is of brick. The plinth, or lower part of the chimney above ground, is 34 feet square, so that the height of the shaft is nearly thirty times the lower diameter. For about 34 feet the chimney continues square, then becomes octagonal in plan for a little distance, and finally changes to a circular form, retaining this shape to the top. The exterior diameter of the shaft at the top is about 11½ feet. The flue is 11½ feet in diameter at the bottom and 10 feet at the top. Until the completion of this chimney, that of the St. Rollix Chemical Works, near Glasgow, which is 434 feet high, was the tallest in the world.

The Horned Larks and the Sparrow-Hawk.—"During a Winter morning's walk, I heard a faint chirp, and then an answering one; then a clear, ringing twitter filled the crisp air, and a great company of horned larks came flying by and settled daintily on the broad expanse of snow before me. There were fully an hundred of them, and they ran with wonderful speed over the snow, sometimes carrying their heads well up, and then thrusting them eye-deep into the snow. I saw all about me the oblique holes they had thus made, and I judged it must have been done in picking up grass-seed that the winds had scattered, and in catching a small red spider that was abundant near the top of the snow.

"I thought that in every instance of their taking flight, I heard a clear, bell-like chirp, when every bird rose instantly, and, although much scattered at the time, they closed their ranks promptly, and moved with a wary motion, almost as a single object. I likened it to a sheet of paper carried gently along by the wind. With the same unity of purpose they alighted; no one lark touched the snow a second in advance of its

fellow. But no sooner were they again on foot than they were wholly indifferent to each other, and went seed-gathering and spider-hunting, each one strictly on his own account.

"A shadow floated quickly over the sun before me, a faint, cat-like scream came from overhead, and as I turned I saw, between me and the scene, a restless, impetuous sparrow-hawk hurrying by. It perched upon a projecting stake near by. From this coign of vantage it sailed over the spot where the larks were, but no sooner was it directly above them than they moved *en masse* a few yards, and, settling down, they scattered again. I could scarcely follow their movements, but it was evident that they were determined not to give the hawk an opportunity to single out any one of their number. In order to accomplish this, they in one instance burrowed into the snow until quite concealed. The hawk, darting like lightning toward them, struck the low snow-bank, and being disappointed, he rose with a shrill cry of anger and disgust. As he was flying in one direction, the larks rose up as one body, and moved by me in the opposite direction at a rate of speed never attained by any sparrow-hawk. I was fairly thrilled with the suddenness and sagacity of the movement, which was all over before I fairly realized what had happened. I saw no more of the larks that day, but enjoyed the chagrin of the hawk, which vainly endeavored to determine their whereabouts. The baffled bird seemed to hold me responsible for their escape, and scolded me in no measured terms."—*C. C. Abbott in Rambles About Home.*

Items.

Theatrical Morality.—The *Episcopal Recorder* of this city, in commenting on the immoral conduct of an actress, remarks, that "the theatre is, and always has been, noted for its immorality and offences against decency; in fact, a school of vice and profligacy." After mentioning several facts to support this statement, it adds that it is better to "attack the vice of the institution itself, rather than the profligacy of any single performer; for this vehement censure of one professional tends to create a false and dangerous impression of blamelessness and purity in the profession itself.

"It is a very inadequate method which simply strikes at one of the fruits which fill the boughs of a poisonous tree, instead of laying the axe at its root."

War Prevented for Six Hundred Years by Permanent Arbitration.—Iceland was peopled by a Norwegian colony in the latter part of the Ninth Century. These colonists were some of the most independent and intelligent inhabitants of Norway, who, rather than submit to the tyrannical exactions of Harold, the reigning monarch, chose to leave their native land. Shortly after their settlement in the new country, an admirable form of republican government was established, and continued undisturbed for several centuries. At length some of the most ambitious members of the national assembly attempted to encroach on what others considered to be rights of the people. Harsh debate and contention ensued. A hostile spirit, thus awakened, led to the arming of the followers of the two parties; and then about the middle of the Thirteenth Century, for the first time since the introduction of Christianity, which occurred in the year 1000, the annals of Iceland are disgraced by the record of sedition and bloodshed. Such an exhibition alarmed the peaceful inhabitants, and ultimately produced in the assembly a resolution to vest a certain amount of power in the king of Norway, by which, in case of any such contention in future, he was constituted legal arbitrator. Certain stipulations were entered into on both sides; one of which was, that on no occasion should the king of Norway attempt to introduce an armed force into Iceland. This condition has never been violated, neither by the Norwegian

THE FRIEND.

ELEVENTH MONTH 20, 1886.

The Overland Monthly, published at San Francisco, contains a well-written article describing the operations of the vigilance committee of that city, during the few months it assumed control of the city government, some 30 or more years ago. It gives a sad picture of the political corruption, the unblushing violation of the purity of the elections, and the consequent demoralization of the courts and officials of the city, which so stirred the feelings of the citizens as to render possible such a revolutionary proceeding as the assumption of supreme power by a body of men not recognized by the laws of the land. The moral support which the Committee received from a large portion of the people, was the result of a hopelessness on their part of effecting a reform in the administration of law and justice by the ordinary methods.

We do not by any means justify such violent measures; which, while they may relieve a present evil, yet disseminate far and wide, the seeds of future trouble, by destroying that respect for law, and that self-restraint, without which there can be no permanent and peaceful republican government. But we think the history of the San Francisco Vigilance Committee, as well as many things which have taken place in our country since that time, plainly point out the importance of such reforms in the law and its administration, and such a spread of the principles of Christianity in the minds and the hearts of the people, as may remove the causes, which lead persons "to take the law into their own hands," and to punish offenders, and redress real or imagined grievances by open violence, and without judicial investigation or authority.

It cannot be denied that it has become very difficult to convict and punish persons guilty of criminal offences, where the criminal has political influence, or ample funds at his command; that mere technicalities and quibbling objections, which do not touch the real merits of the case, are often permitted to defeat the efforts of those who are seeking that justice be administered; and that even where the judges and officers of the law act fairly and impartially, a single corrupt or prejudiced person among the jurors who try the case does sometimes render nugatory all that has been done at so much labor and expense to bring the guilty to punishment.

These evils tend to bring the law into contempt, and thus to undermine the foundations on which civil society rests. They are so many premiums and inducements to impulsive people, who do not look far beyond the present moment, to execute what they regard as justice in their own way, and on their own authority; and thus to take a retrograde step towards an uncivilized and barbarous condition.

The more we reflect on the varied problems of life, the more thoroughly we are convinced that the restraining, regulating power of the Grace of God is the only panacea for all evils—teaching men to live soberly, righteously and Godly—and that a community which is living in good measure under its Divine influence will be a happy and prosperous community.

A letter was received some weeks ago from a Friend who is often brought under exercise on account of the condition of the professing church, and of our own branch of it in particular; and who longs to see an increase in it of that vital

or Danish monarchs; so that, during the six centuries which have elapsed, we are told that no military band has been raised in, or set foot in the island.—*Peace Advocate.*

—*Lectures on Prophecy.*—M. Baxter, an English writer on prophecy, has come to this country, intending to make a tour of the United States and Canada, to lecture in the principal cities on coming great Earthquakes, Wars, Revolutions, future rise and career of the great Democratic Anti-Christ, Second Advent of Christ, Resurrection and Translation of Christians, and subsequent Millennium of 1000 years. These lectures have been lately given to large audiences in Belfast, Dublin, Cork, Edinburgh, Aberdeen, London, etc. M. Baxter makes no charge for his lectures and defrays his own travelling expenses. He holds with Matthew Henry, the commentator, that the end of this age and beginning of the Millennium will probably be about the end of this century, according to Daniel's and St. John's dates.

The subjects which he proposes to discuss may suggest to thoughtful minds profitable lessons; but we regard speculations on "hidden things" as of little practical value.

—*Mennonite Testimonies.*—At the Annual Conference of the Missouri Mennonites, held Ninth Month, 24th, the brethren re-affirmed the "ordinance" of feet washing, as being "a visible token of the unity and humility of the members of the body of Christ, showing that there is no caste or standing one above another, in the church of Christ."

Their people were cautioned against attending places of amusement, such as the theatre, circus, etc; where the tastes of the sinful and ungodly are gratified and pleased.

The gambling indulged in and supported by agricultural fairs, the abuse of dumb brutes in racing, and the general immoral influence excited in various ways, make it obligatory, they say, "upon us to abstain from spending our time and money at the fair."

Picnics are objected to; one reason for which is the great display of worldliness and vanity in fashionable clothing, with which the children and young people are decked for such occasions.

"We feel it necessary to warn our people to stand firmly in harmony with the usages and teachings of the church, and the spirit of the gospel in opposing all secret organizations." "We should 'swear not at all,' according to the teachings of Christ."

"Our members should be cautioned against the excessive adornment of their houses, and luxuriousness of their tables; it is sad to see these excesses among many who wear modest apparel. The above is an expression of the views of this conference, and we feel resolved by the help of God, to contend for plainness of apparel and non-conformity to the world, and to oppose the following of its ever-changing fashions."

—*Presbyterians on Temperance.*—The Dayton (Ohio) Presbytery adopted a resolution as follows: "That it is the sense of this Presbytery that the General Assembly of Ohio, at its next session, ought to submit to the people an amendment to the constitution prohibiting the manufacture and sale of all intoxicating liquors to be used as a beverage, and that the question should be submitted pure and simple (by itself), without being complicated with any other question."

After Eight Days.—It need scarcely be said that this, in Oriental parlance, was an exact week. The form of expression is commonly laid to the charge of a loose way of reckoning, and it is so partly. But in reading the Oriental calendars and astronomical rules, one sees also another reason. The first day of the week is "one day" or "day [number] one." Now, one week from this time would be "eight days" or "day [number] eight." It was custom that made the phrase stand for an exact week, or a real interval of seven days.

If any man love the world the love of the Father is not in him.

religion which is shown by a faithful bearing of the yoke of Christ, and walking in daily communion with the Father of Spirits. In it he refers to the mournful language of Jeremiah, in his 14th chapter, concerning the *death* in the land of Israel, when there was no rain and "the plowmen were ashamed, they covered their heads."

In a spiritual sense, when the Lord withhold His rain,—the enlivening influence of His grace, the effectual visitations of His Holy Spirit—the labors of the ministers of the gospel, who may be regarded as "plowmen" in the spiritual field, are of little avail. Labor as earnestly as they may, at such seasons, they are often ready to cover their heads with shame and sorrow, because they see little or no fruit from their labors.

There is a peculiar temptation at such times to search for expedients and remedies, and attempt to bring about a better state of things by artificial processes; not duly considering that except the Lord build the house, they labor in vain who build it. The prophet knew where alone effectual relief for their distress was to be found, when he queried, "Are there any among the vanities of the Gentiles that can cause rain? Art not thou he, O Lord our God? therefore we will wait upon thee."

Those who truly love the Lord, and their fellowmen, must mourn at times over the evils that exist in the world, and over the multitude that seem to have but little anxiety or thought about their eternal welfare. As they abide under this concern, they will be made willing to do whatever the Lord calls for, in helping others. Yet their dependence will be, not in what they themselves can do, but in the abundant mercy and goodness of our Father in Heaven; who commissioned his prophet Jeremiah to declare to the backsliding kings of Judah and inhabitants of Jerusalem, that if they would hearken unto Him, then Jerusalem should remain forever, "and they shall come from the cities of Judah and from the places about Jerusalem, and from the land of Benjamin, and from the plain and from the mountains, and from the South, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord."

We have received the first number of a new periodical, published at Glasgow, Scotland, by R. Barclay Murdoch, 461 Eglinton Street. Price, one penny per number.

Its object is set forth in the introductory article, which says: "For some little time now we have felt there was room for a vehicle to collect and circulate testimonies to the spirituality of the Christian Religion." "To prevent any misapprehension as to the doctrine we feel called upon to uphold, it seems well to state that our desire is to turn every one from all that is of Man's will and working to the Inward Manifestation of the Spirit of Christ, by obedience to the requirements of which, deliverance from sin and its punishment is to be obtained, knowing that *Redemption* and *Forgiveness* has been purchased for us by the Life of Obedience, and willing sacrifice upon the Cross, of our Blessed Lord and Master Jesus Christ."

The contents of the present number are principally extracted from Wm. Law's "Spirit of Prayer," George Keith's "Way to the City of God;" a sermon by Eckhart; and advice by Francis Howgill, "To all who would come out of sin." They are generally valuable and instructive.

The title of the periodical is "A Witness for Truth, and Advocate of Spiritual Christianity."

We hope it will continue to be what its name indicates; and thus be an instrument of good in the world.

SUMMARY OF EVENTS.

UNITED STATES.—On the 11th instant, the Postmaster General ordered the discontinuance of ninety-two fourth-class post-offices, "mainly for the reason that there were no candidates for the postmasterships." A large number of cases the business of the office did not justify their continuance. Nearly every State and Territory is represented in the list. During the present month, up to the 11th, 139 post-offices have been discontinued and 24 established.

The Eleventh Month crop report of the Department of Agriculture shows a general average of cotton two or three points lower than indicated a month ago. The yield of corn is 22 bushels per acre, making a total product of 1,068,000,000 bushels. The potato crop is the same as last year, averaging 73 bushels per acre, or a total of 163,000,000 bushels. Buckwheat promises 11,000,000 bushels. The apparent product of hay is 45,000,000 tons.

The elevated roads of New York have a capacity for handling 700,000 passengers a day, but their greatest business for any single day was on Sixth Mo. 6th last, when 557,114 passengers were carried. Since they were opened in Tenth Month, 1872, the roads have carried an aggregate of 693,000,000 passengers, only one of whom was killed, and the total receipts to Tenth Mo. 1st, 1886, were over \$48,500,000.

The Prohibition vote of the State of Ohio is officially stated at 28,657.

Prohibitionists carried some thirty counties in Arkansas at the late election. In 1884 they cast less than 20,000 votes in that State, this year about 65,000.

John Dougherty, who invented portable iron section boats, and is credited with having devised the inclined planes on the Alleghany Mountains in the old Portage Railroad time, died in Pittsburg on the 10th instant, aged 83 years.

At Plaquemine, Louisiana, on the 14th inst., about two hundred feet of the river bank, including Levee street, caved into the river. Several buildings were destroyed. This is the first cave-in which has taken place in the river front this season.

Her Governor calls attention to the fact that Alabama devotes more than one-third of all the revenue she receives into the State Treasury to the public schools. He also refers to an increase in the assessed value of property in the State in the last few years of \$35,000,000, and says that the whole amount of the tax for the fiscal year has been collected with the exception of \$50—a record perhaps unparalleled in the financial transactions of any State in the Union. Every obligation of the State, including the interest on the bonded debt, has been promptly met, and the rate of tax reduced. "The people are satisfied with the State, emigration has ceased and immigration begun."

On the 8th instant, a great strike began at "Packing-town," Chicago, nearly 12,000 men being "out." The next day 3000 men reported for work at the stockyards, and were protected by militia. On the 10th the number employed was increased to 5000, about two-thirds of them new hands. On the 13th the strike was practically ended, the General Master Workman of the Knights of Labor having so directed. On the 15th, about 10,000 strikers made formal application for work, but not more than one-tenth of that number were successful. Much suffering is likely to result to the families of the men who have lost their situations at the beginning of winter, by this most unadvised strike.

According to the *Minneapolis Evening Journal*, Col. Platt Walker, a prominent lumberman, says that a syndicate of Canadian lumbermen, with partners in this State, have acquired the title to about 500,000,000 feet of pine timber in northwestern Minnesota, and belt on the northern slope, an area including about are arranging to secure the rest of the vast timber one-half of the entire State. "He charges that the clause in the Sundry Civil bill providing for a commission to treat with the Indians now occupying these lands for their removal to White Earth Agency, was secured directly in the interest of this Canadian syndicate." Walker adds that "if these treaties should be made and confirmed, ten million dollars' worth of Indian pine will certainly go into the hands of a foreign syndicate, and \$15,000,000 worth of lumber that Minnesota and Dakota will shortly need will be owned by the same pool."

The deaths in this city last week numbered 360, which was 37 less than during the previous week, and 45 more than during the corresponding period last year.

Of these, 188 were males and 172 females; 51 died of consumption; 25 of pneumonia; 24 of cramp; 22 of diseases of the heart; 20 of inflammation of the stomach and bowels; 18 of old age; 16 of convulsions, and 9 of typhoid fever.

Markets, &c.—U. S. 4½'s registered, 110½; coupon, 111½; 4's, 128½; 3's, 100½; currency 6's, 126 a 136.

Cotton was quiet but firm at 9½ cts. for middling uplands.

Feed was in light supply and quiet at former rates, viz: Bran, western winter, spot, per ton, \$14.50 a \$15; do, spring, spot, \$13.50 a \$14; red middlings, \$14 a \$15.50; white middlings, 7½ a \$18.

Petroleum was firm at 7 cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—The demand for flour from the local trade was very moderate at unchanged prices. Sales of 125 barrels Pennsylvania family, at \$3.62½; 125 barrels Ohio clear, at \$4; 250 barrels do, straight, at \$4.25; 500 barrels winter patent, at \$4.50 a \$4.70; 125 barrels Minnesota, straight, at \$4.25, and 500 barrels do, patent, at \$4.65 a \$4.80. Rye flour sold in a small way, at \$3.25 per barrel for choice.

Grain.—Wheat was a shade easier. No. 2 red closed at 82½ cts. bid and 83 cts. asked. Corn.—The market was firm under a fair export demand. No. 2 mixed closed at 44½ cts. bid, and 45 cts. asked. Oats were quiet but steady. No. 2 white closed at 34½ cts. bid and 35½ cts. asked.

Beef cattle were in fair demand at a decline of ¼c., at 2½ a 5½ cts.

Sheep were active at 2½ a 5 cts. Lambs were active at 4 a 6½ cts.

Hogs were ¼c. lower. Western, 5½ a 6 cts.

FOREIGN.—The London Local Government Board has made public its reply to the letter recently addressed to it by the Social Democratic Federation, calling attention to the alleged enormous increase in the number of the poor and unemployed in London. The Board's reply asserts that in the Tenth month, 1886, the percentage of paupers in London was 22 to every 1000 of the population, while in the same month of the year 1868, the percentage was 42 to the 1000, and argues that these figures prove that, if pauperism does increase in London, the Government will be quite able to manage it and its attendant evils. The Board promises to assist the local authorities in the work of relieving the poor.

John MacPherson, who is known as the "Glendale martyr," and Daniel MacCallum, a clergyman, have been arrested in the Isle of Skye on the charge of inciting violence. MacCallum, as Chairman, advised a meeting of crofters to resist the removal of cattle. MacPherson also spoke at the meeting, giving the crofters similar advice.

Advices have been received at Plymouth, England, that the Chinese steamship Takataman burst her boilers while running under high pressure in a gale off Niigata, and that 96 persons who were on board perished, including the officers, who were Englishmen.

On the 11th instant, news was received in Paris of the death of Paul Bert, French Minister resident in Annam, who was reported the previous day to be critically ill with fever. He had achieved a high reputation in the scientific world by his interesting physiological researches, and especially by his bold experiments for ascertaining the conditions of human existence at different altitudes. He had also published many works of a scientific character, and was the author of numerous articles on political subjects.

Paris, Eleventh Mo. 12th.—The city of Nice has been visited by enormous waves from the Mediterranean. The water swept away the quays and the promenade on the Anglais plantation. Upward of a hundred people were carried off their feet, and the quays and promenade covered with sand. The devastation wrought by the waves extends two miles along Nice's water front.

At Cannes, which is twenty-two miles from Nice, a fierce storm has been raging, and two vessels are known to have been wrecked. Men standing on the quays were carried out to sea on immense waves. The Croisette promenade was destroyed.

A rain amounting almost to a deluge has been falling for four days at Gap, capital of the Department of Hautes-Alpes. A number of houses have been utterly destroyed by the floods resulting from the waterfall.

The city of Aix is so badly flooded that travel in the streets is impossible except in boats.

The rivers Po and Adige have overflowed and submerged the country along their courses. At Albenga the high waters of the Po dislodged the railway bridge while a train was crossing, precipitating the cars and passengers into the river. Five persons were drowned.

Paris, Eleventh Mo. 10th.—The statement made by the Marquis of Salisbury at the Lord Mayor's banquet in London last night, that England meant to remain in Egypt until her work in that country was completed, has made a profound impression in French political and financial circles. The *National* the *Franco* and other newspapers say they consider that the speech settles the question of evacuation, and shows that England's determination is to make the occupation of Egypt indefinite and protracted.

On the 13th inst., Count Kalnoky, Minister of Foreign Affairs for the whole Austro-Hungarian Empire, made before the delegations a declaration of the imperial foreign policy. The tenor of his entire address was pacific. Austria's interests in Bulgaria will be the maintenance of treaty rights. It is immaterial how internal affairs in Bulgaria proceed if the essentials of the Berlin treaty are not infringed. The importance of General Kaubars' mission has been greatly over-estimated. He has succeeded in making Russian influence felt in a most disagreeable manner, but he has also evoked the sympathy of Europe for the Bulgarian people. If Austria is forced to interfere in order to vindicate the Berlin treaty, the sympathy and co-operation are assured of all the Powers resolved to protect European treaties.

On the 10th inst., the Bulgarian Sobranje decided to elect Prince Waldemar, the third son of the King of Denmark, as successor to Prince Alexander on the Bulgarian throne. On the 12th, a telegram was received at Tirnova, from the King of Denmark, expressing thanks for the honor conferred upon his son, but declining upon any condition to allow him to accept the throne. Upon receiving the telegram, the Bulgarian Regents resigned. The Sobranje voted confidence in the Regents, but they declined to withdraw their resignations. The Sobranje has adjourned, all the members going to Sofia. A deputation will visit the European Courts to solicit the Powers to nominate a candidate for the throne.

Dispatches from Havana to the *New Orleans Times-Democrat*, states that the sugar crop of Cuba is estimated to be 800,000 tons, and exceeds the largest crop hitherto raised on the island.

A member of the Society of Friends desires a position as managing housekeeper. Apply at the Office of "The Friend," 116 North Fourth St., up stairs.

MARRIED, on the 28th of Tenth Month, 1886, at Friends' Meeting-house at Moorestown, New Jersey, HOWARD G. TAYLOR, son of J. Gardiner Taylor to ANNA M. COMFORT, daughter of David Comfort. All of Chester Monthly Meeting, N. J.

—, at Plainfield, N. J., on Fourth-day, Tenth Mo. 27th, EDMUND WOOD, of Trenton, to LAURA H., daughter of Isaac W. Rushmore, of Plainfield.

DIED, at her residence, Camden, New Jersey, Fifth Mo. 20th, 1886, ELIZABETH K., wife of Joseph B. Cooper, a member of Haddonfield Monthly Meeting of Friends, New Jersey.

—, on the 2nd of Tenth Mo. 1886, ANN, wife of Jonathan Copeland, and daughter of John and Martha Outland, in the 73rd year of her age, a member and elder of Rich Square Monthly Meeting of Friends, North Carolina. This dear Friend was a firm believer in the doctrines and testimonies of ancient Quakerism as professed by Barclay, Fox and Penn. Although a victim of paralysis for six years previous to her death, her long confinement was marked with unshaken faith in her Redeemer, and she was at times so filled with the presence of her Saviour, that in much tenderness of spirit she would praise his holy name for his wonderful love to her soul. She was frequently engaged in supplication for her family, and seemed to have a work from time to time by way of counsel or encouragement, to those with whom she met. As her bodily strength decreased, she petitioned for patience to hold out to the end, and expressed her full readiness to go, saying that her Master's time was hers. Thus she quietly passed from works to reward.

—, in New York City, Eleventh Mo. 3rd, 1886, EARL SHINN, in the 48th year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

—, at Wilmington, Ohio, on the 7th of Eleventh Month, 1886, PHEBE N. DOUGLAS, widow of the late Cornelius Douglas, after a painful illness of nearly fourteen weeks. She was one of the few Friends that compose the Wilmington Monthly Meeting, that is a branch of Plainfield Quarterly Meeting of Friends, Indiana.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 12.)

Fourth Mo. 1st, 1841. Condemned for engaging last evening in too much conversation. Were I only more careful in my stepping along, how much more true peace should I enjoy!

4th. In our morning meeting dear S. Emlen was engaged in testimony from, "Can any of the vanities of the Gentiles cause rain, or can their heavens give showers?" Dear children, not one drop of celestial rain can any of these vanities give when the poor heart is dry, parched, thirsting for water. She believed there were those present who had experienced this; the language of whose hearts was, "As the hart panteth after the water-brooks so panteth my soul after thee, O God." To this class did she sweetly minister, saying: "Although there might be seasons of deep proving, and the enemy be very busy trying to persuade them to turn back; but the query "to whom shall we go?" would often be answered by, "Thou hast the words of eternal life." Her concern also for those who were seeking comfort in those vanities which could afford no real enjoyment, was great. Desiring that they might be prevailed upon to turn their backs upon them, and seek that, each for themselves, which would stand by them, be a strength and support to them in their wilderness journey through time, and, whereupon, they would often find a table spread for them, &c.

9th. This day closes our Examination. I seem to have been helped through.

25th. Returned last evening from the city. Yearly Meeting closed on Sixth-day evening. Though deeply tried, as are many, yet a little renewed evidence was afforded that truth yet lives amongst us; and that there are those established in it who are willing to suffer; and who do know or shall know a reigning with their suffering Lord.

Fifth Mo. 8th. Unusually depressed. Cannot feel that gratitude and thankfulness I ought to feel for multiplied mercies daily bestowed. Am I growing lukewarm and indifferent, hard and callous to every right feeling, or why is it thus with me? O, thou who knowest my heart, and who alone art able to soften it, be pleased to bring it into tenderness and brokenness before Thee. I have been made renewedly to feel this morning that it is thy presence alone that giveth life.

18th. Attended Concord Quarterly Meeting. A word of encouragement went forth to the timid

fearful ones, who were about ready to conclude their way was hid from the Lord, and their judgment passed over from their God. It was believed that if faithfulness was abode in, the strength of these would be increased. "The Lord giveth power to the faint, and to them that have no might He increaseth strength," &c. Though these may feel as though they were of no use to the church, &c., they were desired to remember that in the structure of a building there was a very needful part of it under ground and out of sight, &c. Thus encouragement flowed very tenderly toward such as these. They were to remember that "help is laid on One that is mighty," and He remains willing to help all that come unto Him in sincerity and truth. A call was extended to those in the younger walks of life, to come out of the world, its fashions and maxims; believing there never was a time in which faithfulness in little things was more loudly called for. Supplication for different states followed, by dear S. Emlen.

23d. In our meeting this morning, dear Sarah Emlen was lively in testimony. Encouraging us all, and particularly the children, to faithfulness. Telling them that delays are dangerous. She had remembered how it was with Felix, when reasoned with of righteousness, temperance and judgment to come; his answer was: "Go thy way for this time, at a more convenient season I will call for thee." We do not read that he ever after had another opportunity. Here we were shown the danger of putting off. Remember, dear children, she continued, that "the Lord's Spirit will not always strive with man." Her travail and exercise were, that none of us might be left to ourselves. Afternoon meeting was a season of great brokenness.

26th. I was comforted last evening in the dear children who had given me trouble, coming forward and showing they were sorry. Any thing like hardness between teachers and scholars is unpleasant to me.

Sixth Mo. 17th. On gathering into silence in our meeting this morning, there seemed that around us which would gather if we would only be gathered by it. O how strong was felt the merciful loving-kindness of our Heavenly Father towards us. "Like as a father pitieth his children, so the Lord pitieth those that fear Him: He knoweth our frame," &c. Near the close of the meeting, dear Sarah Emlen arose, and sweetly did she minister to a tried, cast down, and discouraged state present. The Lord's ear has not grown heavy that it cannot hear, nor his arm shortened that it cannot save; but "For the crying of the poor and sighing of the needy, will I arise," &c. Thus most comfortingly did she pour in the oil and the wine. No matter, she said, how hidden our exercises were, or though our situations were comparable to poor Hagar's, the Lord sees us; and for the help of these He will in his own good time arise. She craved that these might hold fast their confidence through the night season, and every wintry season; for be assured, He will come whom ye seek. She appeared to feel much what she said. I never be-

fore saw her so affected whilst speaking; as also were many of us. Truly "great and marvellous are thy works!"

20th. The exercise and travail of my soul this day, during our silent sitting in meeting, was for a removal of all that hinders and retards my spiritual progress. Tears flowed even to being poured out as water.

23rd. This day, particularly this evening, a season to be remembered. All that exalteth itself was laid low, under a fresh and lively sense of the mercy and forbearance of my Heavenly Father toward me, when so often I am found, Peter like, denying Him.

25th. I believe the Lord is secretly at work in the hearts of many of the dear children: for whose preservation prayers have arisen; and that they may be willing to receive the dear Master in the way of his coming, and "not be offended."

Seventh Mo. 1st. Arose this morning feeling very poor. The weight of condemnation seemed almost insupportable. Felt that I could adopt the language of the poor prodigal, "I have sinned and am no more worthy to be called thy son," &c. Upon sitting down in meeting my feelings became more and more alive to my situation. The uncertainty of life and the certainty of death, pressed upon me the necessity of being prepared. The secret cry was raised for mercy and forgiveness. While thus pleading for mercy, dear S. B. arose; who, if he had known my heart and the troubles of it, he could not have opened it more clearly. He first spoke of his own unfitness to minister in heavenly things, stating that the secret prayer had been, that the food which was most convenient might be administered; and believed that this had been the secret prayer of states present, and that the food had been handed which was most suitable. He said the Lord will have mercy; a way will be made for thy escape, &c., &c. Such were encouraged to seek out solitary places, to pour out their hearts before their Heavenly Father, who will hear and answer, &c.

2nd. Attended Concord Monthly Meeting, with a prayerful heart for a good meeting. Not only on my way there, but during our silent sitting together, a deep travail and exercise prevailed for a removal of all that hinders and retards my good journey heavenward; and that the hand of my Heavenly Father may be laid heavier and heavier upon me, till all that is not in conformity to his will be consumed.

3rd. Too much conversation indulged in.

4th. "O that I had in the wilderness a lodging place! where no eye might see, or ear hear, the state of a heart, the depth of whose distress Omnipotence only can fathom." Under feelings of this kind took my seat in meeting this morning. I had not sat many minutes before I was bathed in tears; my heart being poured out as water before the Lord for a removal of all that hinders my progress. Solemn covenants were entered into like to "If thou wilt be with me," &c. Whilst thus exercised, dear Sarah Emlen kneeled and interceded for the deliverance of the Lord's little depending ones, &c. Then, on behalf of the precious children, that their eyes

might be opened to see and to feel the value of an immortal soul: knowing that to Thee there is to be an account rendered of every thought, word and action, &c. That it might please our Heavenly Father to raise up from among the children Israelites indeed, in whom there would be no guile. How did I travail along in exercise with our dear friend! and it did seem to me there was an ear opened to hear the prayer poured forth.

8th. Meeting morning. Nothing short of divine help can enable any of us to perform acceptable worship.

31st. Yesterday was our Monthly Meeting; and, through mercy, it was a season of favor. The interceding language of my heart was, "Lord, remember me when thou comest into thy kingdom." At our meeting had our friends Ebenezer Roberts and Henry Warrington; who are visiting the meetings in Concord Quarter. Dear E., after sitting more than half the meeting through in silence, arose with saying, that early after taking his seat amongst us, the command of the Lord to Moses formerly had been brought to his remembrance, where he was commanded to lead the people forward: "Ye have encompassed this mountain long enough." He believed it was time for some in the present little company to be journeying on; for they had compassed this mount long enough, &c. He had also remembered the circumstance of the poor cripple, who lay at the beautiful gate of the temple, asking alms; and who, seeing Peter and John pass by, asked an alms. "And Peter fastening his eyes upon him, with John, said, Look on us," &c. "Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." "And immediately his feet and ankle-bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Here, he stated, was encouragement for us to apply to our great Helper; and he did believe there were those present who, if they would but apply in sincerity, their ankle-bones would receive strength; they would not only be enabled to stand, but leap, walk, and praise God. The condition of the fruitless fig tree was also set before us, with the awful denunciation that went forth against it. He wanted to arouse some who were passing along unconcernedly, unto whom the Lord hath long been calling and knocking, till "his head was filled with dew, and his locks wet with the drops of the night," &c. It was a favored opportunity; and greatly have I desired the word may not return void.

(To be continued.)

Blue Blood.—The term blue blood, from the Spanish phrase *angre azul*, has been much used, says a writer in the *Boston Transcript*, without a very clear idea of its signification. Its real meaning is—not that the blood itself is blue (excepting that all venous blood has a bluish tinge) but that the persons or class to whom the term is applied have skins so white and transparent that the veins show blue through them, and this is taken as a certain indication that the class or persons thus designated are pure blooded—that is, without an admixture of races. Any one who has travelled in Spanish-American countries, or in Spain, where the term originated, would see at once its applicability. The descendants of the Gothic conquerors of Spain retain to this day the characteristics of their ancestors—the white, transparent skin, blue eyes, and auburn or tawny hair, and their veins show blue through their cuticle; but in case of an admixture of African

or Moorish blood, the blue blood (veins) gradually disappear, until, in a case of great preponderance of the latter races, the veins show merely as ridges upon the general surface.

Niagara Falls.

For "The Friend."

While *summer* excursions are often a necessity, and very pleasant and helpful to the relaxed system, there is something especially invigorating and delightful in an *autumn* trip. Places of interest are not then crowded, and one has a choice of rooms, and a rest and quiet in them, unknown in the more fashionable season. There is also a better opportunity to view the beauties of a place, as comparatively few are desiring the same scene with you, and you can see all points more fully; and then the bright and ever-varying tints of the trees of deciduous leaf, contrasted with that of pine, or cedar, or hemlock, give a coloring to the landscape, ever restful and inspiring to the lover of nature.

Such were the feelings of a small party, who, having had no summer trip, started for Niagara early in the Tenth Month—some to renew their acquaintance with that "monarch of the world of floods," and the balance of the party to gaze upon its "majesty and might" for the first time, and with more youthful eyes.

Taking a sleeping car at the Ninth and Green streets depot, we were soon able to compose ourselves for the night, thus shortening a long ride to be re-traversed by day on our return. Morning dawned soon after leaving Elmira, and a beautiful country was travelled over, our conductor informing us that we were in the upper portion of the Wyoming Valley; and greatly did we enjoy its variegated hill and mountain sides, some cultivated far up to their very tops. In crossing the Genessee River about ten o'clock, over a railroad bridge 230 feet above the bed of the river, we looked down upon a beautiful sight—the water being precipitated in a perpendicular line to a point 300 feet below the level on which we were travelling.

It was quite cloudy when we arrived at Niagara at one o'clock, and we were told that for two weeks there had been rain daily, but the clouds soon parted, and we were favored during our stay with bright skies, and an ever-varying condition of the atmosphere, giving a particularly good opportunity to see the Falls in their varied phases. The Cataract House is situated so near the Rapids, that the rush and roar of the waters is constantly heard, and the rattling of the windows from the jar was striking, sometimes reminding us of dashing rain.

The first evening of our stay was an anxious one to many, a man who had attempted to cross the river in a row boat above the Rapids, having been caught in them, and was carried down on the American side. He left his boat as it was about to strike a rock, which cut it in two almost instantly. He was swept on and on, until just above the Goat Island Bridge, when he caught on an iron bar, a remnant of the old paper mill which once stood there, and was able to continue his hold until a rope was thrown him and slipped over his body, when he resigned himself again to the waters, and was safely pulled on shore, after a suspense of several hours. His name was Robinson, one of the family so long connected with the Falls; but, we add with regret a man of unsteady habits, which no doubt caused the inability to guide his boat.

Taking a carriage the next morning, we crossed the bridges to Goat Island, which was formerly called "Iris Island," from the many

rainbows seen near it. It was a burying ground of the Indians in ancient times, and wild and romantic was the spot thus chosen for the last resting place of these aborigines of our country. Luna Island was reached by a stairway and bridge—and here we get our first view of the American Falls, dashing down a perpendicular height of about 160 feet. They are divided by this island—the centre Fall being that under which visitors may, if they desire, enter the famous cave of the Winds. Descending the Bidle staircase, and donning an oilcloth suit, they pass to the "Shadow of the Rock," and over "Hurricane Bridge," obtaining at times fine views of rock and spray before entering the Thundering Cave, said to be filled with perpetual storms. It has been formed, we were told, by the action of the water on the strata of rock, the harder limestone overhead arching 30 feet beyond the base. We lingered long on Luna Island, watching the mighty rush of the foaming torrents, and admiring the beautiful green tints of the water, now dark and deep, and now of the "clearest, purest hue;" and the full force of Buckingham's familiar lines were realized.

"First dazzles, then enraptures, then o'erawes the aching sight;
The pomp of kings and emperors from every clime and zone
Grows dim beneath the splendor of thy glorious watery throne.
Thy diadem an emerald green," etc.

From thence we proceeded round Goat Island to a point where the Canada Falls were in full view. These Falls were formerly called the Horseshoe Falls from their shape, which has been so greatly changed of late years that the name is scarcely appropriate, many large rocks having fallen into the river. While the height of these Falls is about the same as that of the American, the volume of water is much greater, and the width nearly double that of the American and Centre Falls combined. We clambered out on the rocks here, and could almost imagine they shook with the torrents that dashed passed us, on and on, and on—

"No fleet can stop thy progress, no army bid thee stay,
But onward, onward, onward, thy march still holds its way."

The three Sister Islands were next visited. They are connected by bridges, under which the rapids sweep with irresistible force; and from them we get a grand view of the river, lashed into foam and spray, and hurrying on to the fatal leap. Its appearance was that of a hillside, over which, or beyond which, we attempted in vain to look. As we drove farther on round the island, the quieter waters of the river could scarcely be realized in contrast with its roar and rush round the "Sisters."

From Prospect Park, both Falls are in full view, and also the three bridges down the river, of which further mention will be made. Here the rainbow may be seen laying "its gorgeous gems" at the feet of the American Falls, often completing a perfect half-circle. During bright moonlight, a lunar bow is frequently formed, and occasionally a double one may be seen by the close observer. An inclined railway and staircase lead to the river below, and as we stand at the foot of the Falls, and look up at them, wrapped in spray and gemed with color,—the dark rocks jutting out below—the effect is wonderfully grand. These rocks are covered with rich mosses, and are very slippery to walk upon, though persons often venture on them to get a nearer view.

The little "Maid of the Mist," successor to

the former one of the same name, has her landing here; and with others, we allowed ourselves to be covered with oilcloth coats and hats, and proceeded to the deck of the steamer. As we passed close to the American Falls, we were enveloped in spray, but had a fine view of them, and of the rocks that lay in huge masses at their feet, and in which we seemed to be running. But our pilot, with a sudden turn of the wheel, swept us far beyond them, and brought us in front of the Canadian Falls, the width and grandeur of which were thoroughly displayed by this closer acquaintance. After pausing on the Canadian shore, we returned to our starting place in our little vessel which had been rocked as a cork on the troubled waters, feeling we had had a most novel, interesting, and awe-inspiring half-hour's ride, not without misgivings on the part of some, but we trust also those of much thankfulness for a safe return.

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. 107.

PERSONAL INFLUENCE.

It is related that the captain of a vessel sailing down the Mississippi, had his vessel so injured that there was great danger of losing both vessel and cargo. He was a pious man, and though placed in this perilous position, manifested a composure which evidenced that his mind was stayed upon God, while at the same time he omitted nothing that could be done to save the property entrusted to his care. While things were in this situation, there came to his aid one of the pilots on that station, who, by his own account, neither feared God nor regarded man. After offering his services, he began to storm and swear. After a little time, however, he began to contrast his own conduct with that of the captain, and said to himself, "How is it, that while I have nothing at risk I am swearing as though it were mine? And the captain, who has property and reputation at stake, seems perfectly calm? It must be his religion, and as I have a Bible on board my boat, I will commence reading it, and see if I can find what his religion is."

The conviction of his own sinfulness, forced upon him by the contrast with the consistent course of the captain, was the commencement of a change for the better, and through the power of Divine Grace, he was enabled to forsake the evil of his ways and to live a more Godly life. He afterwards called upon the captain and informed him of what the Lord had done for his soul.

It is a common remark that the blood of martyrs is the seed of the church; for nothing so convinces beholders of the value of the religious principles professed as to see men patiently enduring suffering and death rather than desert them. It is indeed a strong proof of the value of that crown of righteousness laid up in store for those who endure to the end. One Adrianus, in ancient times, seeing the martyrs suffer such grievous things in the cause of Christ, asked, "What is that which enables them to bear such suffering?" One of them replied, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." So powerful was the effect of these words, and such the conviction sealed by the Holy Spirit on the mind of Adrianus, that he became a convert to Christianity, and himself suffered martyrdom.

In a conversation at a tea-table on religious subjects, one of the company stated that when he was a young man of about eighteen, he was a

clerk in Boston, and his room-mates at the boarding-house were clerks of the same age. When First-day morning came, during the hours between breakfast and meeting-time, he said: "I felt a secret desire to get a Bible, which my mother had given me, out of my trunk, and read in it, but I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery, and I rose up and went to my trunk. I had half raised it when the thought occurred to me that it might look like over-sanctity or pharisaical, so I shut my trunk and returned to the window.—For twenty minutes I was miserably at ease. I felt I was doing wrong. I started a second time for my trunk, and had my hand on my Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of my trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements, said laughingly:

"I say, what's the matter? You seem as restless as a weathercock!"

"I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told him what was the matter. To my surprise and delight, they both spoke up and averred that they had Bibles in their trunks, and had been secretly wishing to read in them, but were afraid to take them out lest I should laugh at them." The result was that all three took out their Bibles.

The next First-day morning, two of their fellow boarders came into the room, and finding how they were engaged, requested that a chapter be read aloud. That evening the three room-mates agreed to have a chapter read every night in their room. A few evenings after, four or five of the other boarders happened to be in the room talking when the nine o'clock bell rang. One of the room-mates opened the Bible, and another explained to their visitors their custom. "We'll all stay and listen," they said.

The practice spread, till finally every one of the sixteen clerks boarding in the house spent his First-day mornings in reading the Bible, and the moral effect on the family was of the highest character.

F. N. Zabriskie, in an article on the *unconscious* influence which we exert over each other, mentions the case of a woman who had occasion to stop for a moment in the street to speak to a mechanic, and walked on, the interview quickly passing from her mind. A year after, he came and told her that he had not touched a drop of liquor since that day. She wondered why he should tell her of it, until informed that on that occasion she had stepped a little aside while talking with him,—as he supposed, because his breath was offensive to her from the fumes of liquor. He had instantly said to himself, with a sudden consciousness of degradation: "Have I reached the point where this lady shrinks from me as from one unclean? It is time for me to stop short!" She surprised him by saying that her movement had no such motive. But the effect had been the same, and her unconscious influence had done more to sober him than a good many temperance lectures would probably have done.

In the same article he describes the experience of another woman, whom he knew, who had been left a widow at an early age, and had removed to a large college town for the education of her only son. "Here," he says, "though of a peculiarly sensitive and shrinking nature, she was led by her love of Christ and sympathy with poor humanity, to engage more and more in ministries to the needy and degraded about her. In that city was a county jail, whose occupants

were exceptionally numerous for that class of prisons. The religious oversight of this institution had never been other than perfunctory, or else of an intermittent and unreliable kind. And now it seemed as if even this had failed.

"I need not relate how, step by step, she found herself led to the very door of what had always seemed to her the next thing to the bottomless pit. But she had learned to absolutely commit her way to the Lord, and to wait upon the indications of his will as a maiden upon the hand of her mistress. Everything up to this point had made this door, so shut to those inside, an 'open door' to her from the outside. But could it be that she, a weak, diffident, lone woman, who had been reared amid the most pure and refined influences, should venture into that cage of unclean and ravening birds, become the companion and friend of murderers and thieves and prostitutes and drunkards?"

"Is it any wonder that she was fearfully exercised in mind and conscience, nervous, afraid of the men whom she might meet, apprehensive lest she might be mistaking her duty and God's call, and going outside of her appropriate sphere? And this feeling culminated up to the very morning on which she was to make her first visit to the jail. Her prayer for light, wisdom, direction, was intense, and in her perplexity she even ventured to ask for some decided sign from heaven, as she was utterly unable to decide for herself. Naturally enough, no such sign appeared.

"It was plain that she must go to the jail, for she had promised. She went. The doors were closed behind her, and she was left alone with the prisoners in their cells; but, to her glad surprise, she felt no fear. Some other memorable experiences on this occasion were very assuring. After she reached home, the few minutes before dinner had to be spent in inhaling (for her lungs were weak); and, as was her wont, she took up a paper to read the while. The first article upon which her eye lighted was one entitled 'An Angel in Jail.' It began by telling how an angel delivered Peter out of prison, and how Paul rescued the Philippian jailer from a still darker doom, and then narrated a most striking story of the saving of a little thief to become a good and useful man by a Christian visit to the prison in which he was confined. The question was then asked, whether the person who thus saved 'Johnny' was not as really an angel from God as was Peter's deliverer, or as was Paul."

The author of the article never knew the comfort and strength of which he was thus the unconscious instrument.

When we reflect on the wide-reaching extent of the influence we exert over one another, and the unexpected way in which it often operates, we can appreciate the force of the following caution:—"One can no more escape from the obligation of guarding his personal influence at all times and in all places than he can escape from the necessity of breathing. There is no moment in conscious life where a man should not be on guard for the right use of his personality, any more than there is any moment when the heart should cease, for a time, to beat, and for nerve and brain to become paralyzed."

J. W.

One great sign of humility is for a man to acknowledge his faults when reproved. The proud, on the other hand, excuse and defend themselves, saying in their pride, "No, I have not done this, or if I have I have done well; if evil, not so very evil—not so evil as they say."—*Thomas à Kempis.*

Curiosities of Losing and Finding.

Not long ago I was in a certain company, of which one member amused the rest by telling stories of seekers finding; and some of these may well interest a larger circle than that there gathered.

"Two of my brothers," said the story-teller, "were walking in Switzerland, and on arriving one evening at their halting place, the elder, who was also the purse-bearer, found that his pocket-book, containing some sixty pounds, was missing. The money was in circular notes, not easy of negotiation; and a companion in travel, a German, whose acquaintance they had made on the way, at once offered to lend them any sum they might require, so that the inconvenience promised to be only temporary.

"But for all that, they did not like the idea of losing the pocket-book, to say nothing of its contents, and they determined to seek for it. It was now dark, and a slight rain was falling; but, nothing daunted, they set out with a guide and good lantern, along the mountain road. Some five miles they plodded, scanning the ground the whole way, until they came to where they remembered having taken off their coats to lay them on the mule's back with the rest of their baggage. Just there they found an envelope addressed to one of themselves, which quickened their search; and in another minute the rays of the lantern revealed the pocket-book, lost no longer, nor to be lost again. It was sodden a little with the rain, but the notes were safe; and their return to the inn brought them greater triumph than their departure on such a wild-goose chase—as their search expedition was deemed—had given them shame."

Quite in keeping with this was the conduct of another member of the same family, who, having lost a pocket-compass, a tiny trinket, in the Peak Cavern, went in search of it the next day, and found it several hundred yards from the entrance. Party after party had explored the cavern between the losing and the seeking; the cavern path is wet, and muddy and narrow.

Even more remarkable, as it seems to me, was the story told by the same talker (a parson, by the way) of a lady of his acquaintance, who, being with her family at Hayling Island, lost a very valuable cameo brooch. She and her children searched high and low for it, but found it not; and vexed, if not saddened, at the loss of that which was a present from a dear friend, the first possessor of the brooch returned home. When, the next year, the summer question was mooted in family council, "Where shall we go this year?" the answer was again given in favor of Hayling Island. The first morning after their arrival, when mother and children reached the beach, almost the first discovery was that of the so-called "lost" brooch. Among the pebbles, above high water mark, the jewel had rested, unharmed by winter storm or summer sun. If losing was seeking, finding has been keeping; for to this hour that cameo can be seen in possession of her to whom it was first given, fresh from the skillful hands of the Roman workman. Articles of jewelry, of course, are generally small, and therefore the more easily lost.

"A friend of mine," the talker told us, "sleeping for one night in a hotel, stuck his diamond breast-pin into the bed-curtain, rose hurriedly to catch an early train, and left it there. He hardly liked to trust the honesty of the chambermaid, and left his loss untold. He spent a twelvemonth or more at Malta with his regiment; and, returning on furlough, went to the same hotel, asked for the same room, and found

his breast-pin where he had left it." That does not say much for the cleanliness of the hotel, I hear some one saying. Perhaps it does not, but it says something for the sharpness of the pin-wearer. There was wit . . . in his method . . .

A lady, a spectacle-wearer, went shopping in the West End. On putting her hand in her pocket for her "eyes," preparatory to choosing a dress, she missed them. Her husband, who professed to know her ways, was sure that she had never brought them. She was as sure that she had. He was rightly punished for his injustice by having to bear, unaided and alone, the responsibility of the choice of color and material. The choice made, he went on his way to the city; the wife on hers to her home. Of frugal mind, she chose an omnibus as her mode of conveyance, and sitting meditative, as the vehicle bore her homewards, she fancied she recognized it as the same which had carried her townwards. She searched the straw at her feet, and found her spectacles, unbroken.

"A friend of mine went into a hosier's in Bristol to buy a pair of driving gloves. Selecting a pair which he thought would suit him, he asked, and was granted, permission to try them on. He tried them on, bought and paid for them, and then asked the tradesman whether he had ever had complaint made to him of the loss of a ring in his shop—the fact being that the little finger of the buyer's left hand had now upon it such a ring, which it had unwittingly withdrawn from the recesses of the glove, and which, doubtless, had been left there by some former would-be purchaser. The shopman, however, answered that no such complaint had been made; and the purchaser of the gloves left the shop with the ring in his possession, leaving behind him his name and address, in case the loser of the ring should ever turn up."

Somewhat like this was the loss sustained by an officer in St. Helena. He missed his ring, and searched for it high and low, but found it not. Suspicion fell upon his batsman, or soldier-servant; but there was nothing to justify it, and in the end the man was cleared; for on being ordered home the officer turned out his drawers, and, throwing many things away, was surprised to hear an old kid glove strike sharply on the floor. He picked it up, and there in its little finger was the missing ring.

The suspicion which often falls on innocent people when valuables are lost is one, possibly the worst, part of a loss. Some fifty years ago a lady sat in her room with her child on her lap. Clutching as children do at anything, the child gave a sharp jerk to the long gold chain which the lady wore, and broke it. The chain fell to the floor, but was picked up and taken to the jeweler's to be mended. When brought back it was considerably shorter than before, and its owner went at once to the jeweler to complain. He, worthy tradesman, was indignant at the bare thought of dishonesty being imputed even to his workmen, and permitted himself the use of some very forcible language in his repudiation of the charge. The owner of the chain could not maintain the charge, but she felt, all the same, that she was being robbed. Years had passed away, and the family had emigrated to America, when the servant one day brought to her mistress a piece of the gold chain which she had shaken from a long-haired mat. The chain had been snapped in two places, not only in one, as had been supposed, and the wearer had picked up only the longer portion. The shorter piece had got entwined in the mat, and remained there for a dozen years.

No great harm was done in this case, but in another of which I am cognizant, the mischief was irreparable. At a sale which took place on the death of the rector of a parish near Chester, a piano was knocked down to a tradesman of the city. On being tuned and repaired, two costly rings were found beneath the keyboard. The finder communicated with the rector's widow, when the following sad story came to light. Eleven years before, a lady staying at the Rectory had lost these very rings. She had evidently taken them off while playing, and laid them on the piano, and they had then somehow slipped in under the keys. Suspicion, however, had fallen upon a maid then in the service of the family, and she was sent home. Her father, a small farmer, was terribly upset at the disgrace which had fallen upon his name and family, and refused to receive her. The poor girl went away from the neighborhood; in fact, she disappeared. On the finding of the rings, every endeavor was made to find her, but in vain. Advertisements were even inserted in the public newspapers, promising her a considerable annuity, but with no result. Unjustly suspected, she had hidden herself from all her former belongings, and was never heard of again. And who can wonder if she sank beneath the weight of a lost character? Who can blame her if her thoughts of her employers and of their class were hard and bitter?

Who can hear such a story without a resolve never lightly to harbor suspicion? It is surely more likely that I should be mistaken than that my neighbor, however poor, should steal. My neighbor's character is, at the least, more precious than the costliest trinket ever made.—*Cassell's Family Magazine.*

For "The Friend."

Selfishness in Religion.

My heart has often been pained in reflecting on the selfish and foolish course which many pursue with reference to religion. From time to time they turn aside from the entreaties of the Holy Spirit, pleading that there is "time enough; I am young, I have many years before me in which to repent." If they are admitted into the holy presence at the last, they appear to be content; they wish to obtain the crown without bearing the cross; and hope the Lord will give them the reward of the righteous, although they have not obeyed His will! The Lord is merciful to the *true penitent*; but how unsafe it is to put off such an important matter till the eleventh hour! Only one of the two who were crucified with our Saviour was admitted with Him into Paradise. It has been remarked that "one was brought to repentance there, to show that none should despair in a dying hour; and but one, that none should be presumptuous and delay repentance to that awful moment."

A person holding the position of minister (not of the Society of Friends) said he had witnessed scores of so-called death-bed repentances; and in only one instance could he stand up before the people and say, he felt satisfied that the deceased had gone happy. He fully agreed that it was a purely selfish motive which induced such to cry for help that they might escape the torments which they believed awaited them, not regretting having grieved the Holy Spirit of God throughout a life which had been in mercy lengthened out, year after year, in the hope that fruit would yet be borne, that his cause might be upheld by them even for a short time. If every one thus put off till the last, who would there be for the Lord to use as instruments?

Oh! how sad it is to know that there are those who are especially intended to be "preachers of righteousness," who, from time to time put off yielding to the visitations of Grace; waiting for a more "convenient season," and desiring to follow their own ways a little longer. Then, when their best days for doing something to promote the cause of truth are past, and sickness and death stare them in the face, they call for forgiveness.

It is sad to see such cases, even though forgiveness may be granted as at the eleventh hour; and they, through adorable mercy, allowed to enter the "golden gates;" or, if life be a little prolonged to labor in the Lord's vineyard, and receive the same wages as those who have borne the "burden and heat of the day." Yet it is still more grievous to see the *last* call passed by unheeded; and they left to drift down the stream of time unconscious, as it were, of their awful situation; for the strivings of the Spirit being now removed, there is nothing to warn them of their condition. The following thrilling incident seems so much to the point, that I will insert it:

"A young man, residing in Manchester, had for many years been notorious for his profane and profligate way of life. Three times had he been laid upon what appeared to human judgment his dying bed.

"Three times had he most solemnly declared his repentance, and vowed that if it would please God to restore him to health, the remainder of his life should be dedicated to his Maker and His cause.

"Three times did a merciful and long-suffering God hear and answer his supplication; but alas! no sooner were his fears allayed and present danger past, than he again returned to his sin. 'The last state of that man was worse than the first.'

"Once more he was laid upon a bed of dangerous and protracted illness; the most dreadful anguish took possession of his mind; no prayers, no conversation, appeared to impart one moment's hope or comfort. One day, when in an agony of despair, he asked a minister who was sitting by his bedside, to request every member of the family to retire into different rooms to pray for him, which was immediately done; and while they were all engaged in prayer, and as it afterwards appeared at the same moment, the awful words were presented to the minds of each: 'Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsels, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.' Instantly, as they expressed it, almost irresistibly, they arose from their knees, and rushed to the chamber of the unhappy sufferer, when, as the door opened, the same fearful words, 'I also will laugh at your calamity, I will mock when your fear cometh,' were shrieked out, rather than spoken, by the dying man. In an instant all was still; the spirit had fled to its eternal destiny."

In this, as in so many other cases, it was the fear of the future which troubled him—the remembrance of past sins weighing him down; but he was taken away, and not left (as is often the case) to spend years in shedding evil influences to those around. Surely, in the language of the poem—

"Youth is the time to leave our hearts in Jesus' care." It is very little we can do for Him, who has done so much for us, if we devote our whole lives to His service. And has He not a claim on our lives? Yes, verily.

It seems to me that if many of those who so put off this important matter, would for a moment consider for what purpose, and by what power, they are brought into and kept on this stage of action and responsibility, and how much they owe Him who laid down his precious life for them, they would not so easily be persuaded by the grand enemy of the soul's good, to defer the matter and grieve the Holy Spirit of God.

M.

ST. MARTIN'S SUMMER.*

Though flowers have perished at the touch
Of Frost, the early comer,
I hail the season loved so much,
The good St. Martin's summer.

O gracious morn, with rose-red dawn,
And thin moon curving o'er it!
The old year's darling, latest born,
More loved than all before it!

How flamed the sunrise through the pines!
How stretched the birchen shadows,
Braiding in long, wind-wavered lines
The westward sloping meadows!

The sweet day, opening as a flower
Unfolds its petals tender,
Renews for us at noontide's hour
The summer's tempered splendor.

The birds are hushed; alone the wind,
That through the woodland searches,
The red oak's lingering leaves can find,
And yellow plumes of larches.

But still the balsam-breathing pine
Invites no thought of sorrow,
No hint of loss from air like wine,
The earth's content can borrow.

The summer and the winter here
Midway a truce are holding,
A soft, consenting atmosphere
Their tents of peace enfolding.

The silent woods, the lonely hills,
Rise solemn in their gladness;
The quiet that the valley fills
Is scarcely joy or sadness.

How strange! The autumn yesterday
In winter's grasp seemed dying;
On whirling winds from skies of gray
The early snow was flying.

And now, while over Nature's mood
There steals a soft relenting,
I will not mar the present good,
Forecasting or lamenting.

My autumn time and nature's hold
A dreamy tryst together,
And both grown old, about us fold
The golden-tissued weather.

I lean my heart against the day
To feel its bland caressing;
I will not let it pass away
Before it leaves its blessing.

O stream of life, whose swifter flow
Is of the sun-forewarning,
Methinks thy end following
Seems less of night than morning!

Old cares grow light; aside I lay
The doubts and fears that troubled;
The quiet of the happy day
Within my soul is doubled.

That clouds must veil this fair sunshine,
Not less a joy I find it;
Nor less you warm horizon line,
That winter lurks behind it.

The mystery of the untried days
I close my eyes from reading;
His will he done whose darkest ways
To light and life are leading!

Less drear the winter night shall be,
If memory cheer and hearten
Its heavy hours with thoughts of thee,
Sweet summer of St. Martin!

—Whittier.

* This name in some parts of Europe is given to the season we call *Indian Summer*.

Workmen's Heroism.—Last month, at the Elswick Works of Sir William Armstrong & Co., two men, George Atkinson and James M'Ewen, bricklayers, had been engaged in constructing a new flue in connection with the gas main at the steel works. They had left their tools in the flue, and at five minutes past six o'clock, entered the flue to get them. It was noticed by a man named James Millard that the men did not come out as soon as might have been expected, and he hastened with some alarm to the spot. His alarm was increased when, on approaching the flue, he encountered gas. Undeterred, however, Millard bravely entered the place, and got so far as to come across the body of M'Ewen, who was lying with his face to the ground and "snoring," as he termed it, like a man asleep. Millard was fortunately, able to withstand the effects of the gas at this time, and, grasping M'Ewen round the body, bore him out into the open air. The gallant rescuer was, however, much overcome, and was utterly unable to enter the flue for the purpose of reaching Atkinson. What he was unable to do, other persons attempted, but the gas was too strong for them, and after they had entered for a few days, they were compelled to withdraw. Hector Thompson, a young man having charge of the gas producers, heard of the occurrence, and hastened to the spot. With great intrepidity, Thompson got a rope round his waist, went in, struggled about in the darkness, and at length, finding the body of Atkinson, bore it, almost in an unconscious state himself, to the man-hole. Thompson was much exhausted, and for the remainder of the day was very ill, but recovered sufficiently towards evening to be present at the inquest. Atkinson was unconscious and never rallied, but expired at about seven o'clock. He was a fine young man, aged thirty-three years, and lived at Gateshead. The jury returned a verdict of accidental death, and warmly commended Millard and Thompson for their gallant conduct.—*The Herald of Peace.*

True Beauty.—A woman, famous as one of the most kindly and most lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life, it is due to the word spoken to me in the right season, when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself and grew daily more bitter and vindictive.

"One day, the French teacher, a gray haired old woman, with keen eyes and a kind smile, found me crying.

'Qu' as-tu, ma-fille?' she asked.

'Oh, madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me.

Presently, she took me to her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you. 'Ugly,' did you say? very well. We will call it by your name, then. It is you! Now, you shall plant it, and water it, and give it sun for a week or two.'

I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

'Ah,' she said significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart, and came into the sun.'

It was the first time that it ever occurred to me that, in spite of my ugly face, I, too, might be able to win friends, and to make myself beloved in the world."—*Youths' Companion*.

Natural History, Science, &c.

The Sea-Serpent.—The existence in North American waters of a marine animal of serpentine form and of great dimensions, has long been a subject of controversy. Many persons have asserted that they had seen it; but others have supposed that they had been deceived by floating spars, rows of porpoises, or other objects. A recent communication to the *Congregationalist*, by Granville B. Putnam, of Franklin School, Boston, seems to render the existence of such an animal more probable than anything else we have seen. He says in his article:—"On the afternoon of August 12th, about 1.15, I was engaged in the study of Professor Farlow's work on Alge, when I heard the voice of Calvin W. Poole, town clerk of Rockport, at the door of my cottage at Pigeon Cove, saying: "There is some strange thing in the water: I think it is the sea-serpent." I quickly took my station upon the rail of my piazza, so that my marine glass was about fifty feet above the water, and but thirty-six feet from the shore. The creature was advancing in a northerly direction, and but little more than an eighth of a mile from me. I saw it approaching, passing, and departing, and watched it most attentively for about ten minutes. Judging by the apparent length of yachts, whose dimensions I know as they appear at that distance, I estimated the length to have been not less than eighty feet. The head seemed short, and about the size of a nail-cask, while the middle of the body was larger than that of a large man. The color was a dark brown, and it appeared to be somewhat mottled with a lighter shade. As the head was no time raised above the water, I could not determine the color of the throat. The surface of the head and back was very smooth, and no one of the forty or more persons who saw it detected anything that looked like a fin or flipper.

Its movement was not that of a land-serpent, but a vertical one, resembling that of the leech or the blood-suckers of my boyhood. I could distinctly see perhaps fifteen feet of the forward portion of the body, while back of that, the convulsions being greater, the depressions were below the surface, so as to present a series of ridges, some ten or fifteen in number at a time. The extremity of the tail was not visible. During nearly the whole passage of a mile and a quarter, either the muzzle or cranium cut the water so as to lead several to exclaim, "His head is white!" This fact would remove the possibility of its being anything floating with the tide. The cutting of the water was by something at least a foot wide, and caused wakes on either side. From my elevated position I could plainly see the movements of the body between them, while the rear portion caused another wake behind. Its course was a direct one, and its speed uniform, and not more than five miles an hour. When it reached a point about a half mile north of us, the undulatory movement seemed to cease, and the body was for a moment extended along the surface. There was an apparent gathering of the caudal extremity into ridges nearer together than those previously seen, after which he disappeared. I judged that this latter movement was to aid in diving, but of course this is only conjecture."

A Rare Plant.—It is well known that some plants are extremely rare, dying out, as some botanists believe, and others not particularly rare,

are in danger of extinction from some popular demand for them.

In our country a very rare plant is known as *Shortia galacifolia*. A fragment of a flower was noted by Prof. Asa Gray in the herbarium of Michaux, in Paris. It had never been found since Michaux's time until, a few years ago, a collector of medicinal roots in the mountains of North Carolina met with a patch, a specimen from which Dr. Gray named for him. The exact locality has been kept secret, not as a matter of scientific pride, but as a matter of profit, the collector getting from five to ten dollars per specimen for it. It is now believed the locality is nearly denuded of its treasure. Fortunately, Professor Sargent has recently discovered it in the exact spot where Michaux found it. He may keep its knowledge from pecuniary hunters for a while, but it would be a grand thing for botanical science if some plan could be discovered to save the prize for all time.—*The Independent*.

Animal Traits.—In the *American Naturalist*, I. Lancaster, records some interesting observations of the traits of animals, made by him, in the swamp lands of southern Florida.

"One morning as I was digging a post hole in the sand, a large snake made its appearance near by in the bushes. It remained through the day in sight, and seemed to be greatly interested in what was going on. The next day it was on hand, and remained as before. It became more and more familiar; would approach to within a few feet of my person, examine each hole as it was dug, and interview the spade stuck upright in the sand, by putting its head through the hand-hole and coiling and uncoiling about the handle. It was non-venomous evidently, but a native said it was a 'coach-whip.' It finally became a tenant-at-will, had the freedom of the house and grounds, and was an object of never ceasing interest. Its curiosity was simply unbounded, and any hour of the day or night it was on hand to assist in whatever enterprise was in progress. To my surprise neither the snake nor the cat took the least notice of each other. The cat was, however, mistress of the situation, for when coach-whip came too near, it was boxed away, gently at first, with more and more claw in each succeeding tap until it obeyed. If the snake was hurt, it simulated anger; gathering itself up as if to dart on its foe; quivering its head, and oscillating to and fro in a forbidding manner. It was really of respectable dimensions, being 10 feet long, and over 2 inches in diameter in the thickest part, and when in these tantrums seemed formidable: but puss paid no attention to the fuss, shutting her eyes and sleeping in the midst of it all.

Two things the snake could never comprehend—a hot stove and a student lamp. After a persistent investigation of these articles for nearly a year, the mystery of neither seemed at all removed; and it was a trifle unanny to look up from my book in the stillness of midnight and see the coluber's bright eyes a foot above the table, peering at the luminous shade.

At times fish and wild game was provided in superabundance, and as the refuse went out of the window near the dining table, a depot of supplies for the animals of the immediate neighborhood was established. The scolding of opossums and raccoons was noticed, and at intervals the sharp bark of a fox was heard in the night hours. My approach, however guarded, occasioned the retreat of the animals. Remembering the dazzling effect of light at night on deer, I lowered the burner of the lamp to the base, and holding it by the ring above, advanced to

the window with entire success. Putting the lamp on the outside and leaning against the sill, a full view of the animals was had not more than six feet away. They seemed to think all was not right at first, but soon resumed their feeding and quarreling. A brood of opossums, a couple of raccoons, and a fox were on hand. So long as all movement was behind the light, everything was serene; but if a hand or a stick were advanced in front, panic at once seized the crowd.

This kind of observation went on through the rainy season, till the waters began to subside. One night the feeding company consisted of a huge opossum, several raccoons and a fox; when a wild cat dropped into the centre of the feeding ground. The fox sprang from the earth, barking with every jump, as it tore through the bushes in its frantic efforts to escape. The raccoons could be heard butting against the sleepers of the house in their lumbering flight; while poor puss went like a meteor through the opposite window, and did not appear at the house for several days. Opossum did not run; hearing backwards to an upright position, with wide open mouth it held its ground, with a snarling protest of intense anger. The cat walked round raising its paw, but seeing no good place to strike. The beast in maneuvering for an attack, got his tail within reach. A firm hold was obtained, and an instantaneous panic ensued.

Coach-whip was an interested spectator of the whole affair, and when it was over, I thought the snake had gone insane. It tore round the room like lightning, tied itself into innumerable knots, wove in and out of the chair rounds, and ended by rushing out of the door and taking to the bushes."

Items.

—*Baltimore Yearly Meeting*.—This body met at Baltimore on the 5th of Eleventh Month.

The proposition from Indiana, to hold a conference of Yearly Meetings in the general interests of the Society of Friends, was agreed to, and a delegation appointed to represent Baltimore Yearly Meeting in it.

The Committee appointed a year ago, on a proposition from Iowa to form an American Board of Friends on Foreign Missions, reported that way did not open to unite in the plan.

Two new meetings had been established during the year.

It was concluded that Women Friends should be appointed equally with men as members of the Representative Meeting.

—*Unitarian Conference at Saratoga Springs*.—This body met in the Methodist House, which had been rented for the occasion, for \$300. The Methodist preacher at Saratoga, attended the sittings of the Conference, and has written to the *Christian Advocate* of New York, expressing the pain which was caused him by some of the doctrinal statements made in the sermons, especially those denying the divinity of Christ, and the Atonement; and his conviction, that an ecclesiastical organization, which rejects some of the distinctive doctrines of Christianity, ought not to be permitted to hold its conventions in a Methodist Episcopal edifice.

The *Christian Advocate* says, that as the Unitarians hired the building without restriction, they were justified in proceeding as they would have done in one of their own edifices. But to rent the building, so as to permit the preaching of doctrines which tend to "destroy the faith of our young people in what they have been taught to hold most dear, is evil and only evil."

—*Indian School at Tunesassa*.—The new school buildings, to replace those which were burnt last winter, have been finished at Tunesassa; and at a recent meeting of the Indian Committee, it was reported that the school was to be re-opened on the

22d of the present month. The number of applicants for admission is already much larger than can be accommodated. A committee was appointed to visit the school; who were also intrusted with an address to the Seneca Indians, on the subject of leasing their lands, and the use of strong drink. It is expected that they will hold councils with the Indians, and present the address to them, on various parts of the reservations.

—*Concord Quarterly Meeting.*—The meeting convened at Media, Delaware Co., Pa., on the 8th of the month. It was a season of spiritual refreshment and instruction to many. The nature of true faith, as a divine gift; and the indispensable necessity of the work of that Divine Power, or Grace of God, which bringeth salvation; and the spiritual character of that partaking of the flesh and blood of Christ, which He declared to be essential to the existence of spiritual life; were proclaimed to the people assembled; and the work of the Blessed Redeemer of mankind, both as to his outward and his inward manifestations, was held up to view. The quiet solemnity that prevailed was comforting.

In the business meeting report was made that the special meeting for worship, appointed three months before for the younger members especially, to convene at West Chester in the Tenth Month, had been largely attended, and had been owned by the presence of the Head of the Church.

—*Atheism.*—One of the signs of the times, and among evidences of the evil influence exerted by some of the foreign immigrants to this country, was the discussion at a late meeting of the new Labor party in New York. In the proposed constitution of the society was a clause acknowledging the fatherhood of God. This was objected to on the ground that many persons prominent in the movement, particularly among the Germans, did not believe in God at all. It was said the German element would never be satisfied with any such clause. No decision was arrived at.

—*Indian Lands in Severalty.*—Isaac T. Gibson in the *Christian Worker*, in commenting on the proposal to divide the reservation lands among the Indians, and make them citizens, quotes from a recent speech of a Delaware Chief, named "Johnny Cake," who said:—

"We have been broken up and moved six times, and every time we have been despoiled of our property. We thought, when we were moved across the Missouri River, and had paid for a home in the wilderness of Kansas, we were safe. But in a few years the white man wanted that country. We had good farms, built comfortable houses and big barns. We had schools for our children, and churches, where we listened to the same gospel the white man listened to. We had a great many cattle and horses. After a while the government took our land all away, except a small piece for each one of us, and made us citizens of Kansas. A few years more most of my people had no land, no stock, nothing. Then we moved to the Indian Territory and bought homes with the Cherokees. We have made farms, and built houses and barns and school houses again. But we don't know how long we can stay there. There is talk about opening that country to the whites. If that is done we Indians will be robbed of our homes again."

He also quotes from a Wyandotte Indian as follows:—

"Within the short space of ten years, after we became citizens, ninety per cent. of the land of the Wyandottes were transferred to white owners; the weaker and most ignorant were the first despoiled; many died, and the survivors gradually drifted to the Indian Territory, where they were kindly permitted to remain by the Senecas, on whose land we stopped. It would fill many volumes to narrate the sufferings, sickness and deaths that ensued. A majority came here destitute, and for years it was a hand to hand struggle for a bare existence, but the survivors have, most of them, again succeeded in acquiring comfortable and pleasant homes, only to be asked once more to encounter the same dangers that we have been nearly a quarter of a century in overcoming. Is it natural to suppose that we will listen to the song of the syren again? We are united in opposition to any scheme

looking to the division of our lands to individual owners. Like a burned child, we dread the fire."

His own conviction on this question is thus given:—

"Experience has abundantly shown that no tribe of real Indians, on this continent, in the past or is at the present time, at all prepared for the duties and privileges of citizenship, and it is a crime to impose these duties upon such; and to urge it, or favor it, certainly no one can do, in the fear of God, with the knowledge of a title of the sorrow and suffering that has been wrought by it, to the Indian."

THE FRIEND.

ELEVENTH MONTH 27, 1886.

A friend recently handed to us a letter from a Friend in Illinois, questioning the accuracy of the statement, that "George Fox felt bound to cry against all kinds of music;" and mentioning that he had "been informed that in I. T. Hopper's edition of George Fox, the record was different."

On examining the edition of George Fox's works referred to, published in 1831, in eight octavo volumes, and having I. T. Hopper's name on the title page, we find that our Illinois Friend has been misinformed; for the passage in reference to music is there; as also it is in the original edition, edited by Thomas Ellwood, and published in 1694, which also we examined.

In the page of his Journal which precedes that containing the testimony against music, George Fox says: "I was to bring people off from all the world's fellowships, prayings and singings, which stood in forms without power; that their fellowship might be in the Holy Ghost, the eternal Spirit of God; that they might pray in the Holy Ghost, sing in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord."

Under the Jewish dispensation many outward rites and ceremonies were commanded to be observed, and were practised by the people. Both vocal singing and instrumental music, as of the harp and cymbal, formed part of the public worship of the Almighty; and are often referred to in the Old Testament. But our Saviour introduced a more spiritual dispensation, under which worship must be performed "in spirit and in truth." He, and his immediate disciples, although subject to all the ordinances of the Mosaic Law, turned the attention of the people from outward observances to the spiritual substance typified by them. Christ's baptism was not to be with water, but with the Holy Ghost; Paul desired that the faith of his hearers should rest on "the power of God;" and it was in unison with this, that George Fox desired that the singing of the believers at this day should be "in the spirit, and with the grace that comes by Jesus, making melody in their hearts to the Lord."

Outward melody, whether of the voice or of instruments, unaccompanied by "the grace that comes by Jesus," cannot convince of sin or produce any profitable spiritual impressions. It may quiet the nerves, soothe the feelings and produce on some minds a pleasing excitement. But this is altogether different from, and has nothing to do with the work of grace on the heart, which the true Friend longs to feel in the silent assemblies of the Lord's people. Many have been conscious at such times of that *secret power*, which Robert Barclay says, "touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up."

The attractive nature of outward melody has caused it to be largely introduced into the religious services of some denominations, as a means of drawing people to their places of worship, and of relieving the strain upon their minds of continued attention to the preaching, praying, &c., which succeed one another with few or no intervals of silence. But this motive should not operate in the meetings of Friends, where we gather professedly to wait upon God and feel after the sense of his presence in our hearts. This exercise of spirit must be hindered by everything of a vocal nature which does not proceed from the movings of the Spirit.

The contrast between the emotions produced by sweet sounds, and the influence of true religion is strikingly set forth by a distinguished Scotch clergyman, the late Thomas Chalmers, as follows:—

"You easily understand how a taste for music is one thing, and a real submission to the influence of religion is another; how the ear may be regaled by the melody of sound, and the heart may utterly refuse the proper impression of the sense that is conveyed by it; how the sons and daughters of the world may, with their every affection devoted to its perishable vanities, inhale all the delights of enthusiasm, as they sit in crowded assemblies, around the deep and solemn oratorio." "It is a very possible thing, that the moral and the rational and the active man, may have given no entrance into his bosom for any of the sentiments, and yet so overpowered may he be by the charm of vocal conveyance through which they are addressed to him that he may be made to feel with such an emotion, and to weep with such a tenderness, and to kindle with such a transport, and to glow with such an elevation, as may one and all carry upon them the semblance of sacredness."

A letter received at this office, from Morrow Co., Ohio, says; "At Alum Creek Quarterly Meeting [of the Binns' Body,] held at Greenwich, Huron County, the last of Tenth Month, about 20 of our members (several of them ministers) partook of Water Baptism. It has caused some stir in this section."

We have also received a copy of the *Greenwich Enterprise*, a paper published at Greenwich, of Eleventh Month 3d., which, in its account of the Quarterly Meeting, says:—"The special feature of interest was, that in two of its meetings, 20 persons (Quakers,) were baptized with water by Rev. Wm. Nicholson, a Quaker minister. Among the baptized were five Quaker ministers, viz: Eli Cogwilt and wife, Lida G. Romick, Laurette Pimm and Armit Williams. Another was the use of instrumental music, that of the organ, added much to the interest of the meetings."

Although this information is somewhat startling, yet it is the natural fruit of the action of the Yearly Meeting to which these people belong, in refusing to condemn such a departure from our ancient doctrines and testimonies, and thus leaving its members at liberty to drift with any current which may affect unsettled minds.

Several of those who have advocated or submitted to Water Baptism have been somewhat conspicuous as public preachers, and their labors have been held up to view in Journals professedly published in the interests of the Society of Friends. But what confidence can be placed in the teachings which come from such sources, or how can we believe that their ministry flows from a Divine gift, and that they are led by the unerring Spirit of Truth, when they depart so widely from those spiritual views into which we unhesitatingly believe this Spirit has led our religious Society?

Surely these events ought everywhere to confirm those who are really *Friends*, in the safety and wisdom of adhering to the principles and practices of our Society; and of bearing an open and decided testimony against those who depart therefrom. It would be a cause of rejoicing, if some who have given the support of their sympathy to labors not fully in accord with our principles, should be led by these developments to examine more carefully the source from which they spring; and should feel increased faith in the goodness of the Head of the Church, whose right it is to control and direct the movements of his servants in such a way as will best promote his own wise purposes. We make this remark, from the belief, that there has been no cause which has so powerfully operated to destroy the unity and health of our Society, as a ministry and other forms of religious labor, exercised in the will and wisdom of man, and without a true dependence on the Lord to give the command and to furnish the ability.

We have received from Milton Stanley, of Plainfield, Indiana, the following copy of the terms of settlement agreed upon by the parties to the lawsuit respecting the Meeting-house property at Sugar Grove, in that State.

MARION CIRCUIT COURT.

JOEL NEWLIN, et al.

vs.

CALVIN OSBORN, et al.

In consideration of mutual releases, concessions and waiver of rights between the parties, plaintiff and defendant, in the above entitled cause, all the matters in controversy therein as well as in controversy between said parties and the religious bodies they represent, a settlement has been agreed upon upon the following terms:

The plaintiffs in said cause waive and release all claims of every kind to the property and funds of all kinds, except such as are now in the hands of the bodies which they represent, as funds and the real estate hereinafter described.

And the defendants and the societies which they represent, waive and release all right, title and interest in the property known as the Sugar Grove meeting-house, school-house, and grave-yard property, the Poplar Grove meeting-house property and Spring Meeting property, and pay the said plaintiffs the sum of \$600, on the first day of the First Month, 1887. The plaintiffs and the societies they represent are to have hereafter the same privileges they have heretofore had in the Plainfield School-house property, until the first day of the Ninth Month, 1887, and the defendants and the societies they represent are to have like privileges and accommodations in the Sugar Grove Meeting-house and other property situated at that place, until said first day of the Ninth Month, 1887; each of said parties to pay one-half of the cost of this action, and said cause to be dismissed.

This in full settlement of all matters of every kind in controversy between said plaintiffs and defendants and the societies which each represent respectively.

The parties on each side are to have the right and privilege of copying all records in the hands of the other.

Signed,

Mahlon Johnson,
Joel Newlin,
John W. Furnas,
Albert Maxwell,
Bernabas C. Hobbs,
Amos Mills,
William L. Pyle.

Committee for the
plaintiffs.

Committee for the
defendants.

SUMMARY OF EVENTS.

UNITED STATES.—Chester Alan Arthur, ex-President of the United States, died on the morning of the 18th instant, in New York, in the 57th year of his age. The immediate cause of his death was cerebral apoplexy, superinduced by disease of the kidneys and the heart.

The funeral took place on the 22d, the remains being taken from New York City to Albany, where they were interred in the Rural Cemetery.

Charles Francis Adams died on the 21st instant, in Boston, in the 80th year of his age. He was the third son of John Quincy Adams, and was born in Boston in 1807. He served five years in the Massachusetts Legislature, and in 1848 was the "Free Soil" candidate for Vice President of the United States, Martin Van Buren being the candidate for President. In 1858 C. F. Adams was elected to Congress, and in 1861 he was appointed by President Lincoln Minister to Great Britain. He retained that post until 1868, when he was recalled at his own request. In 1871-72, he was arbitrator for the United States in the High Joint Commission to settle the respective claims of the United States and Great Britain growing out of our civil war.

The Secretary of the Interior has advised suit to vacate 151 entries made in Humboldt County, California, under the Timber Land act. The Department, after an investigation, holds that the entries were fraudulently made in the interest of a Scotch corporation, organized for the purpose of obtaining control of all the valuable redwood timber lands in that county, and that the foreign corporation was aided in its work by a firm in California, and men employed by that firm. The Secretary, in a letter to the Attorney General, characterizes the scheme by which the patents were obtained as "an extensive conspiracy, culminating in a monstrous fraud."

General Atkins, Commissioner of Indian Affairs, has returned to Washington after a month spent in inspecting Indian agencies in the Southwest. He reports that the policy of the Indian Office, that the Indians should abandon their tribal relations and accept their lands in severalty, is daily growing in favor among the tribes in that section, especially so where the pernicious influence of designing whites is least felt.

A deposit of pure asphaltum, from 15 to 20 feet thick, has been discovered near Thistle Station, in Utah. It is said to be worth \$40 a ton, and the expense of mining is only 40 cents.

The saloon injunction cases at the present term of the Court in Sioux City, Iowa, are nearly finished. One hundred and two permanent injunctions against saloon keepers have been granted, but a majority of them have gone out of business, and some have left the city since the temporary injunctions were granted. It is believed that open saloons in Sioux City will soon have become "a thing of the past."

A limited express train bound east, on the Pan Handle Railroad, was wrecked by a landslide at Jones Ferry, on the outskirts of Pittsburg, at half-past six o'clock on the morning of the 18th instant. A mass of rocks fell upon the sleeping cars, three in number, partially wrecking them. Sixteen persons were injured, eight severely, and two of the latter may not recover.

The deaths in this city last week numbered 353, which was 7 less than during the previous week, and 61 more than during the corresponding period last year. Of the whole number 201 were males and 152 females; 43 died of consumption; 22 of diseases of the heart; 22 of pneumonia; 19 of cancer; 18 of old age; 14 of convulsions; 11 of marasmus; 11 of Bright's disease; 10 of casualties, and 10 of diphtheria.

Markets, &c.—U. S. 4½'s registered, 110½; coupon, 111½; 4's, 128; 3's, 100½; currency 6's, 125½; 136.

Cotton was in limited demand by the spinners, at 9½ cts. for middling uplands.

Petroleum was quiet, but steady, at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was quiet but firm for scarcity. Sales of 3 cars fair winter bran at \$15 per ton.

Flour and Meal.—Flour was steady, but jobbers were cautious, only operating to meet present requirements. Sales of 125 barrels Pennsylvania family, at \$3.60; 375 barrels Ohio and Indiana straight, at \$4.25; 375 barrels winter patent, at \$4.80; 125 barrels Minnesota straight, at \$4.25; and 500 barrels Minnesota patent, at \$4.65; a \$4.80. Rye flour was steady at \$3.25 per barrel for choice.

Grain.—Wheat advanced ¼ a ½ c. per bushel, No. 2 red closing at 84½ cts. bid and 84½ cts. asked. Rye was dull at 58½ cts. per bushel for No. 2 Pennsylvania. Corn was quiet but firm; No. 2 mixed closed at 45½ cts. bid, and 46 cts. asked. Oats.—No. 2 white closed at 35 cts. bid and 35½ cts. asked.

Beef cattle were a fraction higher at 2¼ a 5½ cts. Sheep were active at 2¼ a 5 cts. Lambs were active at 3 a 6½ cts.

Floors were in fair demand at 5½ a 6 cts.
FOREIGN.—W. E. Gladstone has intimated to Sir William Vernon Harcourt, John Morley and others his assent to the active agitation of the question of the

disestablishment of the Welsh Church. He intends early in the coming session to move that the time is ripe for a discussion of the subject.

According to M. E. Laveleye, the consumption of ardent spirits in Belgium has nearly doubled in fourteen years, and is now surpassed only by that of Denmark and Russia. Everything is done to encourage it, as if drinking alcohol was a good thing, and one needed to be fostered by the State. There is a place for the sale of drink to every forty-four inhabitants, or one to every ten families.

General Kaulbars has left Bulgaria and returned to Russia. The *Nord*, the Russian organ published in Brussels, says: "The departure of General Kaulbars from Bulgaria does not signify Russian retreat from the country, but simply a rupture of Russian relations with Bulgaria. Russia does not relinquish her interest or her special international rights in Bulgaria."

It is stated in Pesth that Austria, England and Germany have proposed that before a successor to Prince Alexander on the Bulgarian throne be elected, the union between Bulgaria and Eastern Roumelia shall be adjusted on a permanent basis. It is said that Russia has objected to the proposal.

The village of Frimstein, in the Canton of Berne, Switzerland, has been destroyed by fire. A number of the inhabitants perished in the flames.

Indian Tea has now come to be as well known in Europe as that of China. In 1864 the average monthly consumption of tea in England amounted to nearly 8,000,000 pounds, but India furnished in that year only half a million pounds. In 1885 a wonderful change had been effected. The monthly average consumption of tea in England had increased to close upon 15,000,000 pounds, but India's share had run up to 6,000,000 pounds, while Ceylon demonstrated its new departure from coffee to tea, by exporting to England nearly half a million pounds a month.

The cholera in Japan is reported to be abating with the approach of cold weather. Since it first appeared at Tokio there has been 11,800 cases. The total number of cholera cases in Japan up to the 14th of Ninth Month, was 107,682, with a total mortality of 62,512 or 62.70 per cent.

Advices have been received in London to the effect that a vessel crowded with native laborers returning from Queensland plantations, foundered in the Pacific Ocean, and that 140 lives were lost.

Despatches from Adelaide state that fresh discoveries of gold continue to be made in South Australia, and that the rush to the new gold fields is unabated.

A new island is said to have been discovered in the Pacific by a British steamer, while bound from Sydney to Shanghai. It was named Allison Island, after the commander of the steamer. The island lies between Durour and the Echequier group, in latitude 19° 25' south, longitude 143° 26" east. It is between two and three miles long, rises from 100 to 150 feet from the sea, and is well wooded.

During the first six months of the present year, 2,456,256 pounds of silver ore were exported through Callao, Peru, being five times more than was shipped during the same period in 1885.

British Guiana is making large shipments of gold to England, and the prospects are that the shipments will rival in value the great exports of sugar, molasses and rum.

The Mexican Government has sent the Federal Inspector of Colonies and Fisheries to Lower California to report regarding the condition of the colonies established there. Much interest is shown in England concerning the settlement of the upper part of the peninsula. The Inspector will also visit all of the islands off the coast of Mexico, naval vessels having been placed at his disposal.

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at 140 North Sixteenth St., Philadelpa, on Seventh-day, Twelfth Mo. 4th, 1886, at 2 P. M.

A member of the Society of Friends desires a position as managing housekeeper. Apply at the Office of "The Friend," 116 North Fourth St., up stairs.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 130.)

Eighth Mo. 9th, 1841. At our meeting to-day, had our friends Samuel Bettle and William Evans. Both were acceptably engaged in testimony, and Samuel in supplication. The dear children were tenderly spoken to by William, that such as through much weakness and fear were endeavoring to follow their dear Lord, might cleave unto Him, for such He would carry in his arms and shelter in his bosom; and "no weapon formed against them should prosper." Their hands He would teach to war and their fingers to fight; and deliverance would be worked for them, even as for the children of Israel formerly; so that all their enemies would He put to flight, and "the sea would cover them," &c., &c. The disobedient and backsliding ones were also loudly warned to return, repent, and live! Their iniquities had separated them from their God, and their sins had hid his face from them: and if there was a going on in disobedience, slighting heavenly visitations, turning their back upon them, and making light of serious things, he believed his chastening rod of displeasure would be lifted up over them: "for the loftiness of man shall be laid low," &c. He also set before them the many precious privileges they enjoyed, not only temporal but spiritual; for which an account would have to be rendered. He greatly desired that while pursuing their outward studies they might be making advances in that which is of far more importance,—their spiritual progress.

17th. Attended our Quarterly Meeting. Our dear friend Elizabeth Evans was with us. Her exercise seemed to be principally for the children and young people, encouraging them to bear the daily cross, and showing us the way it was to be borne; which was not only in our outward appearance, but in our lives and conversation. Our strong will and inclinations must be laid low, if ever a new birth unto righteousness is experienced. She believed there were those who would be raised up as from the very bottom of Jordan. Representing that such as these are the people that are wanting amongst us; not those who have been only ankle deep, but such as have experienced the waters to arise not only to the ankle, knees and loins, but which had become a broad river to swim in. "It is by many tribulations the righteous enter the kingdom," was declared by the dear Master himself. He did not flatter his followers with its being a very

smooth, even and broad way; but that it was a tribulated way, yet the alone way to the kingdom. And all who wish to arrive there must travel it. She seemed to think there were those amongst us who were very desirous to get there, but were seeking for themselves an easier way, shunning the cross, &c. Dear young people, she continued, the precious standard of Truth is established, and it cannot be changed; nay, it is immutable as the rocks. Enlarging further in a very instructive manner. May her labors be blest.

22nd. Even tempted this morning in our meeting with a drowsy spirit. Near the close a little strength was mercifully vouchsafed, and I believe never more thankfully received. May the favor granted during the after part of this day, never be forgotten by me.

26th. O, what a good meeting have I been favored with! the dear Master did seem indeed in the midst. Press forward, O my soul! "Greater is he that is in you, than he that is in the world."

29th. Dear Edith Jefferis appeared in testimony in the early part of the meeting. The import of which was to encourage the needy and drooping minds of some who had been passing through great discouragement. Reminding that the needy shall not always be forgotten, &c. We were desired to remember how it was with our dear Saviour! who after fasting forty days and forty nights, was tempted of the devil. But how He was strengthened to resist the temptation! and angels were sent to minister unto Him.

Ninth Mo. 2nd. Our meeting held in silence. I thought it a good meeting. Spent the evening with Edith Jefferis at our dear friend James Emlen's. From a very little child have I enjoyed the company and conversation of good Friends.

5th. Felt condemned on retiring to bed, for indulging in too much conversation.

6th. Enabled in our meeting this morning, to put up a cry for preservation. At our afternoon meeting had our friend E. Evans with us. She is visiting meetings in our Quarterly Meeting. The meeting was passed in silence, till near the close; when our friend arose, who told us it had been a season of refreshing to her. She had taken her seat amongst us in great weariness, both of body and mind; so much so that on approaching this habitation, thought she would much rather not be seen by any mortal. But since sitting with us, she had been strengthened; and was never more fully convinced of the superintending care and protection of the Lord over this part of his vineyard; quoting: "I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day."

12th. Attended, in company with our Superintendent, Nathan Sharpless, an appointed meeting at Concord for our friend Elizabeth Evans; and a favored good meeting it was. Gospel truths were declared, accompanied with an evidence of Best Help. She first spoke of the nature and effect of true silent prayer. Stating that He who declared, although "Heaven was his throne and earth his footstool, yet unto that man would He look who was of an humble and

contrite spirit, and that trembleth at his word." He continues mindful of the secret, silent petitions of his children. Their prayers would be found availing as they continued to plead. She was exercised for some whom she feared were losing ground in best things. Some who in days past the Lord had greatly blessed, not only in spiritual but temporal blessings; but there was now a forgetting of that hand that had thus cared and provided for them. The world, and the things of it, had gotten uppermost; therefore there was not a fulfilling the command to love the Lord our God above all. Her exercise was great, particularly for the heads of families, that they might seek first the kingdom of God; and set before them the good effect thereof, even upon their precious children; for whom she felt a deep and earnest solicitude. Said she believed the Lord was laying his hand upon many of the children in the present day. Some whom He had already called forth, and others whom He was secretly preparing. He would have his army filled up. The halting ones, if not more faithful and willing to come forward, would be left out. It was throughout a season of favor, and one that will long be remembered by me.

12th. In our afternoon meeting I poured out my tears. Dear S. Emlen had something very good for the dear children. Spoke of her solicitude for this class, up and down, of the present day; and particularly for those of this family. Encouraging the little, timid, fearful ones—those who were desiring above all to serve their dear Lord. Had, also, a watchword for the disobedient, wayward ones: saying, remember, dear children, the eyes of the Lord are going to and fro in the earth continually. He sees us just as we are. There is nothing hid from his penetrating, all-seeing eye. Enlarging further very instructively.

16th. An exercise and travail pervaded my mind in our meeting this morning, that the right thing might live amongst us; and that we might be made to feel our responsibilities as teachers and caretakers of the dear children.

26th. Went to our meeting condemned, and humbled in the remembrance, that "for every idle word men shall speak they shall give account thereof in the day of judgment." "Set a watch, O Lord, before my mouth, keep the door of my lips."

Eleventh Mo. 4th. One month has elapsed since the last note. Three weeks of which were spent with my friends at home—being our vacation. It is now over and I am returned again to duty. A large family! I feel the weight that is resting upon us. O for wisdom and understanding to go in and out rightly!

6th. At the close of our evening collection, dear Sarah Emlen, who met with us, was constrained to supplicate for us. O how fervently did she plead, first for the dear children; and then for some further advanced; some in an especial manner who were trembling before the Lord; being often ready to fear, that their lamps would go out ere their sun was set. She craved that the tears and intercessions of these might be

had in remembrance before the Lord, and a little seal be given that He is not only able, but can and will replenish with the oil of his kingdom, sufficient to carry them through, if there is a keeping close unto Him. Extending further this petition in a solemn and impressive manner. For this unlooked for favor my heart overflows with gratitude.

10th. The secret breathing of my heart this morning is, for a continuance of the superintending care and protection of my Heavenly Father.

22nd. Thomas Kite has been with us, and never more acceptably; being afresh qualified and anointed to preach the glad tidings of the gospel to the rejoicing of the bowed down sorrowful souls. May I not say, my soul doth magnify the Lord, and my spirit doth rejoice in God our Saviour. For He hath regarded our low estates, and the hungry hath He filled with good things. He arose in our meeting, and after expressing the travail and concern he had felt for us, with desires that the Lord might open our hearts as He did Lydia's, he went on speaking of the creation of man; the innocency he was created in, and how he lost this state through disobedience; the curse that followed: "Thorns and thistles should the ground bring forth." The saying of the father of Noah concerning his son had been lively before him: "This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed." The life and character of Noah; his wickedness with which he was surrounded; his preservation through all, being a "just man and perfect;" the ark he was instructed to build for the saving of his family alive, when the great flood was permitted to sweep over the earth, to destroy the wickedness that was therein; was all set before us; showing the outward type of a more glorious and spiritual day which has dawned. The ark of safety, the spiritual Noah, which the Lord's afflicted people can flee to and find safety, was sweetly opened and treated upon, to the comforting of minds which had been almost ready to fear that the billows and the waves would overwhelm. Through the intercessions that went forth near the close of our afternoon meeting, in which my spirit had travailed deeply, my heart was filled to overflowing, as well as groaning to be delivered from sin and iniquity, no matter how deep the suffering might be. If dear Thomas had known the conflicts and struggles through which I was passing, he could not have lain open my state with more clearness. Proving that there is a power above that of man, which "opens and none can shut, and shuts and none can open." How did he intercede that the strength and faith of some of us might be a little renewed this day! Saying, thou knowest, O dearest Father, who these, thy bowed down children are! Wilt thou grant a little evidence that thou art very near even in their lowest seasons, when the weeds have been wrapped about their heads, and the earth with her bars have encompassed them around! carry such through, we pray Thee. And shouldst thou see meet to make them even a spectacle to angels and to men, be with them, we pray Thee! strengthening for whatever Thou mayst call for at their hands. Our friend extended further this petition in a most solemn and fervent manner, accompanied with an heart-consoling evidence, that the Lord's ear was opened to hear the pleadings on behalf of some of us who are not able to plead for ourselves but with sighs and tears. May all praise be ascribed unto Him who alone remains worthy, not only now but henceforth and forevermore.

(To be continued.)

For "The Friend."

Niagara Falls.

(Concluded from page 137.)

The ride of a quarter of a mile over the Suspension Bridge, which was built in 1872, and stands 190 feet above the water, takes us to the Canada side, from which the best views of the Falls are to be obtained. But first we must go down the river, and visit the Whirlpool Rapids and the Whirlpool. The drive is an interesting one, along a high cliff, with very pretty falls from the opposite bank, caused by the waste water from extensive flour and other mills, and the busy waters of the river below us sound continually upon the ear, the channel for them becoming more and more narrow.

The Whirlpool scarcely equals one's expectation, and yet, occasionally the water assumes a funnel-like form, and sucks in all floating objects near it, sometimes retaining them in rapid motion for many weeks. It is caused by the direct course of the river being changed, a great stratum of rock forming the obstruction; and after the water has been whirled in this great circular basin, the river flows on at a right angle to the old channel.

The Whirlpool Rapids are beyond description, and were visited twice with unabated interest.

The immense volume of water is here confined in a narrow defile, and it dashes and surges past until the brain almost whirls with it, while the eye is fascinated by the play of the ceaseless waves. Its depth is estimated to be from two to three hundred feet, and it leaps at times quite twenty feet high, white with foam, and broken into spray; and we wondered not that "the Indian of the wood," and many who have stood there "since his day," have felt the infinite power of a Creator so impressed upon their minds, as to bend "before the God of all, to worship and adore." Thus we felt as we sat in the little park beside these restless floods, scarcely able to tear ourselves away.

Looking up the river, we had a view of the three bridges which now span it. Nearest to us was the old railway suspension bridge, with trains crossing above, while the carriage-way and foot-path were underneath. Beyond it and quite near, is the cantilever bridge, built a few years ago by the Michigan Central Railway Co., and formed of iron trestle-work, 859 feet from bluff to bluff. It is said to be so firm that the heaviest freight trains can cross without causing it to vibrate. While nearly two miles above is the suspension bridge which we had crossed on our way to the Queen's dominions.

Leaving the Whirlpool Rapids, we drove through Suspension Bridge Village, in the province of Ontario, and approached the Falls near the point where Table Rock once stood. Here we have the best view of the Canada Falls; and a rainbow with a perfect arch, brilliant in color from end to end, was spanning the waters, one foot resting in the bend of the Falls, the other reaching the Canadian shore. The American Falls and Goat Island are also in full view, the whole circuit being comprehended in a glance of the eye, but increasing in interest continually. The spray was dense and hid from our view the waters as they dashed on the rocks below, but the deep green tint as they approached and were hurled down the yawning chasm, was very striking, the color remaining so as to appear below the brow of the precipice. It rushes over with such force as to be thrown almost fifty feet from the foot of the cliff. Behind this sheet of water persons often pass, dressed in oil-cloth suits; but

it is said "The spray is so blinding, the din so deafening, and the current of air so strong, that it requires a tolerably calm nerve and firm foot," and one, at least, of our party declined the trip. Scarcely a vestige remains of Table Rock, the larger portion of it having fallen in 1863—and the wearing away goes on continually though gradually.

The Clark Hill Islands have been thrown open to the public but a short time, perhaps a year. We drove over the unique and substantial bridges, connecting them with the mainland on each other, passing beside and enjoying a fine view of the rapids above the Falls, the river here having a width of from two to three miles. The islands are wooded, and rapid currents run among and around them, and under the bridges over which we passed. There is a Burning Spring near the edge of the river, the waters of which were said to be highly charged with sulphuretted hydrogen gas, and to take fire when a light was applied, burning with a pale bluish flame. This is not open to visitors, but a glass of water equaling those from Saratoga springs for its sulphurous taste, was handed one of our party.

Our accommodating driver suggested a ride back over the hills, and we had the beautiful sunset light thrown upon the river, the rapids and the falls, from a high situation, a short distance above where the trains of the Michigan Central and Great Western Railways pause a few minutes to allow their passengers a sight of this great natural wonder. The wooded islands over which we had passed lay below us, and as the deepening shadows grew around us, we recrossed the Suspension Bridge, having thoroughly appreciated the majesty and beauty of Niagara and its surroundings.

Another ride of interest was to a height above Lewiston, where we hoped for a sight of Lake Ontario. On our way thither, which was pretty much through the outskirts of the town of Niagara, we stopped at a place called the Devil's Hole. The reason for the use of such a name we cannot imagine, only that high and precipitous walls of rock are risen in some places, opening dark and deep recesses. The river was in view, placidly flowing at our feet, probably a half mile below the Whirlpool. There was much that a geologist would enjoy in the rock formations here, but we leave a description to more experienced minds.

The haze was so great that the waters of Lake Ontario could not be seen, but through seven miles away, the break in the hills where the Niagara enters it was visible, and the masts of vessels were clearly discerned pursuing an onward course, their motion proving their identity.

Lewiston was way below us, and probably a half mile distant. It is at the head of steam-boat navigation on the Niagara River, and is connected with Queenstown on the Canada side by a suspension bridge. We saw a steam-boat leave her wharf and pursue her way towards Lake Ontario, her black smoke tracing her course the more readily; and learned that daily or oftener during the summer months trips are made to and from points on the Lake, and to Montreal on the St. Lawrence, the latter occupying about twenty-seven hours. Brock's Monument was in sight from our position, but we did not visit it, recalling however, the incidents connected with its erection.

Many points of interest have necessarily been passed over in this little sketch, unexpectedly prolonged, and it may be concluded with the hope that all visitors to Niagara may enjoy the days spent there, as did the writer.

Incidents and Reflections.—No. 108.

For "The Friend."

MINISTRY.

Many of the readers of these articles are familiar with the name of James Simpson, an eminent minister of a past generation, who resided a few miles north of Philadelphia. The nervousness and eccentricity of his temperament, are kept in remembrance by many amusing anecdotes, which are still narrated in social gatherings; but notwithstanding these weaknesses, he was often greatly favored with Divine help in his labors, to the comfort and refreshment of his friends. Joseph Kite says of him, in the *Arm Chair*—

"Filled by his Master, wondrously he shone:
The emptied vessel scarce could stand alone."

A few months before his decease, he delivered a sermon at Frankford, which was somewhat peculiar in its style, and yet contained much instruction. The following account of it has been preserved:

"What I am now going to relate is but a simple story, and it is probable some of you may have heard me tell it before, but it has taken such possession of my mind, that I thought I would just drop it for your consideration. When I was a young man, there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, overgood, rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it could not be to his own advantage. Now, my friends, mark the answer of this Presbyterian—'God Almighty has permitted me but one journey through the world; and when gone, I cannot return to rectify mistakes.' Think of this, friends! 'But one journey through the world;' the hours that are past are gone forever, and the actions of those hours can never be recalled. I do not throw it out as a charge, or mean to imply that any of you are dishonest; but the words of this good Presbyterian have often impressed my mind, and I think in an instructive manner. 'But one journey;' we are allowed but one journey through the world; therefore let none of us say, 'My tongue is my own, I'll talk what I please. My time is my own, I'll go where I please; I can go to meetings, or if the world calls me, I'll stay at home, its all my own.' Now, this won't do, Friends, it is as impossible for us to live as we list, and then come here to worship, as it is for a lamp to burn without oil. It is utterly impossible. And I was thinking what a droll composition man is. He is a compound of bank-notes, dollars, cents and newspapers; and, bringing as it were the world on his back, he comes here to perform worship, or at least would have it appear so. Now, friends, I just drop it before we part for your consideration. Let each one try himself, and see how it is with his own soul."

Like other ministers of the Gospel, he felt his own weakness, when the Master's power was withdrawn; but he was less able than some others to hide the sackcloth underneath, and conceal his poverty of spirit. He came to Philadelphia on one occasion, with a minute from his friends at home liberating him to visit the families of Friends. Sarah Harrison, who was under a like concern, united with him in the labor, and Friends of the city appointed David Bacon, an experienced elder, to accompany them. They had gone through all except one day's visit, in

which was the family of Governor Dickinson, whose wife and daughters were members. This family they were to commence with the next day. During the night, James became depressed in spirit, as was not unusual with him, and thought that he could not go to the Governor's house. So he determined to go home in the morning, and leave the other friends to perform that visit alone. Thinking, however, it would be dishonorable not to let David Bacon know his purpose, he went to his house, with his horse saddled, and the baggage on. After fastening his horse, he went in and told David he had come to bid him farewell. "Farewell!" said David, "why, where is thee going?" "Home." "Thee must not go, why where is thy horse?" "It is at the door," said James. David then told the man to take the horse back to the stable, and have it taken care of. He then took James with him to Sarah Harrison; and she being ready, the whole party immediately proceeded to Governor Dickinson's house. Just before reaching it, James clasped his hands together, earnestly exclaiming, "If I live through this day, I shall live forever." When they entered the house, the Governor was not present, and James sitting down, threw his hat under his chair, and placed his head between his knees. After some time, the Governor quietly entered, and pretty soon James began slowly to raise his head, and then commenced a discourse which, for religious weight and instruction, Sarah Harrison thought she had never heard excelled.

While speaking of James Simpson, the following circumstance may be introduced, which was related by James after his return from a religious visit in New England. It occurred whilst he was travelling in Rhode Island.

"I was with a young doctor, whom I took to be a deist. I asked him if he was not a deist, and he frankly acknowledged that he was. I then told him, that I supposed it was of no use to talk with him about the Scriptures, for he did not believe in them. His answer was, 'No sir, I do not.' 'Well,' replied I, 'as it is reason thou buildest upon, render me a reason for thy disbelief.' That he could readily do; 'for,' said he, 'there are so many foolish, nonsensical passages in them, that it is beneath a man of good understanding to believe them.' I then requested him to single out one of those foolish passages; and the one he fixed on, was the woman being cured of a grievous disease by touching the hem of our Saviour's garment, which he considered foolish nonsense. I then told him, that I supposed he was well acquainted with the power of electricity. 'Yes,' he said, he was. 'Well,' said I, 'supposing thou had never seen or heard tell of it, and a stranger as I am should come from another country, and tell thee that he could fill thee so full of fire, that another touching thy garment, the fire would fly out of thee into him; wouldst thou not think it a foolish tale, that was not worth thy notice?' After some pause, he said he thought he should. I then replied, 'If a man can be filled so full of fire, that another touching his garment, the fire will go into him, as this we know to be the case, why not admit the Saviour of the world to be so filled with virtue, that another touching his garment, virtue should go out of Him into them?'—at which he sat a considerable time silent. Finding he was in a better state to hear me, I asked him if he had never been sitting in his room, thinking little or nothing, not nothing, because thoughts are never quite still; and all at once something alarms thee, perhaps it is a gun shot off out yonder, and so soon as that sound strikes thy ear, thy eye is turned to see, and when thy eye discovers it, thy nerves and

members are at command to start up and go! now, as thou art a physician and pretends to understand the human frame, render me a reason (as it is reason thou buildest upon) of this intelligence from the ear to the eye, and so on to thy other faculties. His answer was, 'O, sir, that is out of my reach;' and finding him in a better state to hear than to talk, I went on from one thing to another, till I beat him as effectually out of his deism, I believe, as ever a man was beaten out of anything; and I thought he loved me as well as ever he loved any man, for he followed me several hundred miles, assisting me in appointing meetings where there were no Friends." J. W.

For "The Friend."

Library of Friends of Philadelphia.

In his Will, dated the 19th of Second Month, 1741, Thomas Chalkley made a bequest of his books to Friends of Philadelphia, as appears by the following extract:—

"Having spent most of my days and strength in the work and service of the gospel of our Lord Jesus Christ, and having been joined as a member of the Monthly Meeting of Philadelphia for above these forty years, to them, as a token of my love, I give my small library of books."

It appears there were a few doctrinal tracts and other religious treatises, already in the possession of the meeting; and that Thomas Chalkley desired "to render the collection more extensively useful by letting out the books to Friends and other sober persons, gratis."

A transcript from the Will was presented to the Monthly Meeting of Friends of Philadelphia, held the 30th of Second Month, 1742, and Robert Jordan, a member and eminent minister of that meeting, offering his services as Librarian, the books, being 111 in number, were delivered into his possession, with a catalogue of their titles. Soon after this, Robert Jordan deceased, and Anthony Benezet being requested by the Monthly Meeting to take charge of the Library, it was accordingly removed to his house; where it continued to be kept until the erection of the meeting-house, at the corner of Fourth and Chestnut Streets.

The small collection left by Thomas Chalkley, was gradually increased by purchases and the donations of benevolent individuals, among whom were Dr. John Fothergill, Peter Collinson, David Barclay, of London, grandson of the Apologist, and James Bright of this city. Little attention, however, was given to it, and the books having been loaned without a regular record of the persons who borrowed them, many volumes were irrecoverably lost.

In the year 1765, the attention of the Monthly Meeting seems to have been awakened to the importance of preserving a collection of the writings of early Friends, and other suitable books, for the use of its members; and a committee was appointed to devise some method of rendering the Library more useful; to collect the books which had been lent out; to purchase others, and report the names of suitable Friends to have the charge of them. This committee recovered some of the missing volumes, repaired those which were injured, and made a new catalogue of the whole. John Todd, then a teacher under "the Overseers of the Public School founded by Charter in the Town and County of Philadelphia," was engaged as the Librarian. He entered upon his duties in the fall of 1765, and the following minute of the Monthly Meeting, made the 30th of Tenth Month, 1766, shows the moderate views of Friends at that time, as well as the value of

money: "John Todd produced his account for his attendance on the Library for one year, and sundry expenses paid on that service, amounting to £2 8s. 6d., (\$6.47) and credits for 10 shillings, (\$1.33) received from such borrowers as did not return the books borrowed in the time limited by the rules. The Treasurer is desired to pay the balance, £1 18s. 6d., (\$5.14) and John Todd is continued to the care and oversight of the Library, and to deliver out books at such times as may be convenient to the borrowers and himself."

The first attempt at anything like a system for conducting the Library, appears to have been made at this time. It may be of interest to refer to the rules then adopted respecting the loan of books. They are as follows:—

"1st. The Librarian to give attendance on Seventh-day of every week, in the afternoon, from 4 to 6 o'clock, in order to lend out and receive the books; and shall keep a book, columnwise, in which shall be noted the title of the book, the name of the borrower, the time for which the book is lent, the sum for which the note was given, the day when the book shall be returned, and the forfeitures arising from all defaults.

"2d. Each borrower shall give a promissory note to the Librarian, for the sum set in the written catalogue against the book he borrows; conditioned for returning the same book within the time mentioned in the said catalogue; at the expiration of which time, if the borrower inclines to keep the book longer, he must renew his note.

"3d. Every borrower who keeps a book beyond the time limited in his note, may return it on any of the four next succeeding attendance days, paying sixpence for every week's neglect; which not being done, the note to be deemed forfeited.

"4th. If a borrower, who has forfeited his note, shall afterwards return the book undefaced, the sum mentioned in his note shall be remitted; he paying the weekly fine.

"5th. Books returned are to be delivered into the hands of the Librarian, to be examined whether damaged or not.

"6th. No borrower, from whom any penalty or forfeiture is due, or who hath damaged any book, shall be permitted to borrow another book until satisfaction is made.

"7th. The Librarian is authorized and required to apply for, and collect the forfeitures, as often as they may happen.

"8th. That the money arising from the forfeitures shall be applied to purchasing such books, to be added to the Library, as the Monthly Meeting may direct."

The improvement which took place in the Library at the time alluded to, although considerable, still left it in a very imperfect state. The number of books was small, and those principally relating to the history and doctrines of the Society of Friends. While such as were of a general character, were very few. A printed catalogue is in the Library, without date, which was probably issued at this time. It gives the titles of 366 books.

John Pemberton, who appears to have taken a warm interest in the improvement of the Library, and was actively engaged in its promotion, bequeathed a large number of books to some of them of great value—as appears by the following extract from his Will, dated 1st of Fourth Month, 1794: "I give and bequeath unto my aforesaid friends, John Field and William Wilson, and the survivor of them, after the decease of my wife, one half of my library of books, in trust, for the use and benefit, and perusal of

Friends of the three Monthly Meetings in this city; and to be placed in the Library for that purpose; wishing the beloved youth were more willing to read and to become acquainted with the trials, sufferings, and religious experience of our worthy ancestors."

James Pemberton, a brother of John Pemberton, who died in the year 1809, made a bequest in money, which was expended in suitable works for the Library.

The meeting-house at the corner of Fourth and Arch streets (Arch Street Meeting-house) was erected in the year 1804. In 1809, the books were removed from Fourth and Chestnut, to a room in the new building, appropriated for the purpose. In 1813 the second catalogue that I have been able to trace, was printed. At this date the number of books, "including a considerable number of scarce pamphlets bound up together," is stated to have been about one thousand volumes. In 1817, the books were placed under care of a committee consisting of one Friend from each Monthly Meeting in the city.

(To be continued.)

LINES

For "The Friend."

ON THE DEATH OF MARTHA A. WILSON.

The years roll on; and still the spring
And summer's brighter span,
And autumn's fuller glory comes—
And death to man!

So now—while nature's ripened store
Full many a garner fills,
And mellow golden sunlight floods
The tinted hills—

One, who through life's bright spring time passed,
Then donned its summer bloom,
And lived through years of richer grace,
Lies in the tomb.

Not to the clay, that slumbers there
In the fair and fragile mould,
Point we the living, who again
Would her behold;

But, to the tender, guiding ray
Sent from the fount above,
That will perfect life's richest gifts
Of hope and love:

Of hope, that to the Christian life
An anchor sure doth prove;
And which, through faith, doth save the soul
To live above:

Of love, that like the widow's mite,
Gift of a perfect heart,
Is better far than greater sums—
Of wealth a part.

If thou but yield thine all to Him
Who can those fountains open,
Fuller will grow the tide of love;
Brighter thy hope.

And thou, like her whom many loved,
And whom full many mourn,
May yet receive a crown; by such
In meekness worn.

And, like her own, thy life may grow
As spotless and as fair;
If thy heart open to that ray,
And live in prayer.

Prayer sent upon the tide of love
Will ope the gates of heaven;
And blessings bring upon the head
Of the forgiven.

'Tis written, Ask and ye shall have,
Knock, and doors open wide;
And the obedient shall drink
The living tide.

Tho' clouds hang darkly while our hearts
To earthly treasures cling,
Prayer yet may bring to praise, and faith
Its full fruition bring.

Selected.

WITCH-HAZEL.

BY JOHN G. WHITTIER.

The summer warmth has left the sky,
The summer songs have died away;
And, withered in the footpaths, lie
The fallen leaves but yesterday
With ruby and with topaz gay.

The grass is brown on the hills;
No pale, belated flowers recall
The astral fringes of the rills,
And drearily the dead vines fall,
Frost-blacked, from the roadside wall.

Yet, through the gray and sombre wood,
Against the dusk of fir and pine,
Last of their floral sisterhood,
The hazel's yellow blossoms shine,
The tawny gold of Afric's mine!

Small beauty hath my unsung flower,
For spring to own or summer hail;
But, in the season's saddest hour,
To skies that weep and winds that wail
Its glad surprisals never fail.

For "The Friend."

What Makes the Friend?

In a former paper the foundation principle of the Friend was set forth, and there would I gladly have the subject, if I could feel by so doing I had said all I ought to say as to what makes the Friend. The foundation being laid on solid ground, the building reared thereon will be also of goodly proportions.

The mind that is awakened to a sense of God and his indwelling power, is led on by obedience from knowledge to knowledge, and from strength to strength.

There are conditions attached to every Divine law, which conditions must be obeyed if we are to come into possession in fulness of the blessings held in store in the Divine Hand for those who are willing to follow as the Master leads in the path of regeneration and renewed life.

Let me here, in the first place, bear my testimony to the truth, as to the coming of our Saviour in the flesh, his death and resurrection; these are the procuring cause of man's redemption. Through the rent veil of his flesh, it has pleased the Father to open the door of hope for our restoration to an estate lost through the fall. He ascended up on high, He led captivity captive, He received gifts for men, that the Lord God might dwell among them, even the rebellious. But it is the receiving of this, the gift of God for man's redemption into the heart, and experiencing its purifying power, that doth make meet for the Lord God to dwell with those who, by nature and wicked works, were the rebellious ones. And they who are so positioned as to be deprived of the precious knowledge contained in the Scriptures of truth of our Saviour's coming and work upon earth; but who, nevertheless, being visited by that light which doth enlighten all that come into the world, and bowing in obedience and subjection thereunto, do thereby acknowledge the saving power of Christ, these are thereby made partakers of the benefits of Christ's redemption, being partakers of his redeeming power. It is no mere assent of the understanding that doth save, but the receiving and obeying the quickening power of the Lord. Is it not thus, that many shall come from the east and from the west and sit down in the kingdom with Abraham, Isaac, and Jacob; while those who by privilege, opportunity and blessing have been accounted, and might have been, children, yet through disobedience and neglect of their plainest duty,—reverence and obedience to God their Saviour,—are cast out?

God is no respecter of persons, but in every

nation they who fear Him and work righteousness are accepted by Him; for it is such that are found walking in the ways of righteousness through his own righteous principle or seed of life implanted in their souls. They who are thus quickened are drawn, in retirement of mind, to wait upon God to know an increase in them of that which is not at their command; but it is his alone to give, whose right it is to rule and reign in every heart.

Thus it is that a growth is known, and a quickened sense given, even by attention to the inspeaking voice in the soul; so that, in the stillness and in the quietness of the fleshly mind, is known more and more of that life which is hid with Christ in God.

We are called into this, we profess to walk in it; but O, how little, it is to be feared, do many know of the good things of the kingdom.

We are called to the table of the Lord, to be fed by his hand day by day, by no symbol or beggarly element, into which some even now would seek to draw us, but to be partakers of the spiritual body and blood of Christ; which is no figure, but a new nature, the old being crucified with Christ.

We are called to the baptism of Christ, that which alone saves; no elementary water, but the one Spirit which alone can wash away the evil nature in thought, in word, and in deed.

We are called to the gentleness of Christ, to be partakers of his lamb-like nature, not rendering evil for evil, or railing for railing. What can enable us to do this but the one baptism into the one Spirit of Father, Son and Holy Ghost.

We are called to be truthful and upright in all our ways and dealings. Who can make us such, but Him who hath all power in Heaven and upon earth.

We are called to a blameless, self-denying walk before men. Ah! who is sufficient for these things, if we be not clothed by Him who can cleanse all our ways, and can make of us temples unto God and his Spirit. And what more need I say? Is there aught that is holy, and pure, chaste and good, that in the Lord's goodness we have not been invited unto? If thus it is, what doth hinder the whole-hearted surrender to be even in his hand what he would have us to be? I fear there is but one thing that doth un-make the Friend, a worldly spirit; even as there is but one thing that doth make the Friend, an unworldly spirit; or in other words, the Spirit of Christ.

We are called to the experience of a pure and holy ministry by the Spirit of the Lord; that which no study can procure, and no money buy, the unction Divine. But how little comparatively is this known, there is but one thing can lead into it, and but one can keep therein—a close walk with God. O, how much have we as a people in this respect to answer for the unfed and the untaught, because we have been found about our own, instead of our Master's business. Our hands may be busily engaged in our lawful concerns, and still we may converse with God and He with us. And in the rough business of life, our spirit may be polished by the Master for his service in a way no other training could do. But we must abide with Him and not be drawn off at every turn by every trifle.

We are called to be a praying, waiting, watching people for the Master's service; but if we be so filled with our own business that we cannot see, and so deaf to all but our own concerns that we cannot hear, need we wonder that barrenness and unproductiveness is our own lot and portion. And what will we do in the end, when these shall all recede from our grasp?

Are our concerns such as that we can present them one and all before the Lord, and say, "take them, Lord, I hold all in trust for thee, and I am thine, and thou Lord art my all in all." If we cannot do this there is something wrong, something that unmakes us as Friends, robs us of our true dignity as servants and hand-maidens of Jehovah.

O, there is a great responsibility resting upon those who bear the name of Friend. Friends of Jesus is a title of honorable distinction, but if we possess but the name without the nature, what doth it avail us?

Brethren and sisters, let us see to it; for time is short, but eternity is long; and if we trifle with our privileges, the Lord may remove our candlestick out of its place; and then who shall replace it?

There is but one thing can make the name of Friend honorable in the earth, and that is walking by the Apostle's rule—in the Spirit—then shall we not fulfil the lusts of the flesh. Hugh Turford, in his "Grounds of a Holy Life," says, "It was this rule of old that made saints of sinners, with very little preaching." The same rule will do so now, may we therefore walk by it.

CHARLES W. THOMSON.

West Philadelphia, Eleventh Mo. 18th, 1886.

The Faith of Little Hans.—The following touching story, told by a writer in *Harper's Young People*, is about a letter found by one of the clerks, a young German girl, in the Dead-Letter Office at Washington:

The young clerk had worked her way down through a large heap, and was beginning to think of lunch, when she came upon a peculiar little envelope addressed in German to "Jesus in Heaven;" she tore it open hastily, and found a soiled sheet written all over in a child's cramped hand. Some of the words seemed blurred with tears, and she could scarcely make them out.

Here is the translation:

Dear Jesus:—I have prayed so hard to You, but I guess You can't hear me so far off, so I am going to write You a letter. We came over a big ocean when it was summer time. My mamma has been sick all the time. Can't You send her something to make her well? And, dear Jesus, please send my papa some work to do, so he can buy us some warm clothes and something to eat, and please do it quick, for we are cold and hungry.

Nobody knows I am writing to You. I thought You might send us something for a surprise.

HANS BRAHM.

P. S.—My hands are so cold I can't write very well.

Katrina's eyes were filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it, she resolved to do something to make the little boy happy. She said, "Whatever his parents may be, this beautiful child-faith must not be destroyed." That evening, after dinner, she told several of her friends about the matter, and they were eager to help her make up a box.

It was ready in a few days. There were some flannels for the mother and little Hans, and comfortable clothes for the father. At the very top lay a crisp ten-dollar bill. As soon as the box left the house, Katrina wrote a letter to Hans. She told him that Jesus had sent one of his servants on earth to help him, and that a nice box was on its way out West.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work.

As the weeks went by, another and another letter came, telling of fairer prospects and brighter

days. One thing they assured Katrina—"that they could never forget her kind letter and generous help in their time of saddest need."

For "The Friend."

Now that the winter evenings are at hand, would it not be well for Friends to see how far they stand responsible in training their children in that profitable reading, which in after years, if not now, would come home to them with strong convictions.

I have sometimes felt, that if heads of families would more read the approved writings of Friends in their families collectively, more good would result to the rising generation. There is a great responsibility resting upon us in this respect, in keeping alive our various doctrines and testimonies.

There is a danger of settling down into a lukewarmness, a form of easiness, which the adversary is ever willing to encourage, and little by little let go that good which, if some encouragement had been given, might have produced an hundred fold. Above all I would encourage a more frequent reading of the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus. They are profitable for reproof, correction and instruction, that the man of God may be thoroughly furnished unto every good word and work. I do believe, if more concern was felt and practised in this respect, we as a Society would grow stronger and stronger, and there would be valiant ones raised up to bear testimony to the ever blessed truth as it is in Jesus; and there would be Councillors as at the first and Judges as at the beginning, and more of us would be brought into the unity of the faith, and of the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fulness of Christ. As we are faithful in this concern, best help will be afforded, and we shall reap the reward by seeing our dear ones grow up in the blessed truth, and walk in the footsteps of the flock of Christ.

T. A. C.

Upper Springfield, Ohio.

What Two Blind Men Could'n See.—There was a friend of mine preaching on Glasgow-Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, for I never saw any of them."

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down, and the next man began:

"Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk, the more it exposes your own ignorance, because you are *spiritually blind*, and cannot see."—R. B. Stewart.

For "The Friend."

Let your Lights Shine.

Our meetings for worship are, perhaps, generally composed of a mixed multitude. Some desiring to serve and worship God, and others not. Some having a portion of the true light, others not. But I have noticed that some of our speakers, when addressing such a congregation, use language that our Saviour meant should apply merely to his disciples, who, He said, were the salt of the earth, the light of the world, and compared them to a city set on a hill, that could not be hid. So He said to them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But some seem to measure the worth of their devotions, and the amount of life and light in a meeting, by the amount of noise and activity; and the more they outstrip others in that, the more they are put forward, and the more they are urged to let their lights shine, that others may see their good works. And all this, without seeming to raise a doubt whether their own works are good; or whether they are evil, by deceiving the people, in making them think it is a Divine light that they are speaking from, when it is merely human.

We must have oil in our own vessels, and our lamps trimmed and burning, before we can do much good in lighting others to the marriage supper of the Lamb. What good will oil in our vessels do, if our lamps are not trimmed and burning? The parable of the ten virgins is full of instruction. They all had lamps, but the foolish had let their lights go out; so they could not shine on others. For we are told that, "the light of the wicked shall be put out, and the spark of his fire shall not shine." The virgins all went forth to meet the bridegroom; but the foolish showed their folly by neglecting to add to their supply and take it with them; for they all had oil when they started, or how could their lamps have gone out unless they had been burning? But they showed their folly still more by depending on their fellow-travellers to give it to them instead of going to the living fountain and buying for themselves; not seeming to remember, that everything valuable costs something.

And if we should have to give, in exchange for the heavenly oil or light, many things which we hold to be more dear than natural life, would it not be far better to make the sacrifice, rather than to remain in darkness and have the door of heaven shut against us?

But we are told that they all slumbered and slept, the wise as well as the foolish; showing us that there is a rest for the people of God, even this side the grave. The wise virgins, no doubt, had fought the good fight, and kept the faith, and were waiting for the crown, or for the coming of the bridegroom, with their lights shining, so resting in peaceful confidence. But there is no true rest for the wicked. Yet I with sorrow fear, that multiplied thousands are sleeping on the downy beds of indolence and unconcern; vainly hoping, like the foolish virgins, that the door of heaven will be opened to them.

Some of them seem to think that they have been casting out devils in Christ's name, and doing many wonderful works. But Christ says, "Without me, ye can do nothing." Now what does "without me" signify, if it does not mean without his shining light to guide us? Although the light shines in the dark hearts of all, yet the darkness will never comprehend it, unless we believe enough in it to open our eyes and see it; for it is in his light that we see light; but if the darkness that is in us is so great that we

cannot see the light which we have, neither comprehend it, how can we become instrumental in letting our lights shine upon others, when it is hid from our own eyes? Or how can we let others see our good works, if our works are not good, but merely an imitation of the good works of others? Oh, consistency! thou art a jewel, which is spoken of by many, but thou understood and practised by a few. So while we have the light, we must believe in the light and follow it, or we shall never become the children of light, and consequently, can never let our lights so shine that others may see our good works; because they are not there, and because what little light we have may be hid under a bushel, or under a measure of worldly things, or under a bed of ease, on which I fear many are sleeping, and dreaming that they are in the light, while they are yet in the darkness of night.

If Christ is the light and life of men, then the things which belong to his kingdom and to our peace are only seen and understood by his light and life in his children, while they are hid from the wise and prudent of this world. The light of reason will do for earthly things, but it takes the light of inspiration to enable us to see heavenly things.

And we are told that "There is a spirit in man [including all mankind], and the inspiration of the Almighty giveth them understanding." And without an inspiration of light, and life, and knowledge from the Almighty, what are we above the beasts that perish? They, in one sense, have a spirit, but no immortal part, and hence no need of an understanding of heavenly or immortal things. But there is also in man a spirit or soul which is of far more value than the mere animal spirit, because it is immortal. And unless this spirit can get an understanding from the Almighty in relation to eternal things, where is he to get it? For "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." But the natural man may know the things of man that belong to this world, by the spirit of man that is in him; but the things of God which belong to the invisible world, he can only know as they are revealed to him by the invisible Spirit or Word of God. And the Spirit searcheth all things, yea the deep things of God.

There are other lights besides the great and universal light, which are designed to rule only in the things of this world, but which should never be substituted, especially in our meetings for worship, for the true light, nor made objects of adoration; for while we are depending on, and preferring the "lesser lights," which are only designed to rule in the darkness of this world, we shall never have the true or "greater light," and so cannot let it shine on others; though we may be exhorted to do so by the uninspired activity of man. We cannot show others the way to the heavenly kingdom only as we have experimentally known it and followed it ourselves. We must receive by living faith the light of Christ as it shines in our hearts, before we can witness our sins to be forgiven and washed away in his blood, for He does not save us by standing at the door and knocking for an entrance; but it is as we hear his voice, and open the door of the heart and let Him in as a purifier and a Redeemer. Then it is that He breaks down the middle wall of partition that separates us from God; and then it is that our lights will so shine before men that others may see our good works and glorify our Father which is in heaven. D. H.

Dublin, Ind., Tenth Mo. 11th, 1886.

Natural History, Science, &c.

Effects of Drought on Health.—Life is best sustained amid alternations of dryness and moisture. It is common to look on damp or rainy days as those of greatest exposure as to health. But the dry, arid, dusty atmosphere is in many respects more trying. On our pleasant days we are less on guard against the unseen and insidious forces of disease. We therefore believe that the attention of most persons, and especially of invalids, needs to be drawn to the perils of very dry weather both as they relate to the person, the ground, the water supply and the effect of the dry air on conditions of health.

Dust, is much more a factor in disease than is generally supposed. It is true that Nature has made special provision for the protection of the lungs from dust. The nose, with its tortuous tubes, and the wind-pipe, with its cilia, does much to sieve out the dust for those who will keep their mouths shut. But, when the air is laden with dust, there are various particles of an animal, vegetable or mineral nature, that mingle with it and so often irritate the lungs. We have an illustration of this in the fact that those who continuously labor in dusty occupations generally show in their lungs the unmistakable evidences of deposit, and often during life bronchial or other lung disturbance results.

It has long been observed that lowness of wells and springs has seemed to have some relation to the prevalence of disease. When water is thus low, the well, which is a horizontal drain, receives its supply from deeper or more distant side sources. The result is that it may draw to it water which rests on beds of decaying organic material which before were beyond the reach of the well. Or it may thus uncover deposits which were kept from too high a temperature by being covered with a depth of water. The relation of all wells not over thirty feet in depth to their surroundings is greatly modified by seasons of drought. Indeed wells generally classified as deep wells, if the soils are porous, or if there are peculiar drifts or strata, are not infrequently affected. Pettkofer in Munich, and Baker and others in our country, have especially drawn attention to the relation of the height of ground-water to the prevalence of typhoid-fever. We are to remember that a wonderful part of the chemistry of nature is constantly being carried on in the ground. While this is in the main conservative of health, if we lead the surface with organic matter, and seek to draw from it our water supply, we may run risks, and when periods of drought come, the area of demand is so widened that the same well which before yielded only good water may now yield that which is unfit to drink. The source of supply and sometimes the quality has been altered.—*From The Independent.*

Compressed Air.—A company in Paris has introduced a system of distributing compressed air throughout that city. Among the many uses which may be made of compressed air may be mentioned the running of light machinery, producing ventilation, and reducing the temperature. By introducing the air into burning gas a remarkably brilliant light is obtained.

Suffocation from an Explosion of Gunpowder.—On the 25th of Ninth Month, a remarkable accident, involving the loss of eight lives, occurred at a quarry on Lake Fyne, near Glasgow, Scotland. It has been the custom, at these quarries, to have one great blast in the year. This year 14,000 pounds of gunpowder were fired in a single blast by electricity, displacing between 60,000 and 70,000 tons of rock. A steamer had

brought an excursion-party to the scene to witness the event, and lay about a mile off shore, with the party on, and by agreement gave the signal for the blast with her steam-whistle. After the explosion took place, the steamer ran in and landed passengers to visit the quarry and inspect the result. The visitors went up into the quarry and were in the midst of animated conversation, when some members began to fall fainting to the ground, and the managers suddenly realized that they were immersed in an atmosphere contaminated with carbonic acid gas, or choke-damp. They called out to the people to run, and in the midst of the general consternation, more and more succumbed, until 80 to 100 persons were prostrated. For some minutes people kept falling senseless, in most cases without uttering a sound. Besides eight men who were killed, a number of the visitors were injured. All this was of course caused by the carbonic acid gas from the burning of the gunpowder, which had settled into the lower parts of the quarry, and asphyxiated all who breathed it largely. The strange part of the accident is that the commotion of the explosion did not, as is generally the case, completely disperse the gas. Usually it is considered entirely safe to enter a quarry immediately after an explosion, and such accidents as the foregoing are almost unknown.

Use of Coffee in England.—The use of coffee appears to be rapidly declining in England. The reduction of the duty to three half pence a pound has had no effect on consumption, and the Commissioners of Customs report that in the year ending Third Mo. 31st, 1886, some 314,000 pounds were consumed less than in the previous year. They attribute the decline to the comparative difficulty which the poor find in making coffee; but it is quite as likely that the true causes are the declining use of alcohol and the cheapness of tea and sugar. The bulk of the people prefer tea to coffee whenever they are not deterred from the former by the price, the female vote, which counts in this instance for half, being all one way.

Sulphur-Mines.—A great amount of sulphur has been found on the Island of Saba, one of the Antilles belonging to Holland. Lunge states that the mines are difficult to work on account of the heavy rains and the hurricanes. Some of the rock is 93 per cent. sulphur, but the average run is 45 per cent.

Items.

The University of Chattanooga and Colored Students.—This institution is under the control of the Methodists, and considerable criticism has been raised by the recent action of those who control it, in refusing admission to two students of African descent, for fear that their presence might injure the popularity of the University. J. W. Hamilton, the pastor of a M. E. church, sends an indignant protest against this act, to *The Independent*. He regards it as a violation of the spirit of Methodism, and of the action of the last General Conference, which adopted a report which states, that "Equal rights to the best facilities for intellectual and spiritual culture, equal rights in the eligibility to every position of honor and trust, and equal rights in the exercise of a free and unconstrained choice in all social relations, is a principle at once American, Methodist, and Scriptural." Still more clearly to the point was the utterance of the same Conference, which says "that no student shall be excluded from instruction in any and every school under the supervision of the Church, because of race, color, or previous condition of servitude."

Methodist Missionary Committee.—The General Missionary Committee of the Methodist Conference has appropriated \$1,092,000 for the support of Home and Foreign Missions for the coming year. The

grants named cover nearly all parts of the United States, and indeed much of the known world.

Congregational Response to the Episcopal Proposals.—The Congregational Conference for the State of Connecticut return "a grateful and cordial response" to the proposals respecting church unity issued by the late Episcopal Conference at Chicago. As to the general declaration contained in the Episcopalian message, it says "we earnestly reciprocate its courteous, kindly and fraternal spirit." In reference to the principles laid down in that message as essential to the restoration of unity, it says of the historic Episcopate, "We are unable to agree in it with our our brethren of the Episcopal Church, and are far from a conviction of its scriptural derivation; yes, and are accustomed to regard it as a note of division rather than of unity in the church." It further welcomes the suggestion of "brotherly confidences" with other Christian bodies seeking the restoration of unity.

Marriage of a Nun.—One of the nuns in charge of a Catholic institution near Ottawa, Ontario, recently left it, and was married to a young man at Ottawa. Two of her sisters who had taken the veil have also left the convent and returned to the world. After her return to Ottawa, but before her marriage, the Archbishop hearing of her arrival, sent to her and summoned her to his palace. She replied that if he wished to see her, he would find her with her friends. *The Independent* makes the following comments on the occurrence:

"So far as we can see, from our Protestant and we think Christian standpoint, one has no right to make anything more than a resolve, for religious reasons, not to marry. When the reasons change the resolution may change. If it be called a vow, it is binding only so long as we believe God wishes it binding. If we find we have mistaken God's will, we must withdraw from it. It is not a contract with any superior human ecclesiastical authority for which a return in value is made, and which puts one under obligation to keep it. The only obligation is toward God, and of that one's own conscience is the only judge. As we have said, such a vow is nothing more than a resolve, and as such can be changed."

Railroad Engineers.—In speaking of the Brotherhood of Railroad Engineers, Chauncey Depew, of New York, said that "he had been connected with railroads about as long as the brotherhood had been in existence, twenty-three years, and that twenty-three years ago 'blasphemy was the railroad engineer's current conversation, and whiskey was his nerve tonic, but that this had all been changed. Now the engineers of our railroads are as a class temperate, moral and clean of speech.'"

Conference on "Correspondence" of London Yearly Meeting.—The large attendance at this Conference showed the interest felt in the subject by Friends of London Yearly Meeting. Strong desires were expressed for a reopening of correspondence with Ohio Yearly Meeting; but this could not easily be done without admitting that a mistake had been made in recognizing the Binn's Body. Among the propositions brought forward, one was to send a general epistle to all the bodies of American Friends who would receive it; another was to discontinue all correspondence for a time, and then resume it in such form as way might open for. There was manifested, by some, a desire to disconnect the correspondence from any such recognition of the meetings addressed as would involve London Yearly Meeting in any responsibility for their standing. But there did not appear to be sufficient unity with any of these proposals to adopt them: and the recommendations to the Yearly Meeting embraced little more than some change in the manner of preparing the epistle, and the appointment of a sub-committee of the Meeting for Sufferings to be called "The American Committee," who will probably be expected to obtain information as to what transpires in this country.

Look Over It.—It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at

the moment passing a stone fence to a meadow, over which a cow was looking. "Do you know, asked Wesley, "why that cow looks over that wall?" "No" replied the one in trouble. "I will tell you," said Wesley," because she cannot look through it; and that is the way you must do with your troubles, look over and above them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness; the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*Geo. McDonald.*

THE FRIEND.

TWELFTH MONTH 4, 1886.

Perhaps there is no part of Barclay's Apology more thoroughly satisfactory than that in which he treats of the universality of Divine Grace, proving that Christ died for all men; that all men, in whatever recesses of the earth they may be located, or however ignorant they may be in outward knowledge, are visited by the inshining of his Light; and that this Light will assuredly bring salvation to all who are obedient to what it shows to be the duty of each individual.

The rejection of this fundamental principle of Christian truth has led professors into many difficulties; and into human schemes for avoiding the consequences which logically follow from an opposite doctrine. An interesting illustration of this has been shown in the recent discussions in the American Missionary Board, over the doctrine of future probation. Many professors of religion have imbibed the notion, that none of the Pagan nations of the earth, who are ignorant of the coming and sufferings of our Saviour, can be saved. As the mind naturally revolts from the thought of persons being punished for that for which they are in no way responsible, some of these persons have added a supplementary notion in order to reconcile this false theory with their conceptions of the justice of the Almighty; and have imagined that there must be a state of probation after death for those who in this life had no opportunity of knowing and believing the historical narrative of Christ in his appearance in the flesh. This scheme of "future probation" has no satisfactory scriptural foundation; and its advocacy was regarded by the Missionary Board as a sufficient reason for not sending forth as missionaries those who held the doctrine.

The discussion of this doctrine has called forth an article in *The Independent* by the editor of a Catholic paper published in Ohio; which adds another illustration of the difficulty in which an erroneous theory involves those who hold it. This writer states as the doctrine of the Church of Rome, that no person who dies without being baptized (with water) will ever get to Heaven. But to avoid the horrible conclusion that unbaptized infants, and innocent heathen, must suffer eternal punishment, he quotes from several writers whose works are recognized as authoritative among Roman Catholics, to show that such persons are in an intermediate state—that is, that although they will be deprived of supernatural blessedness, yet they will enjoy a state of natural happiness!

From all such idle speculations those are happily delivered, who accept in its fulness the Scripture declaration, that "The Grace of God which bringeth salvation hath appeared unto all men, teaching them that, denying ungodliness and the world's lusts, they should live soberly, righteous-

ly and godly in this present world." How increasingly precious becomes that fundamental truth, insisted upon more than any other by the early teachers among Friends, that the same Divine Life and Power which took flesh and dwelt among men, visits all men everywhere, and will work the salvation of all who open their hearts to receive Him, even of those also who never heard of his outward appearance. He and He alone is the author of eternal salvation to all who obey Him; and his work is substantially the same in the minds of those blessed with the light and culture of civilized life; and of those who are destitute of these advantages.

SUMMARY OF EVENTS.

UNITED STATES.—It is estimated at the Internal Revenue Bureau that the tax on oleomargarine, which went into effect on Eleventh Month 1st, will yield about \$400,000 for the month.

The total imports of merchandise into the United States during the twelve months which ended on Tenth Month 31st, amounted in value to \$697,020,863, against \$718,672,617 during the previous twelve months.

The official vote of New Jersey for Governor, is announced as follows: Green, Democrat, 109,939; Howe, Republican, 101,919; Fiske, Prohibition, 19,810.

One of the profitable industries of California is the growing of the English walnut. In Los Angeles, San Diego and Santa Barbara counties, large quantities of walnuts are grown for the Eastern market.

The population of Florida is said to have increased 23 per cent. in the last five years. The value of property has doubled during the same time.

The cotton crop of Arkansas is the largest ever grown in that State. The yield is estimated at 750,000 bales, an increase of 150,000 on the yield of last year.

In the City Council at Chicago, on the 29th ultimo, an effort was made to advance saloon licenses to \$1000 each. For some time past they have been given for \$500. More than half the Aldermen favored the advance, but a two-third majority was necessary, and the measure failed by two votes. On the same day the first suit under the Child Labor law of New Jersey was tried in the Second District Court at Newark. Peter Geiger, a tailor, was arraigned for hawking Martha Palmer, a girl under fourteen years of age, in his employ. The defence was that the girl was employed by the foreman. Judgment in the sum of \$50 and costs was entered against Geiger.

There were two shocks of earthquake at Summerville, South Carolina, on the 29th ultimo, one at 10.30 A. M., the other at 3.20 P. M. The second shock was felt slightly in Charleston.

The total number of deaths in this city last week was 404—of which number those of male and those of female sex, was exactly the same—against 353 the preceding week, and 361 the corresponding week last year: 59 died of consumption; 36 of pneumonia; 24 of croup; 20 of diseases of the heart; 16 of old age; 14 of bronchitis; 14 of inflammation of the brain; 13 of apoplexy and 10 of diphtheria.

Markets, &c.—U. S. 4½ registered, 110½; coupon, 111½; 4½, 129; 3's, 100½; currency 6's, 126 a 136.

Cotton was quiet but steady, at 9½cts. for middling uplands.

Petroleum was quiet, at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was steady under scarcity, but the market ruled quiet. Sales of 2 cars good western winter bran at \$15.10 per ton.

Flour and Meal.—The flour market met with a fair demand from the local trade. Sales of 375 barrels Pennsylvania family, at \$3.60 a \$3.65; 125 barrels Ohio clear, at \$4; 375 barrels Ohio and Indiana straight, at \$4.25; 500 barrels winter patent, at \$4.80 a \$4.75; 250 barrels Minnesota clear, at \$3.90 a \$4; 625 barrels do, patent, at \$4.65 a \$4.90. Rye flour was quiet, at \$3.25 per barrel for choice.

Grain.—Wheat was quiet but higher. No. 2 red closed at 85½ cts. bid and 85½ cts. asked. Rye was quoted at 53 a 58½ cts. per bushel. Corn was firm but quiet. No. 2 mixed closing at 45½ cts. bid, and 45½ cts. asked.

Beef cattle were unchanged, at 3 a 5½ cts.

Sheep were active, at 2½ a 5 cts.

Hogs were dull, at 5½ a 6 cts.

Lambs were in fair request, at 3¼ a 6½ cts.

The receipts were: Beesves, 2500; sheep, 10,000 hogs, 10,000.

FOREIGN.—John Bright, in a letter approving of the

erection of a statue of Cobden, at Stockport, denies that free trade is imperilled. He continues: "An American recently asked me if it would be possible to return to protection in England. I replied, 'It is not impossible, but it will not come until the United States restores slavery.'"

The *Irish Times* (Conservative), says the Government has resolved to promptly suppress all anti-rent and other illegal combinations; to curtail the license of the press; to forcibly suppress intimidation; to enforce the laws governing the processes for the collection of debts; to proclaim all meetings called for certain purposes, and to arrest certain prominent agitators of the anti-rent policy. The *Times* also says it is reported that troops have been sent to the different points in the country where action against the anti-rent agitation is imminent.

The proclamation of the Marquis of Londonderry, Lord Lieutenant of Ireland, prohibiting the holding of an advertised National League meeting at Sligo, has been posted throughout Sligo, and has produced great excitement. This excitement has been much increased throughout Ireland, by the arrest of John Dillon, for making a political speech.

England, it is stated, now imports from Russia 5,000,000 hundredweights of wheat, against 10,000,000 fifteen years ago. In the same interval the import from America has increased from 12,000,000 hundredweights to 20,000,000.

General Roberts has demanded 4000 additional Indian and native troops to reinforce the British army of occupation in Burmah.

The British Resident at Aden, in behalf of the Bombay Government, has annexed the important island of Socotra, in the Indian Ocean, and hoisted the British flag thereon.

The Government of Queensland has offered to establish and pay all the expenses of a government in the island of New Guinea, if the Queen will approve of it.

The Reichstag was opened 11th Month 25th, by Von Boetticher, Minister of the Interior, who read the speech from the throne, in which the Emperor says: Although the policy of the Empire is always pacific, Germany, in view of the development of the military establishments of neighboring States, cannot longer defer increasing her defensive force, especially the peace effective. A bill, therefore, will be submitted, providing for an increase, to take effect from the beginning of the new financial year.

London, 11th Month 23d. A despatch from Berlin to the *Post* says, that Count Herbert Bismarck had a long interview to-day with Count Schouvaloff, Russian Ambassador at Berlin. In the course of which the latter complained bitterly of the tone adopted by the official German press towards General Kaubars. It is reported that Count Herbert replied warmly to this charge, saying that General Kaubars' proceedings in Bulgaria were unworthy of the agent of a great power.

On the 27th ultimo, severe shocks of earthquake were felt in Smyrna, Tehesme and the Island of Chios.

Cholera, or a disease closely resembling it, has appeared in Buenos Ayres, and has spread into Rio de Janeiro, Brazil, and the Republic of Paraguay.

The Argentine Republic is doing a large business in supplying Chili and the West Coast with meat. All the passes of the Andes are said to be full of cattle and sheep waiting for a purchaser.

Returns to the Canadian Marine Department of the storm which swept the lakes on the 17th and 18th of last month, show that it caused a loss of 37 lives, and that 33 vessels, valued at \$639,100, were wrecked.

It is said the Canadian Government has offered to contribute \$20,000 to a scheme for keeping the St. Lawrence open during the winter, by means of tugs plying up and down the river.

Advices from New Zealand received in San Francisco say, that a company has been organized to construct a Pacific cable to cost \$10,000,000, as follows: From Brisbane or some part of New South Wales to North Cape, New Zealand, 1300 knots; to the Fiji Islands, 1240 knots; to Fanning Island, 2270 knots; to the Sandwich Islands, 1260 knots; to Vancouver Island, 2730 knots; across the Island and Straits of Georgia to Vancouver City on the mainland, the terminus of the Canadian Pacific Railway, 100 knots. An annual subsidy of \$500,000 is expected to be obtained from the Colonial and Imperial Governments jointly.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

RECEIPTS.

Received from Joseph Armfield, Agent, London, England, £30 10s., being £2 10s. for himself, 5 copies, vol. 60; £1, for Robert Biglans, vols. 59 and 60; £1, for James Green, vols. 59 and 60; and 10s. each for Alice Alexander, Joshua Ashby, John Ashworth, John Bellows, John Bottomley, Phebe H. Bracher, Richard B. Brockbank, David Burton, Martha Cash, Robert H. Clark, John Cheal, James Cloak, Henry Darby, Charles Elcock, Sarah Gibbins, William Graham, Forster Green, William Green, Susanna Grubb, Mary Halden, J. Barcroft Haughton, James Hobson, John Horniman, Samuel Hope, William Knowles, Joseph Lamb, William James LeTall, Alice Marsden, George A. Milne, Jane Moorhouse, William R. Nash, Sarah Pearson, Daniel Pickard, George Pitt, John Sadler, Abraham Shield, George Smithson, Eliza M. Southall, John Sykes, Sophia Taylor, Henry A. Upchurch, Lucy W. Walker, Robert Walker, Ellen Watkins, William Allen Watkins, Charles F. Wakefield, Hannah Wicklow, Jacob Wigham, Susan Williams, John Wood, and Francis E. Wright, vol. 60, and 10s. for Frederick Mackie, So. Australia, vol. 60.

From Henry Bell, Agent, Waterford, Ireland, £5 10s., being 10s. for himself, vol. 60; £1 each for John Pim Penrose, William White, Thomas R. White, and John Adair, vols. 59 and 60; and 10s. each for John H. Colvin and Daniel Aylesbury, vol. 60.

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at 140 North Sixteenth St., Philada., on Seventh-day, Twelfth Mo. 4th, 1886, at 2 P. M.

A member of the Society of Friends desires a position as managing housekeeper. Apply at the Office of "The Friend," 116 North Fourth St., up stairs.

MARRIED, at Friends' Meeting-house at West Grove, Pa., on the 25th of Eleventh Month, 1886, WILLIAM B. HARVEY, son of Thomas M., and Cassandra Harvey (both deceased), and FRANCES E. FORSYTHE, daughter of Louis and Mary Ann Forsythe, all of London Grove Township, Chester Co., Pa.

DIED, on the 8th of Tenth Mo. 1886, SARAH L. STANLEY, wife of the late James Stanley of Salem, Columbiana County, Ohio, in the seventy-sixth year of her age, a member of Salem Monthly Meeting of Friends. She peacefully passed from the confines of earth to the glorious realities of a future life. Her ministrations of love to others were a continued source of enjoyment to her; though her feeble powers were often severely taxed that they might enjoy the gifts which her hands executed. With sisterly affection she drew the young into companionship with her, and oftentimes dropped a needed word of timely counsel.

A short time before her death, she selected the following beautiful lines of Whitier's as expressive of her feelings:

AT LAST.

When on my day of life the night is falling;
And, in the winds from unsummed spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown;
Thou, who hast made my home of life so pleasant,
Leave not its tenant when its walls decay.
Oh, Love divine, Oh, Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to mine own uplifting
The love which answers mine.

I have but Thee, Oh, Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease
And flows forever through Heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing
I fain would learn the new and holy song,
And find, at last, beneath Thy tree of healing,
The life for which I long.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 138.)

Twelfth Mo. 5th, 1841. Under a renewed sense of the loving-kindness and continued mercies of our Heavenly Father towards one of the most unworthy of his creatures, am I again constrained to make this little note; feeling as though it would be some alleviation to a heart which seems ready to burst. O the path of secret sadness I have been travelling in, may I not say for years; and increasingly so of latter times under the weight of manifold sins and transgressions! What sacrifice would I not make for an assurance of forgiveness and acceptance! What have I reserved unto myself, O Heavenly Father, that thou hast called for? Has there not been a full surrender? Thou knowest all things. Regard, I pray thee, the petitions poured forth this day on behalf of some of us, who feel as though we could plead no longer for ourselves. Cancel our sins and iniquities; strengthen us to perform our vows, even should it be acknowledging Thee in the assemblies of thy people. I have felt this day as though I were becoming a spectacle to angels and to men. But even this would be but a small sacrifice, for the life of the poor soul.

7th. Have been made to feel that it is a fearful thing to live, and an awful thing to die.

8th. Leanness; produced by indulging in too much conversation.

9th. Painfully grieved, I have been several meeting days of late, to see lightness apparent amongst the dear children, both on coming into meeting and even after taking their seats; and with some, continuing all meeting through. How relieving was it to hear this morning, dear Sarah Emlen lift up her voice, a warning voice: setting before them the exceeding sinfulness of thus presenting themselves before that all-seeing eye, who sees and knows the most secret recesses of the heart. O the tender entreaties which went forth, that they might prize their privileges and number their blessings, before they were taken from them, &c., &c. Felt a little ability, notwithstanding all my weaknesses, to crave the preservation of the children; and I could not feel clear after meeting without going to the collecting room, and expressing a little what my feelings were and had been. It was done in a very broken manner, my heart seeming too full to give utterance. Tears flowed.

First Mo. 2nd, 1842. Dear Sarah Emlen lifted up her voice, "Who is this that cometh from Edom," &c. Spoke of what a favor it was to be

made partakers of the death and sufferings of our dear Saviour; and while borne down under a sense of our manifold sins and transgressions, to know that He still remains "mighty to save;" and that He will speak in righteousness to such as these, if there is only a cleaving unto Him; being not ashamed to own that they are followers of the Lord Jesus. She believed there were those present who, like poor Peter, often sought secret places, "weeping bitterly," under a sense of their great weakness. Such were desired to remember, that help is laid on One that is mighty and able to deliver all that come unto Him and that love Him and his appearing. She believed, if these remained faithful, they would yet see of the travail of their souls and be satisfied."

6th. A little strength afresh afforded to plead for mercy and forgiveness.

9th. A renewed evidence has this day been given, that the Lord is not unmindful of us, undeserving as we are. Felt almost as soon as taking my seat in meeting, that the Saviour was very near; and O! the breathings that arose, that He might be sought after by every one present; and although some of us might be but as broken vessels pleading our helplessness with tears, that such would not be disregarded by Him who sees and knows the secrets of every heart. Near the close of the meeting dear Sarah Emlen was engaged to put up vocal petitions, craving for the life of some of us in a very affecting manner.

13th. The feelings that have attended throughout this day have been comforting. A little strength afforded during our silent sitting together this morning, to beg for a removal of all that stands in the way, no matter what it costs. No sacrifices seem too great for the life of the soul.

30th. This has been a day of favor. Several of the Committee with us. S. B. acceptably engaged in testimony in our meeting. He was concerned to set before us the nature and effect of true silent worship. He dwelt much upon, and the necessity there was for each one of us to seek the Lord for ourselves, if happily we might find Him; for He is near to every one of us, and will, if rightly sought after, manifest himself to be a teacher; having declared "He would teach his people himself." He is in the midst of us, even the two or three. Yea, down to the present company, his own words stand good, addressed to his tribulated followers formerly when He was about to be taken from them: "Lo I am with you always, even unto the end of the world." In the afternoon meeting, there was extended an invitation to some, whose feet had declined and whose steps had slidden; such as were bemoaning their condition, and saying in their hearts, "O that it were with me as in months past, in the days when God preserved me! when his candle shone upon my head, and when, by his light, I walked through darkness." Their father's house, where there is bread enough and to spare, was shown them, and such were encouraged to return with this acknowledgment, "Father, I have sinned," &c. He believed the arms of Divine mercy were opened to receive them, &c.

Second Mo. 15th. Since last note, I have paid a little visit to my friends at home. It was very pleasant for mother and children to be all together once more. What changes time brings with it! Our ever forming, for any length of time, a family circle again now looks very doubtful. The thought produces sadness; accompanied with fears that a few more rolling years will produce still greater changes. O! that we may all so live, that at the end of time here, we may make a united family in Heaven.

18th. Throughout this day, the feeling of quietness and peace have been such, as I have not witnessed for many days. Even my rest was undisturbed; and on awakening this morning, thanksgiving and praise did ascend.

22nd. Attended Concord Quarterly Meeting. In the last meeting, excellent remarks were made on the state of Society as brought to view by the queries and answers. Dear Hannah Gibbons spoke on the attendance of our meetings: desiring that we might not grow weary even should we be permitted oftentimes to feel very poor and stripped. As there was a holding on, He whom our souls loved would arise, and even "come suddenly to his temple," &c. Near the close of the meeting she revived the prayer of David: "Cast me not off in the time of old age; forsake me not when my strength faileth." She set forth, also, his confidence and trust, when he said: "My heart and my flesh faileth, but God is the strength of my heart and my portion forever."

26th. Entered this day upon my thirtieth year. How have I been preserved "all my life long!"

Third Mo. 13th. My attention was particularly arrested in reading to-day in "The Friend,"* an Epistle of Lydia Lancaster, written many years ago, to the Quarterly Meeting of young Friends in London.

27th. Strength given once more to approach the mercy seat. Felt the preciousness of silent waiting upon the Lord. A little glimpse given of the good things in store for those who really love the Lord.

Fourth Mo. 1st. Attended Concord Monthly Meeting: feeling, I believe, never more sensible of my unfitness to assemble thus with my friends. But on gathering into silence, the solemnity permitted seemed to prepare the way for the good that followed. So that out of the very depth of weakness the heart was enabled to lift up itself in secret aspirations for a little living bread; that which would nourish and satisfy. Had with us two Friends from Indiana, viz., James Hadley and Robert Hodson; who are attending the Monthly Meetings in Concord Quarter. After a time of precious silence, dear James arose and ministered with life and power. O how pure did the word that ran through him seem! "The secrets of the Lord are with them that fear Him, and He will show them his covenant." It was to those alone who did truly fear and love Him, that these secrets would be disclosed, and as they were able to bear them. That his covenant with

* See "The Friend," vol. xv. pp. 189, 190.

these would be sure, for He remains to be a covenant-keeping God. As these kept the covenant they had entered into they would more and more experience, "that all his paths are mercy and truth;" for He remains to be a covenant-keeping God. "Why sayest thou, O Jacob, and speakest O Israel, my way is hid from the Lord," &c., repeating the remainder of the chapter. He believed the strength of these would be renewed, as there was a patient waiting. He will show them his covenants, and He will enable to keep them. Their weapons of war will not be carnal, but mighty through God, &c. It was throughout a very instructive communication.

5th. This evening closes the second-day of our "examination." Retired to my own room and enjoyed a little quietness, which was truly grateful. How it refreshes the poor mind, when it has been, as it were, on a continual stretch for hours together! Was it not for seasons of this kind would there not be a fainting by the way? May the seasons of quiet afforded me here at Westtown, be rightly improved. And now I am about to mingle with my friends at home for a few weeks, may there still be a seeking after inward retirement of mind, that so the good Spirit of my dear Lord may go with me and preserve.

Fifth Mo. 8th. With David, I feel I can say, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing, I am come unto deep waters, where the floods overflow me." "But my prayer is unto thee, O Lord! In the multitude of thy mercies hear me, in the truth of thy salvation." "Deliver me out of the mire, and let me not sink! Let not the water-floods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me."

25th. In reviewing the three past days, nothing condemns; but poverty of spirit greatly aboundeth. A little comforted and encouraged in reading over some of the exercises and deep baptisms of that devoted servant and handmaiden of the Lord, Sarah Stephenson. Her trials in younger life I could read and understand. These she speaks of as "from within and without, even deep conflicts; so that it might be said, my bread was eaten with mourning, and my drink mingled with tears; but then, O what precious meetings I had at times! my spirit was so broken that I could scarcely contain myself."

(To be continued.)

For "The Friend."

Botanical Notes.

Among the plants which grow on the borders or in the ponds of the pine lands of New Jersey, are a few species of the Pipewort family (*Eriocaulon*), of interest to the botanist, but not showing enough to attract much notice from others. This family is mainly confined to tropical countries, but few species venturing into the temperate zones. They are aquatic plants, with long tufts of fibrous roots of marked cellular structure, surmounted by a cluster of grass-like leaves, from which rises a naked flower-stalk, crowned with a small, convex, dense head of white flowers.

A friend brought me two species of these plants from a pond near Tuckerton, N. J., in the latter part of the Seventh Month; and on a visit to the pond at Brown's Mills in the Ninth Month, we found several of them growing on the edge of the water.

Among the plants from Tuckerton was a beautiful White-fringed Orchis (*Habenaria blephariglotis*), the flowers of which we may well suppose to be very attractive to the insects which visit it for the sweet secretions it contains. The

lip of the flower forms a beautiful fringed platform on which they can light, and this is arched over by a snow-white canopy. On each side of the central opening is a mass of pollen enclosed in a sac with a glutinous knob at the end of a projecting point. As the insect inserts its head into the tube, in search for the liquid within it, it touches these knobs, which adhere to it, and thus the pollen masses are drawn from their receptacles, and carried to the next flower which the insect visits, and thus brought into contact with its stigma—a process essentially necessary to enable the plant to perfect its seed.

A similar provision for availing itself of insect aid in fertilizing its germs was noticed in another rather common, but beautiful plant of the Orchis family, the *Pogonia ophioglossoides*, which has no popular name. The slender stem of 6 or 9 inches in height, bears a single leaf about its centre, and on the top a single flower about an inch long, of a pale rose-color. In this, the pollen mass is placed in a little cup, and attached to the inner side of its lid, which is glutinous on the top, so that it adheres to an insect coming into contact with it, and is torn away, carrying the pollen along.

There are many of the Orchis family which appear to be thus dependent on outside help for the perfecting of their seed. It is a singular family, apparently more incapable of taking care of itself than most others, and many of its forms are dying out as the land becomes more cleared and more thoroughly cultivated. Years ago I knew of several localities in Chester Co., Pa., for the magnificent *Habenaria grandiflora*; but it is doubtful whether a single plant of it now grows in any of them. I have noticed also, on the part of botanical writers, a hesitation as to giving the place of growth of some of the rarer species, lest they should guide explorers to the spot, and thus cause their extermination.

The seed capsules of some of the Orchids are largely filled with imperfect seeds; and in some species, many years of growth are required before seedling plants will bear flowers—in one species nineteen years elapsed.

In a former article, I spoke of that curious *carnivorous* family, the Sundews (*Drosera*), which grow abundantly in our boggy grounds, and entrap small insects with the glutinous hairs of their leaves. I allude to them now, only for the sake of mentioning that when H. O. Forbes was collecting plants in the Island of Timor, he found a lovely little species (*Drosera lunata*) growing luxuriantly in extensive patches on the bare, hot, clayey face of a mountain. He says, "accustomed to gather its kin at home in boggy heaths, I was surprised to find it flourishing in so dry an exposure; but on digging it up, I found it held a store of moisture against hard times in the tuberous roots with which it was provided."

Among the members of the Mint family (*Labiata*), which grow in the vicinity of Moorestown, N. J., the most valuable is probably the common Peppermint (*Mentha piperita*). This, like nearly all of the species of *Mentha* found in the United States, has been introduced from Europe, but it is now extensively naturalized. The foliage is dotted with small glands which contain an aromatic oil, for the sake of which the plant has long been cultivated in Europe. Its cultivation in this country for commercial purposes has been principally in some of the counties of New York, where it has been carried on for the past 60 years. The oil is obtained from the plants by distillation, and is used in medicine.

Botanists have felt that there must be some unexplained mystery about that most singular

family of flowering plants to which belongs the Indian Pipe (*Monotropa uniflora*). This is found in moist woodland, during the late summer and in the autumn of the year, pushing its way up through the dead leaves in clusters of white stems, totally destitute of green cells, and resembling in their manner of growth the groups of Toad-stools which spring up about the base of trees and in other spots where they find decaying matter on which to feed. In some respects, the Indian Pipe seems more like a Fungus than an ordinary flowering plant. As Fungi feed upon other organic matter, so it was supposed that the Indian Pipe was parasitic on the roots of other plants. But in carefully digging up the plants and washing away the soil, no attachment with such roots could be found; so the theory was advanced, that like the Fungi, they feed upon decaying matter. A recent observer (according to the *Journal of the Royal Microscopic Society*) in examining an allied plant, another species of *Monotropa*, (*M. Hypopitys*) found its roots to be covered with the threads of a Fungus, from which he supposed the *Monotropa* obtained its nourishment.

The cones of most of our species of pine, hard and solid as they are, open their scales at maturity and allow the winged seeds to drop out, and take their chances of growing and developing new trees. But there are some kinds of pine, in which the cones continue closed for an indefinite number of years: the imprisoned seeds are said to retain their vitality. The *Pinus tuberculata*, a native of the Sierra Nevada is one of these. When a forest fire occurs, its cones are opened, and from the seed thus liberated, a new growth of Pines springs up to replace those that have been destroyed. It almost seems as if the contingency of fire had been foreseen and provided for in this remarkable property of the hard-coned pines.

During one of my walks (Eighth Mo. 9th) I found on the borders of a thicket a slender vine running over the bushes, with chocolate-colored flowers of the shape of those of the pea. I had not seen it before for perhaps a number of years, for it is not very abundant in this part of New Jersey. It was the *Apios tuberosa*, a species of wild bean, sometimes called ground-nut, because it bears edible tubers on underground shoots. The flowers are succeeded by long pods containing the seeds, as in other members of the Pulse family.

J. W.

For "The Friend."

Universal and Saving Light.

[Sometime since, there appeared in one of the religious periodicals of our country, (one not connected with the Society of Friends) an editorial article which arrested the attention of a Friend and brought him under a religious concern for the defence of the Truth; which found expression in a letter addressed to the Editor of the paper referred to. A copy of this letter has come into our hands; and, as the subject it treats upon is one of interest and importance, with the consent of the author, we publish the substance of it in our columns.—Ed.]

It was with deep regret that I read the editorial entitled "The Holy Spirit's Work and Workings," the purpose of which seemed to be to prove that the Holy Spirit in redeeming sinners from the evil of their ways, operated only through human means; that is that "the Spirit is never sent directly to the unbelieving sinner, to strive with him, and show him his sin, and point him to the Saviour, without the employed agency of the Christian believer."

This seems to me to be an erroneous and dangerous doctrine, which strikes at the foundation of true religion.

Understood in the light of truth, it appears to me that the burden of the apostle's preaching was to direct people to the witness for truth in their own hearts, to the "Light of Christ, the true light that lighteth every man that cometh into the world."

The Apostle Paul said, "The Grace of God that bringeth salvation hath appeared unto all men;" and speaking to the Corinthians, he said, "But the manifestation of the Spirit is given to every man to profit withal." This, it seems to me, is a fulfilment of the promise to Israel set forth in the prophecy of Jeremiah, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah," &c.

"This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for all shall know me, from the least of them, unto the greatest of them."

The Apostle Peter said: "We have the word of prophecy made more sure, wherunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the Day-Star arise in your hearts." Zacharias declared: "The Day-Spring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death, to guide our feet in the way of peace." In the editorial referred to, I find this language: "It is by and through the agency of believers who are in the power of the Holy Spirit, that any unbeliever is attracted to the truth, or won to the loving service of the Saviour;" and Paul and Cornelius are cited as examples to prove this statement. Was this true of the Apostle Paul? Was he first "attracted to the truth through the agency of a believer in Jesus?" Was he not met on the road to Damascus by the "Light of the Lord?" and was he not arrested in his course by the voice of the Lord, when no human believer was nigh? And was it not made known unto him then and there what he should do? There is no record in all the Scripture of a more striking manifestation of the grace of God than in this visitation to Paul on the road to Damascus. Nor is there any warrant for saying that "he did not receive the Holy Spirit until three days were passed;" for as says Dr. Lightfoot, "this appearance of the Lord unto Paul, was not so much in his person as in his glory, nor was what he saw of him, beside the light that struck him blind, with the eyes of his body, but of his spirit."

When his outward eyes were opened by the laying on of Ananias' hands, we may not doubt that he also received a renewed pouring of the Spirit, for his instruction in, and qualification for the work whereunto he was called, but that manifestation on the way to Damascus differed only in degree from that which is given to every unbelieving sinner, to "lead him from darkness to light, and from the power of Satan unto God."

And how was it with Cornelius? Was he first attracted to the truth through the medium of a "believer in Jesus?" We are told that the angel of the Lord said unto him: "Thy prayers and thine alms have gone up as a memorial before God." Was he not then "under the power of the Spirit?" And was it not this which enabled him to offer up acceptable prayer unto God? For the apostle tells us "we know not what we should pray for as we ought, but the Spirit himself

maketh intercession for us with groanings which cannot be uttered."

I quote again from the editorial in question: "Without the Holy Spirit's power no Christian can pray aright, or study aright, or teach aright, or live aright." Cornelius had prayed aright, for his "prayers had gone up as a memorial before God." Surely then he must have been "under the power of the Holy Spirit."

In believing that the Holy Spirit does operate directly upon the heart of the unbeliever, convicting him of evil and directing him in the way of well-doing, without the intervention of a "believer in Jesus," it is not necessary that we undervalue the office or service of the truly anointed believer, him or her who waits for the true pointings of the Spirit in the work of redeeming others; for we are told that "He maketh his angels spirits, and his ministers a flaming fire;" but as the Christian world has many evidences of the blessings that flow from an anointed ministry, so it is true that not only in the apostolic days, but in all succeeding ages down to our own time, there have been those in high stations, and in low stations, who have been turned from the way of sin and transgression, and who have had their hearts directed to the true source of life and salvation, without the knowledge or aid of Christian believers."

He who came not to call the righteous, but sinners, to repentance," has a witness for himself in the hearts of all, and many there are who can testify, that when they were living in sin and iniquity, even some who had sunk deep in wickedness and crime, they were conscious of the presence of this "secret Searcher of all hearts," reproving, warning and inviting them when no human believer was nigh. What means the language: "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me?" Here is no limitation for he says: "If any man hear my voice," &c. It is a great blessing to have our eyes opened to see the truth on any subject, and there is no truth it seems to me more necessary for us, than that the *Spirit of Truth* is a living witness in the hearts of sinners, reproving them for evil, and directing them in the way of well doing, and that as they yield obedience to its secret monitions, they will find it to be the "power of God unto their salvation."

Respectfully,

JOSEPH H. BRANSON.

Belmont, N. Y.

For "The Friend."

Library of Friends of Philadelphia.

(Continued from page 145.)

In the year 1831, a catalogue was printed giving the titles to about 2300 volumes, which it states was the number in the Library at that date. It also contains a series of "Rules for the government of the Library," which are reduced in number from eight to five. They are not greatly changed in substance from those previously used, but are more condensed and not so specific in details.

In the Third Month, 1842, an association of Friends who had supported a Reading Room and Library, having concluded to disband, presented their Library and the funds belonging thereto, to "the Committee of the Monthly Meetings who have the care of Friends' Library;" with liberty for the committee to dispose of the gift at their discretion. This was an acceptable present, the interest on the funds enabling the committee to increase the Library more rapidly than theretofore; but, as many of the books received were

duplicates of some that were already in the Library, the committee made large donations to other collections.

At the suggestion of Samuel Bettle, a minister and member of the Monthly Meeting of Philadelphia, held at Fourth and Arch Streets, in the year 1843, a proposition was made by that meeting, to erect a building on the adjoining lot, one of the purposes of which was to accommodate Friends' Library. This proposition was referred by the four city Monthly Meetings, to a joint committee, who made the following report:

"That the proposition of the Monthly Meeting of Friends of Philadelphia, contained in its minute of Seventh Month 27th, last, having claimed deliberate consideration, it was unitedly agreed to propose that liberty be given to erect a house on the east side of the lot on Mulberry Street, near Third Street, adjoining the house belonging to Philadelphia Monthly Meeting, to be used for the general purposes of the Society. Such as the accommodation of the Library belonging to Friends, the deposit of books published or kept for sale or distribution under the direction of the Meeting for Sufferings, &c., and such other uses as may hereafter be deemed proper. Said house to belong to and be under the control of the Monthly Meetings in this City, as the ground on which it is proposed to erect it now is. The cost of building to be provided for without taking the funds of the Society, or calling on the Monthly Meetings for pecuniary aid.

Signed

Samuel Bettle, Thos. Evans,
Jno. G. Hoskins, L. Nicholson."

The Monthly Meetings adopted the report of their committee and a building was erected on the premises, now No. 304 Arch street, in the spring of 1844. It is understood the funds for the purpose were contributed by Samuel Bettle. The second story was offered for the accommodation of the Library.* The committee in charge, on the removal of the books to the new location, concluded to have it kept open on two afternoons in the week, instead of one, as it had been for many years back. As this would involve an additional expense, the four Monthly Meetings, on the application of the committee, concluded to pay annually a small sum each. At the same time the number of the committee having charge of the Library was increased to two from each meeting, making eight in all.

In the year 1853, a catalogue was compiled by the late James S. Lippincott, the then Librarian. At that time the number of books exceeded 5,100. A supplementary catalogue of the books, added between the years 1853 and 1873, was compiled by William E. Allen, and printed the latter year. This is the last of its kind that is likely to be issued for some years to come, as a card catalogue, such as is in use in most large Libraries at the present time, was adopted a few years ago.

At the time of the union of the Monthly Meeting of Philadelphia and the Monthly Meeting of Philadelphia for the Southern District, the latter part of the year 1872, the Library Committee proposed that each of the Monthly Meetings thereafter, should have a representation of three Friends in that committee, making the total number nine, instead of eight. This was agreed to, and there has been no change made in the representation since. The members of the Library Committee have invariably been confined to the men members.

*Some years after, when the capacity of the second story had been nearly reached, a number of the octaves were removed to the third story.

Shortly after the junction of the two Monthly Meetings, the Library was opened on Fifth-day mornings, from half past 9 to 10 o'clock, mainly for the accommodation of those children of Friends' Select Schools who attended Arch Street Meeting.

The following circular, sent out in the Eleventh Month, 1883, will explain its object, viz:

"The Committee in charge of the Library desire to call attention to this valuable collection of books belonging to the Society. It is free to any Friend living in or near this city, who will sign an agreement to replace or pay for volumes that may be lost or injured. Thereafter, any member of his or her family can take them out without charge, subject to the rules of the Library. The books comprise works of history, biography, science and most other subjects usually found in well selected Libraries; works of fiction being excluded. The different editions of biographies and other writings of early Friends, is probably unequalled in any other collection of books in this country. The object in this calling attention to the subject, is to give the books a wider field of usefulness. The number of volumes is about 8500. The name of any suitable book that is not found on our shelves, may be handed to one of our Committee, and, if approved and within our means, will be purchased if not out of print. Further information can be furnished by the Committee.

"Open Fourth-day afternoon, from 4 to 6 o'clock, and Seventh-day afternoon from 3 to 6 o'clock."

For years the insecurity of their charge, had exercised the minds of the Friends on the Committee. Being placed in a four-story building that has but one stair-way, the stock could hardly escape destruction if a serious fire should break out on the first floor. In that event, many works would be destroyed that might never be replaced.

It was concluded to employ an expert in bibliography to separate those of greatest value, and to affix the probable market price to each of them. Charles Hildeburn, Librarian of the Philadelphia Athenaeum, was engaged to do the work. He selected 300 volumes, which were valued at about \$6,000, and 50 others of considerable scarcity, but upon which he did not place a valuation. These were all stored away in two closets in the south-eastern corner of the fire-proof, in the Arch Street meeting-house, where, being out of sight, they have nearly all ceased to be asked for by borrowers.

Before the next winter had closed, it was found that moisture had condensed on the wall of the fire-proof, in the corner where the books were placed, and had penetrated those in the lower closet. The books were taken out and dried, but this new danger, and the fact that the contents of the Library were scattered in three different places—the second and third stories of the book-store and the fire-proof—drew the attention of the Committee in charge, to the necessity of providing a safe and convenient place of deposit for the entire collection.

(To be continued.)

If thou goest about to seek life in the Scriptures, as the Jews did of old, and in the meantime neglects to come unto Christ, who is the Life and the Fountain of it, thou canst not expect to find Life in the Scriptures, or any blessing of God in thy reading or meditating in them. For, as none can enjoy the light and good of the outward sun, that shineth without or abroad, who shut their eyes against it, and let it have no place in them; no more canst thou enjoy the *Light* and

good of Christ Jesus, that Sun of Righteousness if thou shuttest thy inward eyes against his *Light* that shines in thee.—*The Way to the City of God.*

For "The Friend."

HUMILITY.

A quiet little virtue, a blossom of the heart,
It groweth in the valley, the highway far apart,
Though chief among the graces, 'tis lowliest of them
all;
Like hidden spring whose touching is power for great
and small,
Though forged at earthly anvil, 'tis th' key to Heaven's
gate,
Before whose soundless turning the listening angels
wait.

Wouldst wear this fadeless blossom, wouldst gain this
crowning grace?
Wouldst feel the mystic guiding of this key into its
place?
Know, never priceless jewel from far Golconda's mine,
Or pearl from caves of ocean where coral bowers
entwine,
Or flower from Alpine summit, was harder to attain,
And with its glad possessor less certain to remain.

Like mirage of the desert, like cloudlet of the morn,
Like snowflake in the sunlight, that melts as soon as
born,
This lowly virtue beameth with life's diviner ray,
But often in our clasping it vanisheth away.
A breath of Pride will chase it,—the whisper of a
thought
Whose source is aught unholy, will shiver it to nought.

Far greater is the hero who makes vain self to yield,
Than he whose lance has quivered on many a storied
field.

A fiercer battle wages when Conscience stirs anew,
Than ever clashed at Ivry, or stormed at Waterloo;
And when the victory dawneth of virtue over sin,
This gentle little presence comes softly gliding in.

And would we keep the treasure with never harm or
loss,
'Twill only be by clinging all meekly to the cross.
There, as the fervent prayer of needy hearts shall pour,
Humility will hover and add one blessing noor,
And when Hope's glad evangel shall bid the soul arise,
Will it not prove most truly the key to Paradise?

INDIAN SUMMER.

Selected.

All around me, every bush and tree
Says Autumn's here, and Winter soon will be,
Who knows his soft white sleep and silence over all.

The birch, most shy and ladylike of trees,
Her poverty, as best she may, retrieves,
And hints at her foregone gentilities
With some saved relics of her wealth of leaves.
The swamp-oak, with his royal purple on,
Glares red as blood across the sinking sun,
As one who prouder to a falling fortune cleaves.

He looks a sachem, in red blanket wrapt,
Who, 'mid some council of the sad-garbed whites,
Erect and stern, in his own memories lapt,
With distant eye broods over other sights,
Sees the hushed wood the city's fair place replace,
The wounded turf heal o'er the railway trace,
And roams the savage Past of his unwinded rights.

The red-oak, softer grained, yields all for lost,
And, with his crumpled foliage stiff and dry,
After the first betrayal of the frost,
Rebuffs the kiss of the relenting sky.
The chestnuts, lavish of their long-hold gold,
To the faint Summer, begared now and old,
Pour back the sunshine hoarded 'neath her favoring
eye.

The ash her purple drops forgivingly
And sadly, breaking not the general hush;
The maple-swamps glow like a sunset sea,
Each leaf a ripple with its separate flush;
All round the world's edge creeps the sinking blaze
Of bushes low, as when, on cloudy days,
Ere the rain falls, the cautious farmer burns his brush.
—From *An Indian Summer Reverie*, by James Russell
Lowell.

LINES

For "The Friend."

Sometimes to us the guiding hand
Seems hidden from our eyes;
And dark and drear, before us here
The shadowed pathway lies.

The night surrounds, the morning seems
Alas, so far away,
But, as we pine the light's decline,
Breaks forth the glorious day.

Our Father knows his children's needs
Ere yet the conscious prayer,
And for each grief, He sends relief,
As dawns the morning fair.

For "The Friend."

Incidents and Reflections.—No. 109.

MINISTRY.

Many and interesting are the anecdotes related of the manner in which the truly anointed ministers of the Lord have been led to open to individuals or to meetings their real condition.

When Christopher Healy was in England on a religious visit, more than fifty years ago, he attended Kendal Meeting. Soon after taking his seat, he saw in mental vision a fire almost as clearly as if it had been visibly before his eyes; and he saw that the people were going round it and round it, but none of them would venture through it. He stood up with the text, "Ephraim is a cake, not turned." He described what he had seen—that the people were going round the fire of the Lord, which, if submitted to, would burn up their corruptions; and that they were turning, as it were, only one side to it, and letting that get a little scorched; and trying to make that answer instead of fully submitting to the refining operations of the Lord's hand.

This was close doctrine; and probably would apply to the people in many other localities than Kendal, for it is a common weakness to try and find some easier way into the kingdom of heaven than the narrow path of self-denial, and the bearing of the cross, although our Saviour has declared that without these, we cannot be his disciples. But it was probably a comfort to Christopher to be told afterwards by a minister belonging to Kendal Meeting, that some time before Jonathan Taylor, a minister from Mt. Pleasant, Ohio, had been there, and had commenced with the same text, which he applied in much the same way.

A somewhat similar unity of exercise in two ministers, was witnessed by the writer. At Birmingham Monthly Meeting, held, I think, on that occasion, at West Chester, Chester Co., Pa., about the beginning of the year 1845, Samuel Cope was present and spoke, commencing his sermon with the Apostle Paul's exhortation to the Thessalonians, "Quench not the Spirit, despise not prophesying," &c.—quoting several verses. This was on the Fourth-day of the week. Rebecca Kite, who was then a teacher at Westtown Boarding School, and was present at the meeting, mentioned the presence of Samuel Cope, in a letter which she wrote to the family in Philadelphia, but purposely refrained from giving the text on which he spoke, lest it might embarrass her father in his ministerial services, as she knew that he would probably be at West Chester Meeting in a few days. Thomas Kite did attend that meeting on the following First-day. I was there and was interested, perhaps rather startled, when he arose with the same passage which Samuel Cope had used four days before!

"Words fitly spoken" are compared to "apples of gold in pictures of silver." Where the language and delivery of a minister are dignified and graceful, they may be compared to the "sil-

For "The Friend."

Memories of the Prairies.

Early in the spring of 1853, I first saw a prairie. We had landed at the youthful city of Keokuk, then a mere village, in the very southeastern corner of Iowa; and after employing a man with a team of horses and lumber wagon, to take us to Salem, one or two day's drive to the north-west, we were soon on our way. The country for some distance was pretty well settled. Good farms lined our road on either side. Some of the buildings and other improvements were good, but many were small and cheaply made—temporary fixtures soon to be superseded by better. Rain coming on, soon after noon, we put up at a "wayside inn," and the next morning we started on our journey, with a bright sun and a clear sky overhead, but under our feet mud and water in abundance, for the country in that place was quite level; but after travelling a few miles through lanes almost impassable for the mud, it became more rolling and sparsely settled; and after awhile, there being no fence to our left hand, our driver turned abruptly from the road into what I then thought was a great wheat-field, with its dark brown soil just putting on a green robe of young wheat. Surprised at this, I looked about us with more care, and then saw that instead of being trespassers in a tilled field, we were lightly trudging over the native sward of an open prairie, stretching away for many miles before us.

A little way to our right there was a belt of timber, filling the valley of some stream, bounding the prairie on that side, and stretching away to the north and east. From this woodland, little spurs jutted out into the prairie, following up every little tributary creek and streamlet. One of these small water-courses that crossed our way was so swollen by the recent rain that our driver was compelled to make a long detour in order to "head it."

Nature's own beautiful meadow lay before us and around us in gentle wave-like undulations, dressed in springtime's brightest green; though, to look down at our feet, the grass stood in single blades a few inches high, quite plainly revealing the fire-blackened sod; for the prairie-fire had swept over it the previous autumn, clearing it of all old grass and rubbish. To our left hand, the country rose gradually into a higher ridge; the gentle swells over which we were passing rising and merging into it; while they sloped down and sank into the low and timbered district to our right. Away on beyond this "dividing ridge" a dimly blue line marked the timber boundary of the prairie on that side. Sprightly little ground-squirrels were frisking about; and, when alarmed at our too near approach, would scamper away to the entrance of their burrows; then they would stop and stand up on their hind feet, as straight and still as a surveyor's stake four or five inches high, then after a few moments' look at us, with a shrill, rattling chirrup they would dive into their holes, which entered the sod in true ground-squirrel fashion, without the slightest suspicion of loose earth about their entrance. They are pretty little animals with dark and light-brown longitudinal stripes, and a row of round spots on each side of their bodies. A gray squirrel would occasionally appear. Their habits were similar to the striped ones, but their appearance much like the gray squirrels of the eastern woods.

Away on the ridge to our left, a flock of prairie-chickens (Pinnated Grouse) were busily engaged in their morning parade. We heard their strange monotonous drumming for the first time, and saw them jumping and flitting about—sights and

sounds very familiar in after years. A small new house stood on a beautiful billow of the prairie, a little farther on our way; and, as my sister spoke of being thirsty, one of the party offered to go to the house and get water. This called forth the question as to how far it was, and it was variously guessed at from a quarter to a half mile, but the scheme of going there for water was soon abandoned when the driver assured us that the house was full two miles away. Thus we began to learn how very deceptive apparent distances are in these plains.

We rounded the little cape of woodland that bordered the swollen stream, and crossed several broad grassy "sloughs" as every hollow between the billowy ridges of the prairie is called. These gave drainage to many miles of country, and united to form the little stream, before mentioned. They were now covered with water finding its way slowly through the young grass and over the rough lumpy sod; for the grass in wet places grows more or less in bunches forming "tussocks," but much of the year these bottoms are dry and make beautiful meadows, though frequently some are met with that are sloughs indeed. I have crossed them in Linn County and other places when I could shake the boggy earth for ten rods around me. Horses and cattle frequently mire down and are lost in such sloughs.

Everywhere upon the border of the timber-land a fringe of hazel-brush is found; it is the hardy forerunner of the woods. In its persistent hardihood it creeps out and continually encroaches on the prairies, killing the grass and checking and usually stopping the annual fires, and sheltering and protecting the young timber which in turn grows up and kills out the hazel. Thus almost everywhere, in approaching the woods from the prairies, we enter a thicket of hazel some rods in breadth, then find it interspersed with thorn, wild plum, crab-apple and other of the most hardy trees; then we find young cotton-wood, quaking asp, walnuts of both kinds, oaks, elms, hickory of three varieties, ash, and many other of the most beautiful and useful timbers. The earliest settlers of these countries almost always open their farms along the edge of the timber, thus building their homes in its shelter, and tilling the fertile and ready cleared prairies. So now we passed into new settlements near the woodland and finally to our destination.

T. E. BUNDY.

Vanleve, Iowa.

For "The Friend."

∞ The well written communication in No. 15, present volume, of "The Friend," signed S. C. M., we trust, will be the means of promoting a more general perusal, and careful comparison of the different parts of that best of all books—the Bible.

An intelligent resident of our village who has now passed his 89th summer, a short time since came across a book once belonging to his mother, (and who does not prize any thing which revives the remembrance of a pious mother?) which he kindly loans for my perusal. As stated on title-page, "Published by Joseph Sharpless, at Rosemount, half a mile above Callowhill street, on the Ridge Road, 1809." Our aged friend, once a resident of this city, thinks at that date this must have been in the outskirts of the town. Being much interested in the work, with approbation of the Editor, I would like to offer a short extract for insertion in "The Friend." Though written in reference to England, the following so nearly represents the condition of our own country at the present time, that it is offered with but slight alteration and omission to suit the case.

ver framing in which the "golden" apples of truth are presented; and their beauty is admitted by all. Yet it pleases the Head of the Church to call into his service as ministers of the Gospel, many on whom these qualities have been bestowed only in small measure. If these "preach the preaching" which He bids them, the Divine blessing may make their unpolished sentences as fruitful in good results, as the utterances of those who are more eminently gifted with oratorical powers.

It is related of that eminent minister, Catharine Phillips of Cornwall, England, that she attended a circular Yearly Meeting held at Exeter, in which she had acceptable service. There was present at the same time Mehetabel Jenkins of New England, who had crossed the ocean on a religious visit. She too had something to say, and delivered a short, plain, simple, testimony. This gave some uneasiness to an elder who was present, who probably feared lest her simple and unadorned words should lessen the effect on the audience of the impressive discourse of Catharine Phillips. He seemed concerned for the good order of things, and mentioned the subject to Timothy Bevington of London, an esteemed minister who was there, and suggested that it might be well to admonish Mehetabel not to disturb such large public gatherings; remarking at the same time that her gift appeared to be better adapted to small meetings for members only. Timothy replied, that he thought no harm had been done.

It so occurred that Timothy had invited a very respectable citizen to attend the meeting. The man met him, and thanked him for the treat that had been afforded him. T. Bevington replied, that he was pleased that he had been so well satisfied, and added that his friend, Catharine Phillips, was considered a great minister. "Yes sir," said the man, "we know Mrs. Phillips is a very sensible woman. We therefore are not surprised to hear her preach a good sermon; but what the elderly lady from America said was far more weighty and suited to my situation of mind than anything Mrs. Phillips had to say. I hope to be thankful as long as I live for the great instruction and sensible feeling of Divine goodness I experienced under the sweet, though short sermon, of your friend from America."

Copper speaks of the fashionable world as drawing gross sensuality through the golden tube of refinement; "The neat conveyance hiding all the offence;" but there are some fastidious people who seem scarcely willing to receive the most important spiritual truths, unless they are conveyed to them through a similar tube. Such unwise ones may find instruction in an anecdote of Rowland Hill. In advanced life he made a tour in Yorkshire, in the course of which he paid a visit to an old friend of his, who said to him: "Mr. Hill, it is just 65 years since I first heard you preach, and I remember your text, and part of your sermon." "Tis more than I do," was the reply. "You told us," his friend proceeded, "that some people were very squeamish about the delivery of different ministers, who preached the same Gospel. You said, 'Suppose you were attending to hear a will read, where you expected a legacy to be left to you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the Gospel.'" J. W.

The self-denying man is a pilgrim to a brighter and better land.

"An evident revival of the spirit of religion in our churches, and also in those who dissent from them—the decline of bigotry—the cordial union of pious individuals belonging to different religious communities and their friendly co-operation in the same benevolent undertakings—the erection of societies 'for the suppression of vice,' and the increase of schools for the religious instruction of indigent children—the establishment of many other institutions for the more general diffusion of religious knowledge in our land, and for imparting the blessings of Christianity to heathen nations, and, above all, the formation of societies for the more extensive dispensation of the Holy Scriptures in the world, and for promoting their translation into languages through which revelation hath not permanently spoken to man—all these considerations and a variety of others which might be enumerated are not the features of a country forsaken of the Almighty and given to be a prey to its enemies, but are rather encouraging indications of his gracious and paternal favor towards us."

"Still, when we reverse the picture and seriously reflect upon the spirit of infidelity which pervades, and the abominable immoralities which over-spread our country, it is impossible not to feel that we are justly exposed to the wrath and indignation of heaven. The profanation of the name of God, Sabbath-breaking, neglect of religious duties, contempt of genuine piety, swearing, perjuries, drunkenness, adultery, prostitutions, &c., and such an inordinate pursuit of earthly things as absorbs all due regard to those of a future state, are impieties and vices that dreadfully prevail in the different classes of the community; and which, while they exclude from the divine favor the individuals who are justly chargeable with such enormities, are secretly operating as so many principles of dissolution in the great social edifice of our country, tending to diminish the security of our civil and religious privileges.

* * * If these remarks are unfortunately but too applicable to the community at large, it is at least consolatory to reflect, that in all classes of it there are many bright and excellent examples of genuine piety and virtue. Still it may be said, 'what are these among so many?' Yet few as they comparatively are, they constitute the *salt* of our country; and

'This salt preserves us; more corrupted else,
And therefore more obnoxious, at this hour
Than Sodom in her day had pow'r to be,
For whom God heard his Abra'm plead in vain.'

The small book in question is only of 144 pages, and is entitled "The Destruction of Jerusalem, An Absolute and Irresistible Proof of the Divine Origin of Christianity," &c., and is one we can recommend for the careful perusal and candid consideration of both christian and infidel; being confirmatory to the one, and convincing to the other. It shows beyond controversy how every prediction of our divine Lord and Law-giver, respecting the destruction of Judea and Jerusalem was fulfilled to the letter.

Marshallton, Eleventh Mo. 17th, 1836.

Natural History, Science, &c.

Fire in a Mill.—A fire occurred recently in the Dark Run Woolen Mills at Frankford, Philadelphia, caused by some small particles of flying material being ignited at an electric light, and in this way communicating the flame to the web-like collections on the ceiling. The fire broke out in the card-room, and spread rapidly until the heat increased sufficiently to melt the solder on an automatic sprinkler, which opened and

threw its spray about the room, extinguishing the flames.

The Baltic Tunnel.—The projected tunnel to connect Denmark with Sweden, is to start from the Ameger suburb of Copenhagen to the island of Salthorm, a distance of about five miles, where the air shafts will be established, and thence to Lemhamn in Sweden, a distance of about three miles. The depth of water is stated to nowhere exceed fifty feet, so that the tunnel would not be at any great depth. It is expected that the works will be completed in less than three years. The Swedish ports on the Sound are shallow, but with railway communication through the tunnel with Copenhagen, Sweden will be in direct communication with the continent of Europe.

Ghee.—The Ghee of India is prepared from fresh milk, by boiling, curdling and churning, till the butter is separated. This is boiled until all the water and curds have been thrown off. The clear oil is then poured into vessels to cool. If well-made it will keep good for years.

Where an English cook uses butter, suet or lard, the Indian uses ghee. It is believed by the Hindoos to be the purest eatable under the sun.

An Intelligent Dog.—Alice M. Muzzy contributes to the *Christian Advocate* some interesting anecdotes of a dog named Buck which had belonged to her grand-father, who resided near Waverly, N. Y. He was about the size of a large shepherd-dog, but had been crossed by an Indian breed, and his hair was not curly, but short and straight.

One of the things which he had taught himself was the bringing of articles to his mistress, when he wished to be rewarded with a bone.

"It was his custom to fill her large wood-box for her, and she rarely neglected to reward him accordingly. One day, however, feeling she was too busy to stop to get him any thing, she said, 'Buck, I have nothing for you.' He made little ado over the disappointment in an audible way by either barking or growling; but a short time afterward when his mistress entered her kitchen she found that her ingratitude had been visited upon her kitchen floor. Buck had gone to the wood-pile, and, finding some long charred sticks, had dragged one of them in over her newly scrubbed boards, soiling them sadly. She did not feel that very much time had been saved on that occasion; but, I presume, she *did* feel like administering a little of the stick which had been brought to her by the faithful reprover of her ingratitude; but he always discreetly absented himself from the family circle for a short interval after any such escapade.

"On one unfortunate day, however, Buck accidentally dropped one of his 'sticks' on an earthen jar that was drying upon the hearth. The value of the article was not great, but it happened to be a favorite, and his mistress reproved him with such a depth of feeling in her tones that Buck, always very sensitive to reproach, was overcome with emotion and howled with grief.

"Nothing was seen of him for several hours, and the family began to say: 'I wonder where Buck has gone?' Presently some one saw him coming slowly up the road, and as he drew near what was their amazement to perceive that he was bearing in his mouth an earthen jar! The explanation of his movements was instantly revealed. To show his sorrow and regain his mistress's lost esteem, Buck had gone to a pottery establishment nearly two miles away, and, unknown to the owner, had selected a jar that looked like the one he had broken, and quietly walked home with it.

"Dear old Buck! His love for his mistress got the better of his regard for the eighth commandment. The family very gladly sent over the price of the jar, you may be sure, and it was always regarded with a peculiar tenderness, especially after the giver was no more.

"At another time his master left his home one morning to go to a clearing, which was across a river to see about some wood. After crossing the river he stopped in a neighbor's house, and Buck stopped with him. Buck wandered off for a time, and while he was gone his master's hat blew away on to the river, and was lost. When Buck returned he kept looking uneasily at his master's head, and the instant his master said, 'Buck, go get me a hat,' he started off with all possible speed. To get home he must cross the river; so he waded in a short distance, when a new thought seemed to strike him, and he came back and started for the neighbor's house, at which he had stopped a short time before. He remembered having seen a hat there in the corner of the room, and in a very short time he appeared at his master's side, delightedly holding the hat in his mouth, wagging his tail, and when his master took the hat from his mouth, barking in excess of joy.

"But, however lightly Buck regarded the eighth commandment as a rule to regulate his own conduct, he was very emphatic in his endeavors to make other people adhere strictly to its teaching, especially in reference to anything belonging to the family. One day he came in his ramblings upon what he recognized as his master's yoke for oxen lying in a neighbor's field. He had not been present when the yoke was lent, probably, so he did not understand why it was there, and in order to see that no harm occurred he stationed himself upon it. The neighbor had left the yoke while he and his animals went to partake of their dinners, but on their return Buck refused to allow his master's property to be touched until the neighbor sent for some of the family to come and tell their faithful retainer that all was right."

Items.

—*Prohibition in Atlanta.*—Mayor Hillyar of Atlanta, under date of Tenth Mo. 26th, telegraphed to the New York *Voice* as to the effects of prohibition in that city:

"The good effects of prohibition here are apparent. Trade in all branches, except the whisky traffic, is prospering. There is marked improvement in the habits, the morals and the happiness of the people. Increased prosperity is admitted and rejoiced in, both as to private and public affairs. The attitude of the newspapers throughout the Union is greatly to be deprecated. Scores and hundreds of facts prove the efficacy of the law. Atlanta now has peaceful streets and happy homes, with sober husbands, sons and brothers, with plenty to eat and to wear, where before there were broken hearts, fear of domestic outrage and sometimes actual want. The great daily press abroad says nothing of the great good that has resulted, but if a hand-truck load of jugs is seen, which is no great matter to 60,000 people, this must be magnified into a 'jug train,' and the whole press of the United States made to ring with it.

"There is not one-tenth as much intoxicants drunk in Atlanta now as there was a year ago, possibly much less than that. Formerly the advocates of bar-rooms were numerous and powerful; now nobody advocates their restoration. Formerly the temperance issue was high license; now the very most that the opponents to total prohibition would contend for is high license. The bar-room nuisance has gone out from Atlanta forever, and we would like all the world to know it.

"We are determined to give total prohibition a fair trial under the law and are greatly strengthened

and encouraged with it so far. Our people are already practically united in the belief that the bar-room will never come back. I only wish that the outside world could see the truth as we have it demonstrated here. They would thus escape the danger of being misled by the many exaggerated and prejudiced rumors that are published in other States on the subject."

"A Good War."—A commercial traveller said to an acquaintance, the other day, at an hotel, "Don't you think a good war would be just the thing to improve trade?" He presently added some bitter complaints as to the difficulty of making profits, in consequence of the heavy taxation, both imperial and local, which Englishmen have to pay.

The person thus addressed replied by asking some other questions. "Do you really think that there can be such a thing as a good war? Have you ever reflected on what war actually means—say to any one family that has a near relative in the army, whether husband, father, son or brother? Did you ever try to realize the horrible mangling and butchery of soldiers in battle, or the misery thus occasioned to themselves and their friends? And, further, is not the very burden of taxation, of which you justly complain, mainly a result of the costly follies of past wars?"

These few direct questions appeared to put the matter to the first speaker in a light which had not previously occurred to him. He had scarcely, if at all, reflected on the horrible nature of war itself, or on the intimate connection between it and ruinous taxation. And herein he is an example of hundreds of thousands of Englishmen who are regarded, amongst their neighbors, and by themselves, as thoughtful, intelligent men.

In consequence of the unnecessary conflicts which have already been waged by England, her agricultural population is so burdened with taxation, or with disadvantages of one kind and another, arising out of it, that it is now almost impossible for the English cultivator to compete successfully with the growers of corn in America, India, and other foreign countries. It is as certain as sunset, that every additional war, however "good," pecuniarily to the farmer, for a few months, will hang a still heavier weight of permanent taxation round his neck. This tends to paralyze both agriculture and general trade; hence for either a farmer or a commercial traveller to advocate "a good war," is a policy not only "penny wise and pound foolish," but even, in a great degree, suicidal.—*The Herald of Peace.*

—*Free Methodists.*—At a recent General Conference of Free Methodists, held in Michigan, it was decided by an almost unanimous vote, that every position in the Church should be open to women.

—*The Employment of Ministers.*—The London Friend of Eleventh Month, in commenting on the action of Iowa Yearly Meeting [Larger Body] in regard to ministry and pastoral work, refers to the proceedings of a recent Congregational Union in England, and of the discussions in it, as to "How best to choose a good Pastor, and how to get rid of one who does not give satisfaction." The report of this discussion he thinks would "prove as a revelation of what passes behind the scenes" to those Friends who are not acquainted with the difficulties of the Congregational system. He quotes the following points from a paper read to the Union, and from the remarks made by different speakers.

"In many cases church and minister are ill-matched; one does not suit the other."

"A great many ministers have been as long in their present spheres as it is well they should be."

"There ought to be a regular upward movement amongst us; a movement by which the inexperienced, beginning (as they should) at the bottom, may, as they gain experience and capacity, rise to more responsible and influential posts."

"Among the evils to be remedied, are 'the adventurers, unhampered by any scruples, that make their way into our pulpits and pastorates;' 'the large number of churches without a pastor;' and 'the larger number of unsettled ministers who are eagerly longing to be at work, but who have to choose between the alternative of remaining in enforced idleness, or resorting to means of securing a position at the expense of their own self-respect.'"

"I know a church that had 37 ministers before it in one year. They chose the last man, and not the best by any means."

"The best and most suitable man has by no means a certain chance of being elected to any vacant church. For too many candidates are invited, and the result is divisions; and the process goes on until a settlement is made. When the contending parties are exhausted, the lucky man who comes in at that crisis is chosen."

The Editor of the London Friend concludes by expressing the desire that Iowa and every other Yearly Meeting of Friends may be preserved from ever drifting into a position fraught with such dangers and difficulties.

THE FRIEND.

TWELFTH MONTH 11, 1836.

The London Yearly Meeting Conference, 1836.—The action of this committee has already been referred to in our columns; but at the request of the author, Charles Thompson of Morland, England, a proof has been forwarded of an article on the subject, which he designed to insert in the *British Friend* for Twelfth Month. Some extracts from this may interest our readers. After stating that the Conference failed to agree upon any material change in the present mode of procedure, and that "the feeling of distrust has been rather accentuated than allayed," the article goes on to point out some of the causes which have led to the dissatisfaction with their present course, which exists in London Yearly Meeting.

"Those who regularly attend the Yearly Meeting know that year by year objections are frequently made distinctly on the ground of disunity with the practices which prevail in several of the Yearly Meetings with whom we correspond, and also of the injustice done to many dear Friends who, in order to maintain the principles professed by us, have felt obliged to break off from the older organizations, which disown or disregard those principles. The change is needed and has been advocated, because in some of these Yearly Meetings our views on what are termed 'the ordinances'—on the true call to and exercise of the ministry,—the mode of conducting our meetings for Divine worship, the freedom of Gospel ministry, (not only as regards objection to pay for preaching, which is now openly advocated), but against the 'one man system,' the introduction of congregational singing, and even *instrumental music* into meetings designed for the worship of God, are among the causes of uneasiness felt by many Friends, and against which they feel called upon energetically to protest by suggesting the withdrawal of official correspondence."

"The wide expression of sympathy with those with whom we do not correspond was very marked indeed. If the conference could have felt assured that any opening could be found for addressing these without at the same time discontinuing our present correspondence, perhaps it might have ventured on such a step; but the ever-present fear of 'being isolated like Philadelphia,' seems to be the guiding influence with many of our leaders. Now, with regard to Philadelphia, with whom there is great desire to reopen correspondence, it appears to be forgotten, if it was ever known to English Friends of to-day, that her present position is of her own choosing! She ceased to send us the annual official letter by which correspondence is recognized, before London Yearly Meeting took that step towards her, and did so, probably, in the exercise of a sound judgment for reasons which were fully understood at the time."

"Very significant were the confessions of mistakes made by our Yearly Meeting with regard to its decisions in connection with separations in American Yearly Meetings during the last thirty years, and the conflicting principles upon which those decisions were arrived at, especially in the cases of Ohio (1855), Western (1877), and Canada (1881). These came before London Yearly Meeting through epis-

tes addressed to it by two bodies of Friends in each case, whilst the other and smaller divisions in other Yearly Meetings have not hitherto offered us correspondence. It seems clear that the recognition of the smaller body, the seceders, in Ohio (1855) has led to all that has followed, including the suspension of correspondence with Philadelphia."

The statement of Charles Thompson, that the last epistle which passed between Philadelphia and London Yearly Meetings was sent by the latter body, is correct; but the suspension of epistolary correspondence between Philadelphia Yearly Meeting and most of those which then existed on this continent, was the act of these Yearly Meetings—New York, Baltimore, North Carolina and Indiana, having each officially declined further correspondence, because Philadelphia could not recognize as the legitimate Yearly Meeting of Ohio, what is known among us as the Binns' Body.

In an Editorial article in "The Friend" of Eighth Mo. 7th, 1836, reference was made to the withdrawal from membership of some of the members of Ohio and Philadelphia Yearly Meetings, because those meetings "were not prepared to adopt the course of action which seemed right" to these individuals. That Editorial contained the following statement:—"Yet both of these Yearly Meetings had borne open testimony against the doctrinal errors to which these persons were opposed, and have never retracted that testimony, but have continued to labor for the maintenance of the original principles of our Society."

We have received a letter commenting on this statement, in which the writer expresses his opinion that the testimony borne by Philadelphia Yearly Meeting in the "Appeal for Ancient Doctrines," issued in 1847, has since been "retracted and set at naught." The reasons for this opinion appear to be, that the doors of our business meetings have not been kept closed against persons who came from meetings which were conducted in an un-Friendly manner; and that persons have been excluded from our meetings for discipline who had been disowned because of their open testimony in favor of the principles and practices of the Society of Friends.

Our correspondent appears to be under the impression that the sympathy and influence of Philadelphia Yearly Meeting of latter years has been exerted in favor of those departures it formerly witnessed against; and against those Friends who continue to oppose them. We regret that he or any others should be so mistaken.

Those who are familiar with what transpires in our borders know, that the sympathy of our members is largely extended to those Friends who are endeavoring in their various locations, to support the original principles of the Society; and that when such come among us, as they do from nearly all parts of the world where Friends reside, they are welcomed as brethren of the same faith, and encouraged faithfully to maintain their allegiance to the cause of Truth. If any such have been advised not to attend our meetings for discipline, the cases must have been very few, and the advice has been founded on some other ground than their maintenance of sound principle. On the other hand, many of those who are known to be advocates of doctrines and practices against which we have a testimony to bear, have been labored with on account of their course, and given to understand that there is not an open door for them in our limits.

We are aware that in the present unsettled state of the Society of Friends, and amid the con-

fusion consequent on the rapid changes which are taking place, there has not been so strict an observance as formerly of the practice of keeping meetings for business closed to those whose right of membership might be called in question. Separations have taken place in divers places; and the members of rival organizations come together in our meetings; and will probably continue to do so, until Philadelphia Yearly Meeting sees an opening to enter upon an examination of the respective cases, and decide which have rightful claims to recognition. But the fact that the members of all in the meantime are admitted to our meetings for business does not seem to us, under the circumstances, to be any evidence that we have "retracted and set at naught" a testimony solemnly borne, and frequently reiterated in strong and clear language. Neither do we think any such inference can be justly drawn from the occasional presence of members of bodies whose claims to be regarded as regularly organized branches of the Society of Friends, have been rejected by Philadelphia Yearly Meeting; as was the case with that known among us as the Binns' Body in Ohio—especially when such have been notified that their attendance is contrary to our order.

After reviewing the subject, we believe that we were correct in saying that Philadelphia Yearly Meeting has not "retracted" its testimony against doctrinal errors, but has "continued to labor for the maintenance of the original principles of the Society." And we believe also that its repeated appeals to its members and others, which have been issued of latter years, are the outgrowth of an honest concern, and have been sent forth in a sincere spirit.

SUMMARY OF EVENTS.

UNITED STATES.—Both Houses of Congress met in the Capitol on the 6th instant. The President's Message was received and read in each of them. The President hopes that before the close of the present session of Congress, an acceptable conclusion will be reached in the matter of the fisheries difficulties with Canada. Our relations with other foreign governments are mostly appropriately discussed. The expenses of our Government the last fiscal year have been \$17,788,757 less than the previous year. A revision of the tariff is recommended with the view of lessening the revenue, and a suspension of the law requiring the coinage of the standard silver dollar. Fortification of our coast is advocated, and legislation on the Labor question advised.

The pension roll increased 21,000 during the last year.

The public debt statement shows a decrease of \$3,005,249 for Eleventh Month. Total cash in the Treasury, \$439,023,740.

The President has issued a proclamation, dated Eleventh Mo. 3rd, promulgating the extradition treaty with Japan, which was ratified after having been amended by the Senate last Sixth Month.

Cases involving the constitutionality of the Dow liquor tax law, brought from Cleveland, Cincinnati and Troy, were argued on the 3rd instant, in the Supreme Court of Ohio. A decision is expected in about two weeks.

Officers of the Secret Service recently seized a facsimile painting on a wooden block of a five-dollar United States note, as being a violation of the laws against counterfeiting. The painting was so well done that it looked as though the note was lying on the wood and could easily be removed. The artist represented that the painting was a work of art and was worth about \$500. The question has been referred to the Solicitor of the Treasury. It is understood that a number of these paintings are in existence.

The abundance of the salt formations in Nevada is illustrated by the asserted fact that in Lincoln County there is a deposit of pure rock salt which is exposed for a length of two miles, a width of half a mile, and is of unknown depth; in places canons are cut through it to a depth of sixty feet, and not only has the deposit been traced on the surface for a distance of nine miles, but it is so solid in places as to require blasting like

rock, and so pure and transparent that print can be read through blocks of it some inches thick.

The growth of Atlanta, Ga., as a manufacturing town is shown by these figures from the *Constitution*. In the past five years Atlanta has nearly doubled her shops and factories, their number increasing from 196 to 302. Capital invested has risen from \$2,468,456 to \$6,560,000; employés in shops from 3865 to 6674. In 1880, \$889,282 was paid in wages, and in 1885, \$2,425,000. This growth would be surprising in five years of unbroken prosperity. At least three of the five years have been of universal depression.

There were two slight earthquake shocks in Charleston, South Carolina, on the morning of the 2d instant, the first at one o'clock, the second at eight. Eight slight shocks were felt at Summerville during the night, and a severe one was felt at Columbia at eight o'clock in the morning.

Professor Forbes, the State Entomologist of Illinois, has just finished a thorough examination of the wheat-growing counties in the southern part of that State, where losses have been caused by the ravages of chinch bugs. "He finds that the infested area has largely increased during the year," and "considers the outlook in consequence very gloomy for the 1887 wheat crop in that section, unless some unusual state of the weather should destroy the brood while hatching."

Governor-elect Seay, of Alabama, was installed on the 1st instant. In his inaugural address he declared himself in favor of Federal aid to education in the States, saying that "the general Government had put upon suffrage in Alabama an enormous load of ignorance in the shape of colored voters, and should come to the State's assistance in educating such voters." A bill is now pending in the Legislature appropriating \$40,000 for a monument to Alabama's Confederate dead. Governor Seay "questioned the wisdom of erecting monuments in commemoration of civil strife; but, aside from that, he emphatically opposed any expenditures by the State for a monument to the dead until the wants of the needy survivors should be amply provided for."

A telegram from St. Louis says that a syndicate of capitalists of that city has been formed for the purpose of establishing an immense cattle ranch in Mexico. The ranch will comprise 1,250,000 acres in what is known as the *Freezing Zone*, in the State of Chihuahua, and will cost the syndicate more than \$500,000. It is well watered and convenient to the railroads. An effort will be made to raise a better class of cattle than ordinarily produced in the Southwest, and blooded stock will be crossed with native.

The total number of deaths in the city last week was 392, against 404 for the week previous, and 100 more than the corresponding month one year ago. Of these 201 were males and 191 females; 43 died of consumption; 42 of pneumonia; 26 of diseases of the heart; 22 of croup; 17 of inflammation of the brain; 15 of marasmus; 13 of apoplexy, and 13 of convulsions.

Markets.—U. S. 4½'s 110½; 4's, registered, 128½; coupon, 129½; 3's, 100½; currency 6's, 123½ 133.

Cotton.—Spinners bought sparingly on a basis of 9½ cts. for middling uplands.

Petroleum was quiet but steady, at 7 cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was firm and in light supply. Quotations—Bran, west, winter, spot, per ton, \$16.25 a \$16.75; bran, spring, spot, \$15 a \$15.50; red middlings, \$15 a \$16; white middlings, \$16.50 a \$18.50.

Flour and Meal.—Flour was active and strong, with an upward tendency. Sales of 125 barrels Pennsylvania family, at \$3.75; 500 barrels Ohio clear, at \$4 a \$4.20; 750 barrels do. straight, at \$4.25; 375 barrels do. do., at \$4.50; 625 barrels winter patent, at \$4.50 a \$4.75; 372 barrels Minnesota, clear, at \$4 a \$4.15; 500 barrels do., straight, at \$4.25 a \$4.60; 900 barrels do. patent, at \$4.90 a \$5, and 375 barrels do., at \$5.10. Rye flour quiet but steady, at \$3.25 per barrel.

Grain.—Wheat has been advancing in price the past week. No. 2 red closing at 8½ cts. bid and 8½ cts. asked. Rye was steady at 58 cts. per bushel for No. 2 Penna. No. 2 mixed corn closed at 46½ cts. bid, and 46 cts. asked. Oats were firm and higher—No. 2 white closing at 37½ cts. bid and 37½ cts. asked.

Beef cattle were dull and lower, at 2½ a 5½ cts. Sheep were ¼c. higher, except for common, at 2½ a 5½ cts.

Hogs were ¼ to ½c. higher, at 6 a 6½ cts. for western. Lambs were unchanged, at 3½ a 6½ cts. The receipts were: Beesves, 3000; sheep, 10,000 hogs, 9500.

FOREIGN.—The *London Daily News*, commenting on that part of President Cleveland's message referring to the fisheries question, says: "The two governments ought not to allow themselves rest until they have ar-

anged the question. The difficulty seems to be that America wants fishing while New England does not want free trade. The same insatiable greed for protection underlies the difficulty about the disposal of the surplus revenue. Protection will die hard in America. It is, however, beginning to be regarded with increasing popular distrust. The proposed revision of the tariff may be the beginning of the end."

United Ireland publishes a legal opinion given by Hugh Holmes, Attorney General of Ireland, to the Government as to its right to suppress the new movement of the Irish National League, which aims to beat the landlords by having tenants deposit with a trustee for tender such sums below the demanded rents as the tenants believe fair and are able to pay. The line of action which the landlords proposed to have the Government adopt to crush out this form of resistance was to arrest every person who should act as trustee, thus rendering the League's plan of paying rent futile, the landlords' agents being, of course, debarred from accepting tenders below the landlords' figures. Attorney General Holmes says men have legal right to act as trustees for tenants as proposed by the League, and the Government has no right to arrest them for so acting. Holmes also advises the landlords to seek some method of getting their moneys from tenants which will not involve Government assistance.

The Government has obtained from the law officers of the Crown at Dublin opinions to the effect that both tenants, trustees and others conspiring to defraud landlords of one rent are liable to indictment under the common law.

A riot occurred in the city of Cork on the 5th inst., on the occasion of the delivery of a speech in the street by William O'Brian. The police were stoned, and they in turn charged upon the rioters. A number of persons were injured.

Spain, after a long and difficult diplomatic controversy, protracted largely through the hostile spirit of the German military authorities, has finally succeeded in inducing Prince Bismarck to abandon his proposal to establish a naval station at the Caroline Islands.

Negotiations have been renewed for a special treaty to regulate trade between the United States and the Spanish West Indies, the Government at Washington no longer insisting upon the exclusion of other nations from the favored nation privilege. The Spanish Government is preparing to largely reduce the West Indian tariffs and reform the harbor and customs regulations whether a treaty with the United States be arranged or not.

France and Mexico have concluded a treaty of commerce.

In the German Reichstag, on the 4th instant, the "Military Septennate Bill" was discussed. General Von Moltke made an appeal for a unanimous vote in favor of the military bill which made a deep impression and is said to have converted many opponents of the measure. It is considered certain that the bill will be passed.

London, 12th Mo. 6th.—Count Von Moltke's speech in the Reichstag has made a deep impression in Europe, overshadowing all other topics. The Vienna *Algemeine* says that Von Moltke drew a picture so dark that the idea of war is almost a deliverance; that peace between France and Germany is now almost impossible, and that a terrible gulf yawns in Central Europe.

The Porte has issued a circular to the Powers to the effect that the Sultan assents to the candidacy of Prince Nicholas of Mingrelia for the Bulgarian throne, and invites the Powers to cooperate for a speedy settlement of the Bulgarian question.

It is reported by a member of the Dominion Geological Survey staff, investigating the coal deposits in the Saskatchewan region, "that the coal supply in the Northwest is absolutely inexhaustible. The whole district lying between Rocky Mountain House and Fort Pitt is one vast series of coal beds, both hard and soft, of the best quality."

CARD CALENDAR.

The Tract Association of Friends have just issued their Card Calendar for 1887, with monthly slips attached. Price 5 cents; mailed for 10 cents. Friends' Book Store, 304 Arch Street.

DIED, at his residence, West Chester, Chester Co., Penna., on the 28th of Tenth Month, 1886, GEORGE MARTIN, M. D., in the 60th year of his age.

—, on the 18th of Eleventh Month, 1886, SAMUEL F. TROTH, in the 86th year of his age, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Western District.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 146.)

Fifth Mo. 26th, 1842. Think I never sat down in meeting more stripped and emptied; such a heavy feeling, that I feared drowsiness would overcome me. After being thus made to feel my own weakness, a little strength was given to cry unto the Lord; and O! the comfortable assurance, that He did hear, and would deliver from all fear, if there was only a looking unto Him, and Him alone. Strengthen, O Heavenly Father! the covenants entered into this day; for without thy holy help vain will they be.

27th. A feeling of much quietness hath attended throughout this day; and I may say this evening my heart overflows with gratitude for the Lord's mercies, "which are new every morning."

30th. Toiling all day long, yet taking nothing.

Sixth Mo. 3rd. Attended Concord Monthly Meeting. Till near the close of the last meeting, O how tempted and tossed was my lot! then the cry was raised, "Save, Lord, or I perish."

5th. I sat down after breakfast to my reading, but couldn't get along; so closed my book, and wrestled with many tears. The burden of sin and iniquity seemed too heavy to be borne. But by and by I was comforted in remembering that Jesus came to save sinners. We have several of the Visiting Committee with us, among whom is our dear friend Wm. Evans, who was strengthened and enabled to preach the everlasting gospel. He was led in the first place to address very tenderly, tried and discouraged states who had been made afresh to feel their utter helplessness and dependence, vileness, and great deformity; so much so that they had been made to abhor themselves. We were shown how necessary these humiliating seasons were, in order that we might be completely emptied, and no flesh might glory. As these kept the word of the Lord's patience, He would keep them in the hour of temptation, so that we ought to look upon such seasons as blessings from Him. He knew it was pleasanter to us to sit and hear the gracious words which proceed from Him, but it would not do always to be thus fed, or words to this import. Enlarging further in a very instructive manner. Another class was closely spoken to; some who had, through continual disobedience and giving way to temptation, caused themselves many sorrows; and were travelling along under great condemnation, "Blushing and confusion of face"

were often their portion; their iniquities separating them from their God, and their sins hiding his face from them. These, he believed, had known in days past an advancement; but for want of holding fast their allegiance, he feared they were about ready to turn back "like a deceitful bow." But instead of this, if they would only cleave unto the Lord, looking unto Him and Him alone, He would subdue their enemies, fight all their battles, and make them conquerors over their soul's enemies. He said that it was no time to be breaking our ranks; it was a low time, and we need all to be upon our watch, or the enemy would enter, who is seeking to lay waste and destroy, &c., &c. If ever my state was spoken unto, it has been this day. The dear children, too, were tenderly addressed; so that we have all of us renewed cause to be thankful; and if there is not an improvement, greater will be our condemnation.

10th. Was awakened last night with a storm, accompanied with heavy thunder and lightning. It made me feel very solemn, not knowing but in the twinkling of an eye, I might be summoned to the awful bar of justice; and O! the conviction, that all was not in readiness. But it has pleased Him, in whose hands are our lives, to cause me to see the light of another day. May I be helped to live it aright. Thou alone, O Heavenly Father! can give ability to do so.

23rd. At our meeting had the company and labors of dear Sarah Hillman. "See, the smell of my son is the smell of a field which the Lord hath blessed." Since taking her seat this language of Isaac, when blessing his son, was brought to remembrance. Expressed her belief that this place was a field the Lord was blessing. Her concern for us was that we might be found walking worthy, &c. To the children her language was impressive. It seemed to me there are many of them better than some of us placed over them. I feel my own shortcomings.

30th. Think I never experienced such brokenness of spirit as during our meeting this morning. It seemed as though I could have wept aloud. I often feel myself like a very fool, and ready at times to query, Why is it thus with me? have ever any trod a similar path? If it will only render meet for an entrance into a kingdom of rest and peace when done with time here, I am willing to "go softly all the days of my life" in bitterness of soul, enduring all the turnings and overturnings necessary.

Seventh Mo. 3rd. Thou knowest, O Heavenly Father! the secret travail and exercise of my spirit. "O, send out thy light and thy truth: let them lead me; let them bring me into thy holy hill, and to thy tabernacles."

4th. Prayer hath arisen, that I may be kept and brought through "all the days that are appointed."

6th. Sadness hath accompanied throughout this day. Enabled to intercede, before retiring to rest, for strength to withstand an enemy who is watching continually for my weaknesses, and at times coming in like a flood, as though he would sweep all before him.

10th. Given afresh to feel this morning, that it is not by any strength of my own, a careful walking or a comfortable day is enjoyed. Feel stripped and emptied, so that my heart sinks within me. Would that all my thoughts, words and actions might tend to the glory of God. Went to our meeting under these feelings. Upon gathering into silence, the comfortable language seemed to be sounded: "I am in the midst;" "My strength is made perfect in weakness." Enabled to lift up my soul in prayer.

11th. A beautiful morning, after a long dull spell. A fresh cause for gratitude to our Bountiful Giver. From many hearts no doubt it has arisen; while others, I fear, have gone forth to their labor—it being harvest-time—without even once remembering who it is that has caused the sun again to brighten upon us. O, how can any be so forgetful of that Hand, which is so often widely opened! "Thou crownest the year with thy goodness, and all thy paths drop fatness," &c.

The following are extracts from a letter of A. W. H., dated Seventh Mo. 11th, 1842:

"Thou wishes to know how S. Emlen is! she improves slowly, but hope this fine day will have a bracing effect. We miss her much, particularly at our meetings; having so few elderly Friends. Although her voice was not often heard amongst us, there was a secret travail and exercise, which was a strength to the body. The company of such is a great blessing to an assembly. We are told "the prayers of the righteous avail much." Our meetings of latter time have been held in silence, except a few words spoken by a Friend from the city. In her little offering yesterday, she said, 'It was the littleness, the lowness of our dear Lord's appearance, that so many were offended at. If there was only a willingness to receive Him in the way of his coming, what would He not do for us! even to lead on step by step,' &c. To me it felt precious. It is a great privilege to be able to attend meetings; but we must ever remember that our going will avail little, if there is not an endeavor on our part to labor for ourselves. For, as says a pious writer, to act a slothful and unconcerned part on these solemn occasions, argues a total absence of devotional feeling. Will the harvest be gathered without labor? Will the reward be given without service? Will the Almighty bestow to those who ask not, or be found of those who seek not, or open the treasures of his kingdom to those who do not knock? Nay, we must be sincere, industrious, fervent and persevering, laboring with all might through his Spirit in the inner man for the blessing. If there is any difference between the efficacy of our meetings for worship in these days and those of our ancestors; if we too seldom hear individuals in the present age say, with Barclay: 'When I went into the silent assemblies of God's people, I felt a secret power among them which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up;' if the truly devotional among us have now harder labor and less consolation; if the ungodly sit without con-

viction, and the lukewarm without fear, is it not because we have less of that among us which is a savor of life unto life, and of death unto death? is it not because we have less exercise of soul before the Lord? less vehemence of desire, less perseverance of supplication in spirit? Was the Almighty more gracious to our forefathers than He would be to us, if we were what they were? Would his power be less felt in our meetings than in theirs, if there was amongst us the same hunger and thirst after righteousness, the same earnest concern and devotedness of soul? No! for the Lord is no respecter of persons; and if when met together in his name, we were but fervent enough in spirit, who can doubt but that our assemblies would again become, in a signal manner the place of his presence and power."

"I do think with thee, that K. Scott's view respecting this school (Westtown) is correct; and desire we may live so near the source of life, as to be able to promote the growth of the good seed of the kingdom in the hearts of the children. I know they are quick-sighted, and how needful it is a right example be set before them! May I be preserved from doing any thing to hinder its growth, if I am not able to forward it."

14th. I thought this morning while sitting silently in our little meeting, what a privilege to meet thus together! and if nothing more than a state of waiting be attained, it is an unspeakable favor. John Churchman says: "To be preserved inwardly watchful and quietly resigned to wait upon the Lord, though we partake not of immediate consolation by the renewing of life, is a great blessing, for which we ought to be thankful; as we cannot stay our own minds, nor curb our thoughts without divine aid."

18th. Previous to our meeting yesterday, I was made deeply to feel the weaknesses and infirmities of poor nature; so that I could say with Job, "even to-day is my complaint bitter;" and "O that I knew where I might find Him! that I might come even to his seat!" Under the above feelings I assembled with our large family for the solemn purpose of worshipping Him who alone knows the secrets of every heart. I was borne down under a sense of the exceeding sinfulness of sin, hardly daring to look toward the Lord's holy temple. My past life was opened like a book before me; and as I silently viewed it, my heart sank within me; but, the remembrance that "there is mercy with Thee, and plenteous redemption," gave fresh confidence to look toward his holy temple; entreating for an evidence of forgiveness. And if I am to be perfected through deeper sufferings than ever yet experienced, O spare not till all is made meet for acceptance: only be thou pleased, Heavenly Father, to be with me.

(To be continued.)

Toad-stools and their Allies.

As I was passing by the yard of a friend on the 29th of Seventh Month, he called me to look at some small white toad-stools which had attracted his attention, not from any peculiarity in their form or color, but because they grew in a definite curved line, forming about half a circle. The damp weather which had prevailed for much of the past week or two, evidently favored the growth of this form of vegetation, for fungi of this and other forms may now be found in many places; but it was somewhat of a puzzle to determine why this cluster was arranged in a single row, and why there were no others among the adjacent grass. Finally my friend remembered

that a Locust tree formerly stood near by, which had been cut down, and that one of the roots might have followed the line now marked out by the toad-stools. This appeared to explain the phenomenon, since it is well-known that many of the fungi, such as toad-stools, derive their nourishment from decaying vegetable matter. The fine dust-like seeds from which they spring, float through the atmosphere, and when they alight on a spot where their food is to be found and the state of the weather is favorable, they grow and produce the toad-stool or other fungus from which they originally sprang.

Fungi are very widely distributed over the earth, and though less attractive to most persons than those forms of vegetation which bear the exquisitely shaped and tinted flowers which charm the eye of the beholder, yet they are full of interest to those who closely examine them; and they play a very important part in the economy of nature. They consist essentially of three parts—the spawn or *mycelium*, which is a mass of branching threads, corresponding to the roots of other plants, and which in many species is buried from sight in the substance from which the plant derives its nourishment; the visible growing part, which springs from this spawn or mycelium, or root, such as the stem and its umbrella-like top in the toad-stools which I saw in my friend's yard, or in the common and well-known mushroom, and which is designed to produce the seed; and lastly the seed itself, or *spores* as they are called. The seeds of all the higher orders of the vegetable kingdom contain an embryo or germ, which is the part that first begins to grow and sends out a tiny rootlet. But the seed of a Fungus has no such germ, but consists of a cell with a double coat. It is this difference in structure which has led to giving it the name of *spore*, to distinguish it from the more highly organized seed of flowering plants. These spores are generally very small, and when I looked at the toad-stool I picked up, I could see no trace of them. Yet they are produced in great abundance. The underside of the umbrella-shaped cap of the toad-stool is covered with numerous thin plates, like gills, hanging down and running from the centre stem to the outer edge of the cap. On these plates the spores are developed.

A few days after examining the toad-stools in my friend's yard, I picked up several other kinds in a walk through a damp piece of woodland; and selecting a plant which appeared to be about fully developed, I cut off the stem, and placed the umbrella-like top on a piece of white paper, covering it with an inverted tumbler to avoid dust and the agitation of the air. On looking at it a day or so afterward, I found on the paper faint rows of ridges radiating from a centre, and corresponding in position to the gills on the under side of the toad-stool. On taking, with the point of a pen-knife, a small portion of the material thus deposited on the paper, and placing it under a microscope, I found it was a mass of innumerable minute oblong cells—the spores or seeds of the plant—individually seeming nearly transparent, and collectively presenting the appearance of a white powder.

My curiosity being excited by these observations, I referred to a botanical work,—Berkeley's Description of British Fungi,—and found that the toad-stools belong to the first of the six great families into which the myriad forms of these lower orders of vegetable life have been arranged. In this family the surface which produces the spores is exposed to the air; in the toad-stool and mushroom it lines the surface of the gills. The plants I had been examining belong to the tribe

Agarics, a word derived from the Greek name for mushroom, which contains more than 1000 species, varying in size, color, shape and other peculiarities. In the edible Mushroom, the top is a dull white on the outside, and the gills beneath are flesh-colored. In the species which first attracted my notice, the gills were of the same white color as the rest of the plant. Among the kinds which I picked up in the woods (as before mentioned) was a small one that was a bright red throughout; another was white above and of a delicate violet tint below. One clump that came up at the edge of the pavement in our village street, was quite tender in its structure, so as to be easily broken, and had black gills under its white top. One of these, also, I placed under a glass, to obtain from it the ripened spores, but it all melted down into a filthy black liquid, swarming with maggots, probably from eggs which some fly had deposited upon it. This experience impressed upon my mind another distinction among these *Agarics*, *i. e.*, that some are *deliquescent*, or melting; while others are more persistent. The same lesson was taught me to-day, while looking over the contents of a plant box, which had remained undisturbed for a few days. On taking out one of the plants, my hand was smeared with a black paste, the source of which I soon traced to a fungus that had been placed there and forgotten, and had melted down, according to the habit of its species.

The spores of the different members of the mushroom family are not all of the same color. The bright red species which I found in the woods, when placed on a sheet of paper, left its trace in lines of orange spores which were deposited by the gills on its under surface. Another variety produced brown spores. Indeed this difference in color of the seeds or spores is one of the characters used by botanists in distinguishing the different species.

A striking feature in many of the fungi is the rapidity of their growth, and the quickness with which they decay and disappear. In a single night a crop of toad-stools will spring up, and in a few days all will have matured their spores and withered or melted away. There are other kinds, however, which are of slower growth, and possess greater solidity and persistence. J. W.

For "The Friend."

The Abounding of Iniquity.

When Christ was personally among men, He taught that before the winding up of the gospel dispensation false prophets should arise and deceive many. "And because iniquity shall abound the love of many shall wax cold; but he that endureth unto the end, the same shall be saved." Does not iniquity abound now? And is not the love of many waxing cold in the ways of religion and God? So that the ways of truth are evi spoken of; and many have become lovers of pleasure more than lovers of God. And hence, the abomination that makes pure and undefiled religion desolate is gaining an easy access amongst us, and is often seen standing in the holy places receiving the praise of the credulous and deluded audience. May we not look upon these things as the beginning of sorrows which are spoken of in the twenty-fourth chapter of Matthew; and which are to come to pass in the last days, to more effectually try them that dwell upon the earth? For "many false prophets shall arise and shall deceive many." And such as oppose them, "shall be hated of all nations for his name's sake."

But if iniquity does abound in the unbelieving world, are we, the professed believers in Christi-

anity, redeemed from all iniquity? This is a question which should seriously impress us all, as our salvation depends upon it. Or, if we have been in measure redeemed, do we not, many of us, so mingle with and participate in the iniquity that abounds, as to, in a great degree lose our first love, or suffer it to wax cold?

If we find that we are still indulging in the lusts of the flesh, the lust of the eyes or the pride of life, which are not of the Father, but of the world that lies in wickedness and abounds in iniquity, would not that tell us, if we would listen to it, that we are not yet fully redeemed, and that we have something still to do before we are prepared to enter the joys of heaven: or if we find that "all bitterness, and wrath, and anger, and clamor, and evil speaking, be not put away from us, with all malice; and that we are not kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us, then we may justly fear that we are not fully redeemed from all iniquity; and that there is something yet for us to do before we cease our striving against sin.

But let us hold fast our confidence and still follow our Redeemer through the washings of regeneration, and He will lead us into all Truth, and make an end of sin, so that we can enjoy the liberty of the redeemed children of God in the glorious gospel day, where we can see the King in his beauty. But I believe this is a great attainment, and requires a deep spiritual work, and many baptisms into the death and sufferings of our holy redeemer. And I believe the more we sympathize with, and partake of the iniquity that prevails, the more we lose our strength for the work, and the more our love for pure and undefiled religion will wax cold, and the less fruitful we shall be in the field of offering, and the less joyful in the house of true prayer.

This spiritual work which we have to do, we should be prompted to by the spirit of the Lord, and not by the spirit and activity of man; for that worketh not the righteousness of God, but only the glory of man. Yet it is not by Christ's standing at the door of the heart and knocking for entrance, that He saves us from all iniquity. By this he shows a willingness on his part to enter in, and do for us, in the way of purifying the heart, what we cannot do for ourselves. But as man took a willing part in the first transgression, by listening to the tempter, and letting him into the heart, and thus causing sin and iniquity to enter into the world; so now we must do a willing part, by hearing his voice, and by opening the door of the heart and letting Him in who came to destroy the works of the devil, and became, as the Lamb of God, a sacrifice for us, to take away the sin of the world, and thus make an end of sin, and make reconciliation for iniquity. He does for us the part which we cannot do for ourselves; if we hear his voice, and open the door and let Him in, that He may enable us to work out our own salvation with fear and trembling before Him. For He works within us both to will and to do, as He sees we have need, and as we are willing to co-operate with Him in the work.

Now, if any one should ask, "How are we to know, or how are we to hear without a preacher?" I will ask, "Who is a better preacher than Christ himself?" who teaches as never man taught; and who is himself the way, the truth and the life. So that which may be known of God, is manifest in men; for God hath showed it unto them by the light of his indwelling Spirit. And it seems to be the great object of the gift of God through Jesus Christ, to a fallen world, "that He might

redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

But as man was left free to do and act for himself in the first transgression, which brought iniquity into the world; so now he is still left free to do and act for himself, in accepting or rejecting the offers of redeeming love, which are held out as a free gift for our restoration. So if we are lost the fault will be our own. But we need not expect that to be done for us which we must do for ourselves, by and through Him who is ever ready to strengthen us: for we have no strength in Divine things only as we receive it from Him; and without Him we can do nothing towards our own salvation, or to aid in the salvation of others. But we can do all things through Christ that strengthens us. Man lost his Divine strength, and his right to the tree of life, by his disobedience. But the tree of knowledge of good and evil still remains in full bearing. And the enmity which was put between the fruit of the two seeds of good and evil still remains. They are ever antagonistic and opposed, the one to the other: hence the discordant elements arise which are so frequently troubling Societies; but we still have the power of choice between the two.

Under the weight of the iniquity that abounds the true seed of the kingdom is oppressed and cast down; so the word of the Lord has not free course, and is not glorified as it should be. And those who attempt to stand against the tide of iniquity, are accounted as the filth of the earth, and the offscouring of all things. So the ways of Zion mourn, and men are prevented by unbelief from advancing in the work of holiness. Our Saviour himself, so far as his humanity was concerned, could not do many mighty works because of the unbelief of the people. And his disciples now often feel oppressed, and weighed down, and kept back, on account of the iniquity and unbelief of the brethren, many of whom seem to be taken captive by the enemy, and carried to Babylon, where their harps are hung as upon the willows in the midst of the streams of confusion; so they cannot sing the Lord's song in a strange land, or among those who are strangers to the covenant of promise. But the tried remnant among them weep when they remember Zion. But the disciple is not above his master, nor the servant above his lord. If the Master could not do many mighty works, in places, on account of unbelief, we need not expect his disciples to. And if He was despised and rejected of men, so will his disciples be. But He bore the cross for us, and we must bear the cross for Him. So let us lift up the hands that at times incline to hang down, and press forward towards the prize at the end of the race; making straight paths for our feet, lest that which is lame be turned out of the way; but let us seek rather that it should be healed. And while we are in the world, let us strive to be preserved from the iniquity that abounds. D. H.

Dublin, Indiana, Eleventh Mo. 7th, 1886.

Library of Friends of Philadelphia.

(Continued from page 146.)

The meeting-house at Arch—formerly Mulberry—and Fourth Streets, was considered central to the homes of Friends in this city, the early part of the present century. Through removals, mostly to the westward, north-westward and to the surrounding country, it has ceased to be so. The change has gradually taken place on account of the multiplication of places of business and of manufactories, in the older settled parts of the city. As young people have mar-

ried, they have generally selected homes further from their places of business. These they can comfortably reach in a short time by the steam and street cars that intersect the city and connect it with the country.

Only a few Friends at present live within three-quarters of a mile of the Library, and their number is steadily diminishing. A considerable percentage of them are advanced in life, while the children have almost disappeared.

Several years ago, a few families living across the Delaware River, in Camden, N. J., made use of the Library. There are none such at present.

On consulting with a number of Friends in and near the city, it was found a very general feeling prevailed that the time had fully come for the Library to be removed to a part of the city more convenient to the Society of to-day. Attention was called to the situation of the building, recently completed by the city meetings, for the accommodation of the Select Schools. This school building was erected on a lot, owned by the Society, at Sixteenth and Cherry Sts. It is central to city Friends, and convenient of access to those in the country, being but three squares distant from the Pennsylvania Railroad Station. The teachers and pupils of these schools have largely used the Library in the past; they would be greatly accommodated by having the books in the near neighborhood of the school-house. By building on the same lot, the expense of purchasing the necessary ground would be saved.

It was ascertained that the "Committee of Six,"—two from each Monthly Meeting, having charge of the property belonging to the city meetings,—were in possession of funds which might properly be used for erecting a suitable building, and for defraying the cost of re-classifying and removing the books to their new quarters.

The subject was brought to the notice of the Monthly Meetings, by the Library Committee, in the Eleventh Month, 1885. Each of those meetings appointed a committee to confer with the Library Committee, in carefully considering the suggestions made by the latter, as well as the whole subject. This committee presented a report to the Monthly Meetings, in the Second Month, 1886, in which the following recommendations were made:

"That the Committee of Six be directed to pay to the Library Committee a sum not exceeding \$15,000, for the erection of a new building and fitting it up with cases, &c.

"That the Library Committee have liberty to occupy for a new Library Building such part as may be necessary of the lot on the west side of Sixteenth Street, north of the Main avenue, not exceeding 55 feet in depth from Sixteenth Street, the south line of such building to be on a line with the north side of the Main avenue and north of the row of trees. Such new building to be constructed with a view to its being used northward in sections should it be found desirable to do so in the future.

"That the Library Committee be directed to proceed with the new building as soon as possible on such plan as they may approve.

"That the Committee of Six be further directed by the Monthly Meetings after the payment of the above appropriation of \$15,000 to pay to the Library Committee out of the income of the residue of the property in their hands such sum annually, not less than \$600, as can be spared to be applied to increasing the efficiency of the Library.

"That the Library Committee be directed to assign a part of the building when erected as a

"Department of Records," and that the several meetings within our Yearly Meeting be offered the privilege of depositing therein their Records of Marriages, Births and Deaths, or other Records, should they desire to do so. Such Records to be catalogued by the Library Committee, and to be under their care, and so arranged that the said Meetings shall have every facility of access to them."

These recommendations were adopted by each of the Monthly Meetings, and the Library Committee at once proceeded to carry them into effect. A building, intended to be practically fire-proof, was contracted for, and is now nearly ready for occupancy. It is forty feet square, seven feet back from the street, and one story high. The cases are about eight feet in height, some of them arranged round the building, and the others, which are double, are placed in parallel rows. A second tier of cases is placed above those on the sides of the floor. This is reached by a stairway, which leads to a platform, both being made of iron. The main room is to have a table placed in it, for the accommodation of readers. In the northeast corner is a neat alcove. A room in the southeast corner is separated from the alcove by a vestibule, which is just inside the Sixteenth Street door of entrance to the building. This room has a large bay window, looking southward, and will be in special charge of the Librarian. The books now in the Arch Street fire-proof, are intended to be placed in it.

The room for Records, 10 x 37 feet, extends over this room, the vestibule and the alcove. Special care is taken to guard this record room from injury by fire. It has inside wooden shutters, covered with metal; these being regarded preferable to iron shutters, which are liable to warp when heated.

All the floors and ceilings of the building have iron beams, supported by brick arches. The roof is slate. No communication with the loft or cellar, is made *inside* the building. The cellar floor is thoroughly cemented, to prevent the effects of dampness. The heating is effected by two furnaces, with flues which are carefully protected by brick-work.

The Committee have thus endeavored to the best of their ability and with the means at their command, to provide a safe and convenient Library building for Friends of Philadelphia and its vicinity. While the collection is a miscellaneous one, and it is still intended that suitable books of all kinds shall be added in the future, the writings and histories of Friends are especially valued. This department the Committee are desirous of making more complete; and they solicit contributions of such works. Duplicate copies will be acceptable, some of them to be retained, and some to be used in exchange for other Friends' books.

(To be concluded.)

rance are we to Buy Bread?—Better, "loaves." The ordinary Oriental loaf is made of a circular piece of dough, rounded on the top, and about half a dozen inches in diameter. Frequently it takes the form of a flat cake of a dozen inches in diameter, and of less than an inch thick. Among the poorer classes, a cake similar in size and shape to the one just mentioned is in use, but it is made of unleavened dough and is not so thick. In almost all Oriental towns, the baker's shop is an institution that can hardly be missed. Like other Oriental shops, it is open to the street; but there is a large counter in front, upon which the flat and round loaves are placed for sale. Looking beyond the counter into the back part

of the open space, one sees the rude oven of dried bricks in which the bread is baked; and, if one is up early in the morning, he may see the process of baking going briskly on, and the bread being passed over the counter to the applicants.

"NEARER TO THEE."

BY MINNIE E. KENNEY.

"Nearer to Thee, my God, nearer to Thee,"

Thus shrilly sweet the childish treble rang,
As, pausing in her play, a little maid
In fitful snatches all unheeding sang.

The tender prayer fell from her heedless lips
As thoughtlessly as song of bird in June,
The childish voice rang out, now shrill, now sweet,
Now softly crooning the familiar tune.

"Nearer to Thee." The maiden, older grown,
Half-shyly pauses at the untrodden road
Which stretches out before her as she stands
Upon the threshold of her womanhood.

"Nearer to Thee," she sings, but skies are fair
And love smiles on her pathway, so the prayer
Is but the sweet refrain of an old hymn,
Without a thought of need or meaning there.

"Nearer, my God, to Thee!" Heavy the cross,
The aching shoulders bend beneath the load,
And as the hidden thorns press sharp and hard
The tear-dimmed eyes can scarcely see the road.

"Nearer to Thee!" The quivering voice is weak
That earnestly uplifts the songful prayer,
"E'en though it be a cross that raiseh me,"
Content, if so, the heavy cross to bear.

"Nearer to Thee." The shadows darkly gather,
The way is lonely and the path is steep,
Chill are the night winds sweeping thro' the valley,
While still the gloomy shadows grow more deep.
"Nearer to Thee," O, let each toilsome footstep
Be one step nearer Thee, and through the gloom,
Father, hold out Thy hand and lead Thy child
Safely through darkness up to Thee and home.

"Nearer, my God, to Thee, nearer to Thee,"
Through all life's journey every day to be
Still nearer, though we walk upon the hills
In the glad sunlight, or still following Thee
Pass through deep valleys that the darkness shrouds.
Nearer, still nearer, be my prayer and song,
Till joyfully our souls shall wing their way
Freely from their prison house to dwell with Thee,
And near to Thee rejoice in endless day.
—*Illus. Chris. Weekly.*

TALKING IN THEIR SLEEP.

"You think I am dead,"

The apple-tree said,

"Because I have never a leaf to show—
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow!
But I'm all alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the withered grass at my root."

"You think I am dead,"

The quick grass said,

"Because I have parted with stem and blade!
But under the ground
I am safe and sound
With the snow's thick blanket over me laid.
I'm all alive, and ready to shoot,
Should the Spring of the Year
Come dancing here—
But I pity the flower without branch or root."

"You think I am dead,"

A soft voice said,

"Because not a branch or root I own!
I never have died,
But close I hide
In a plummy seat that the wind has sown.
Patient I wait through the long winter hours;
You will see me again—
I shall laugh at you, then,
Out of the eyes of a hundred flowers!"
—*Edith M. Thomas, in St. Nicholas.*

Of what worth is the form of Godliness without the life and power of it?

[The following epistle, issued by Ohio Yearly Meeting, is not only sympathetic in its tone, but contains judicious advice. The mild spirit in which it is written brings to remembrance the expression of the Apostle James—"the meekness of wisdom." We hope it may prove comforting and strengthening to many who mourn over departures from our principles which they seem unable to prevent; and may encourage them to continued faithfulness in bearing an honest testimony for the truth.—Ed.]

An Epistle to Remnants of Friends and Individuals wherever situated, who are endeavoring to maintain the doctrines and testimonies of the Religious Society of Friends as promulgated by George Fox, Robert Barclay and others.

Dear Friends:—For several years past the attention of Friends of this Yearly Meeting has been much turned towards the "Scattered Remnants of Friends in various parts of the land," and we have been favored, from time to time, to enter into correspondence with several organized bodies of such, who, we trust, are contending for the maintenance of the precious testimonies of Truth as promulgated by our worthy forefathers.

This correspondence, if carried on under right authority, may prove mutually beneficial, and have the tendency to unite us together in the same household of Faith, and make us each other's helpers in the Lord.

But we feel renewedly sensible at this time, that there are many other dear friends in various places, who have not yet seen their way clear to extricate themselves from the mixture and unstable element in which they are placed; who feel oppressed and borne down by the trying condition of things in our beloved Society, seeing no way of escape, the heritage laid waste, the precious principles of Truth trampled upon, and few to uphold them.

To such our sympathies have gone forth, and we tenderly salute you, we trust, in the bonds of Christian fellowship, desiring to encourage all such to put their trust in that Power that is above every other power, whose voice the winds and the waves obey, and who, even in this day of treading down, in His time and way, can say to the proud waves of opposition and declension, "Thus far shalt thou go but no farther, and here shall thy proud waves be stayed."

Struggle on, dear friends, with the eye of your minds fixed on the Good Master, who sees and knows your every trial and difficulty, and will yet arise for the help of all who look unto Him; removing their difficulties or giving strength to bear them to His honor. A way will often be made for trusting hearts where none appears, and light break forth to guide their steps aright.

Turn your minds inward to the Teacher who teaches as never man taught; to the Minister of Ministers; the Minister of the sanctuary and true tabernacle, which the Lord pitched and not man. For your encouragement we revive the language of the Divine Master to his twelve apostles. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." If you, then, are of the household of the Divine Master, you need not fear what man can do unto you. Dwell low before Him, and with a single eye to his pointings and leadings. Do nothing in your own will and wisdom to extricate yourselves from the bondage and burdens under which you groan and are borne down. Wait till the spiritual Moses

arises for your deliverance, and if you keep obedient unto Him, you will be enabled to enter into the promised land.

We conclude in the language of the eminent Apostle to the Elders of Ephesus. And now, dear Friends, "we commend you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified."

Signed by direction and on behalf of Ohio Yearly Meeting of Friends, held at Stillwater, Tenth Month 1st, 1886.

WILSON HALL,
SARAH K. BRANTINGHAM. } Clerks.

The Two Voyages.

I have twice been "down to the sea in ships;" and though before steam paddled through the waves, yet the very different terminations of my voyages may afford a few hints to future passengers in their choice of ships and captains.

I was returning from the West to my home in Britain. The ship had been pronounced "seaworthy," my fellow-passengers were agreeable, and the "homeward bound" were able to smile even at "sea-sickness—after it was over, of course.

It was not until that time arrived, and I was able to walk the deck with something of the nautical roll necessary to preserve the dignity of the perpendicular, that I particularly observed our captain; and what I observed did not prepossess me in his favor. His conceit and self-sufficiency exceeded anything describable. It was *his* ship, *his* voyage, *his* skill, *his* weather, and, judging from his conversation, he might have received charge over sky and ocean with his bills of lading. "I know these seas so well," said he, "and carry sail in storms that many dare not face. I'm not born to be drowned."

"Do you judge so because it has not happened yet?" I asked. "You forget that the wisest of us knows not what shall be on the morrow."

"I can give a pretty good guess, however," he replied, "and I've never been mistaken yet. We weathered a storm last voyage that made the stoutest heart among my crew tremble, and none of them expected to see the morning. Ay, that was worst calling a storm. We tossed like a cockleshell on the grandest waves I ever saw, and they seemed resolved to dash us to pieces; yet here we are, every one of us! It must blow a gale such as I've never heard that hinders me from making port."

"I have heard," persisted I, "that dangers are not limited to storms. There are hidden rocks!" "Not when a man knows what he is about, which I think I do," returned he.

"It would not astonish me if you struck on a rock that is down in your chart," thought I, "to say nothing of any undiscovered. 'Pride goeth before destruction' at sea as well as on shore."

At length the faint outlines of some headlands of our native coast were enthusiastically hailed, and thoughts of home and friendly greetings began to emerge from the mists of apprehension, though the wind was increasing and the sea looked angry.

"Shall you anchor off the point, captain?" asked a passenger.

"I mean to be in dock with the morning tide," was the captain's brief reply.

"I thought you would telegraph for a pilot," returned the passenger.

"I am my own pilot, sir," and the captain whistled contemptuously.

"He's in one of his daring humors, and I'll bet anything you like that he takes the narrow chan-

nel," quietly remarked a sailor as he passed us. "Is it dangerous?"

"Very, in a gale, and there's one coming," replied the man; "but if any man can do it, it's our captain—only he might boast once too often."

Evening came, and the gale was becoming what the sailors called "pretty stiff," when the mate touched my arm.

"We are going in by the narrow channel, sir," said he, "and we may be dashed to pieces on the sand-bank. It is fool-hardy. Cannot you passengers induce him to take the safer course?"

I felt alarmed, and hastily communicated with two or three gentlemen, and proceeding together to the captain, we respectfully urged our wishes, and promised to represent any delay caused by the alteration of his course as a condescension to our apprehensions.

But, as I anticipated, he was immovable. "We shall be in dock to-morrow morning, gentlemen," said he. "There is no danger whatever. Go to sleep as usual, and I'll engage to awake you with a land salute." Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose; that his life was as valuable as ours, and he would not be dictated to by a set of landmen.

We retired, but not to rest, and in half an hour the mate again approached, saying, "we are in for it now; and if the gale increases we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few who were apprehensive of danger remained on deck, holding on by the ropes to keep themselves from being washed overboard. The captain came up, equipped for night duty; and his hoarse shout in the issue of commands was with difficulty heard in the wild confusion of the elements; but he stood calm and self-possessed, sometimes sneering at our folly, and apparently enjoying himself extremely. But presently there arose a cry of "Breakers ahead!" The captain flew to the wheel—the sails were struck; but the winds had the mastery now, and the captain found a will that could defy his own.

"Boats, make ready!" was the next hurried cry, but as too often occurs in the moment of danger, the ropes and chains were so entangled, that some delay followed the attempt to lower them, and in the meantime we were hurrying on to destruction. The passengers from below came rushing on deck in terror, amidst crashing masts and entangled rigging, and then came the thrilling shock, which gave warning that we had touched the bank; and the next was the fatal plunge that struck the foreship deep into the sand, and left us there at the wild waves' pleasure.

It is needless to dwell upon the terrors of that night. I was among the few who contrived to manage the only boat which survived. As I landed with the morning light, surrounded by the dead and fragments of the wreck borne up by the tide, I recognized the lifeless body of our wilful, self-confident captain.

He was like those who, on the voyage of life refuse counsel and despise instruction; who practically recognize no will but their own, who are wise in their own conceits, and satisfied with their own judgments, and trust in their own hearts, and, if left to be filled with their own ways, must finally make frightful shipwrecks just when they think themselves sure of port. And as this man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him the aggravated guilt of others' ruin through the influence of his evil example.

Two years afterwards I was at sea again. I joined the ship at Madeira; and while I admired her stately proportions, and rejoiced in her swelling sails, I cannot deny that it was with some anxiety I commenced my observations of the captain. He was apparently approaching middle age; and an expression of care and toil marked his countenance. He seemed to take no rest; but glass in hand and chart on deck, he watched by day and night. I found that he was not originally the appointed commander of the vessel; but in consequence of the death of the late captain, had assumed the post of responsibility, and so far had ably discharged his duty. But I knew too well that open sea and fair weather afford no great proof of a navigator's skill; and as we neared home I began to feel anxious about the course he would pursue.

When the point was visible, I ventured to ask him: "Well, captain, do you mean to try the narrow channel?"

"Neither of them, sir," he replied. "I shall telegraph for a pilot, and anchor till he comes."

"Then you do not feel sufficiently acquainted with the coast, I presume?"

"I think it better to avoid the risk of failure. My charge is too valuable for me to try experiments on the voyage home."

"You are a wise man," thought I, as I listened to the sound of the sailors' voices, as they dropped the anchor; and I went thankfully to rest."

At daybreak I rose in time to see a boat run alongside our ship, from which the pilot sprang on deck. The captain welcomed him with a hearty greeting. "Thank God!" said he; "my work is done." And I observed that, after he had indulged in a sound sleep, the anxious expression cleared away from his brow.

In the meantime, under the pilot's guidance, the ship cleared every danger, and our progress was rapid. It was impossible to avoid contrasting the results of my two voyages; and suddenly pausing in our walk, as a cheer proclaimed the city in sight, I said,—

"Captain, forgive a stranger's freedom, but I feel encouraged to ask whether you have done with yourself as with your ship—whether you have committed all your hopes for the eternal world into the hands of the great Pilot?"

The captain's countenance beamed with pleasure as he replied: "I rejoice to tell you that, by God's grace, I have. For years I took my own course, sought happiness in my own way; and had no doubt of my ability to save my own soul. Circumstances interrupted my plans. Anxieties and apprehensions arose; and having, by God's blessing, discovered my mistake in time, the relief, the joy with which I surrendered myself into the hands of the Lord Jesus Christ for guidance and salvation, was but faintly illustrated by my feelings when I gave up my ship into the pilot's charge this morning.—*The Episcopal Recorder.*

I have noticed that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and relieved by domestic endearments, and self-respect kept alive by finding that, although abroad he is darkness and humiliation, yet there is still a little world of love at home, of which he is monarch. Whereas a single man is apt to run to waste and self-neglect—to fall to ruins, like some deserted mansions, for want of inhabitants. I have often had occasion to mark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him to the dust, seem to call

forth all the energies of the softer sex, and give such intrepidity and elevation to their character that at times it approaches sublimity.—*Washington Irving.*

Natural History, Science, &c.

Canine Sagacity.—Dr. C. A. Packard, of Bath, owns a setter dog, too old now to hunt. One day, poor "Flash" had the misfortune to nearly tear out one of his nails, and the doctor was obliged to use the bone forceps to remove the nail. Flash stood the operation, never wincing. Not long after this, the doctor heard his well-recognized rap on the office door for admission. It was opened, and in came Flash, accompanied by a small dog with a bad wound upon one leg; and Flash brought the dog up before his master. The doctor attended to the binding up of the leg, and then Flash went out with his little friend.—*Brunswick Telegraph.*

Heat-Indicating Paint.—The *London Electrical Review* notices a paint which is a brilliant red, but gradually becomes darker when heated until it attains a very dark brown color. As it cools the original brightness returns. If the bearings of machinery are coated with it on the outside, the change in color will at once indicate to the engineer in charge if any part is becoming unduly hot.

Artificial Quinine.—It is said that a process of manufacturing this valuable drug, without the use of the bark of the Cinchona tree, from which it has heretofore been derived, has been discovered; and that it is expected that it can be furnished at a very low price.

Resuscitation of the Drowned.—The body of the patient is laid on the back, with clothes loosened and mouth and nose wiped; two bystanders pass their right hands under the body at the level of the waist and grasp each other's hand, then raise the body until the tips of the fingers and toes of the subject alone touch the ground; count 15 rapidly; then lower the body flat to the ground, and press the elbows to the side hard; count 15 again, then raise the body again; and so on, alternately raising and lowering. The head, arms and legs are to be allowed to dangle freely, when the body is raised.—*British Medical Journal.*

Cobras.—An Englishman may pass a considerable time in India without coming across any of these venomous reptiles. Cobras, however, are met with quite often enough, and sometimes in very curious and uncomfortable places. For instance, a young lady, in Southern India, noticed, as she was on the point of getting into bed that the pillow looked disarranged; and on taking it up to smooth it out, she discovered a cobra coiled up underneath it. She called for assistance; and her father coming to the rescue, speedily despatched the obnoxious intruder with a stick. I happened to mention this circumstance to an officer one day, and he informed me that the very same thing had happened to himself soon after he arrived in the country; and that in consequence, he never got into bed until he had examined the pillows.

In the year 1873, while quartered at Bellary, on going into the drawing-room of the bungalow, I discovered a cobra coiled upon the sofa cushion. It is however in the bath-rooms of an Indian bungalow, that cobras, when met with in doors, are most frequently encountered, as they come there in pursuit of the frogs which delight to take up their quarters there.

One day, my wife's ayah came running into our bedroom, saying that there was a large snake in the bath-room. Arming myself as usual with

a stick, I went into the bath-room just in time to see the snake disappear into the waste water pipe, which ran to the back of the house, where the water found its outlet. The servants stationed themselves at the outlet while I endeavored to drive out the reptile. By thrusting a bamboo down the pipe, the snake was driven from his refuge and killed by the servants outside. This cobra measured about five feet six inches in length, and was the largest that I have ever seen killed."—*Chambers' Journal.*

Blue-Bottle Flies as Sanitary Inspectors.—An offensive odor in a room had become so unbearable that the carpet was taken up and a carpenter employed to rip up the flooring to discover if possible the cause. By a happy inspiration, the services of some sanitary inspectors in the shape of a couple of blue-bottle flies were first called into requisition. The flies buzzed about in their usual aggravating manner for some minutes, but eventually they settled upon the crack between two boards in the floor. The boards were thereupon taken up, and just underneath them was found the decomposing body of a rat.—*Chambers' Journal.*

Frozen Meat.—Since the introduction of the system of freezing by the compression and subsequent expansion of air, the trade in foreign fresh meat so preserved has largely increased. A steamer recently arrived in the Thames (England) from the Falkland Islands with 30,000 frozen carcasses of sheep.

Successful Domestication of the American Buffalo.—A gentleman is now successfully domesticating the American buffalo at Stony Mountain, Manitoba. Starting his herd in 1878 with four heifer calves and one bull, it now numbers sixty-one head, the greater number pure buffalo, the rest half breeds. One of the cows had calved at a time the thermometer registered thirty-eight degrees below zero, yet neither cow nor calf appeared to suffer in the least. When a blizzard comes on, the animals lie down together with their backs to the wind and allow the snow to drift over them, so that under the combined protection of their own wool and the snow, they are quite warm. Not one of this herd has ever exhibited the slightest symptoms of disease, although the only care they receive is occasional watching, to prevent them from straying away. Thus, winter and summer, they live and thrive on the bare prairie, with numbers undiminished by any of the ordinary cattle scourges, and with expenses for care reduced to a minimum.

Once a year the great fleece, weighing from ten to fourteen pounds, is shed, and its manufacture into a thick, warm cloth was at one time a regular industry at Winnipeg, until it was discontinued by the extirpation of the animals in the adjoining region. In its market value, the buffalo is not behind his smoother relative; for even if the quality of meat is inferior, the difference is more than made up by the great weight of the animal and by the value of the robe, which usually brings from ten to fifteen dollars. As draft animals they have proved a success; for notwithstanding their great strength, endurance and activity, they are as easily handled as ordinary oxen. In one particular only is the buffalo far inferior to other species of cattle, and that is as a milker; but to the ranchman milk is really of no consequence.

Bedson, the owner of the herd, after experimenting with crosses, is well satisfied with the hybrid, as it is in shape more like the domesticated cow, and is also a fair milker. Yet we doubt that this gain is sufficient to compensate

for the deterioration of the fur; while, also, it would be a matter for endless regret if, in the prosecution of these experiments, the original pure race were lost. The rate of increase of the buffalo, though theoretically the same as with other cattle, is really much higher, on account of the lower rate of mortality.

When the present herd is sufficiently increased it is intended to divide it among several prairie ranches in localities where once the wild buffalo found its choicest pastures. This amounts almost to a restocking of the buffalo region.—*American Agriculturist.*

Insidious Fires from Steam-Pipes.—The *Investigator* in the course of a discussion of this subject, says: "It is very well known that wood, after remaining for some time in contact with steam, hot-air or hot-water pipes, becomes carbonized on the surface, and to a short distance below. The charcoal, of course, readily oxidizes. When steam is not in the pipes the charcoal will absorb moisture. When again heated the moisture is driven out, leaving a vacuum, into which the fresh-air current, circulating around the pipes, readily penetrates. It imparts oxygen to the charcoal, causes a more rapid rise in the temperature, till finally the point of ignition is reached. The rusting of the pipes, if it occurs, might also conduce to the same result, the rust being reduced by the heat of the steam to a condition in which it will absorb oxygen to the point of red heat.

Birds' Nests.—A family of birds, marked with bright colored plumage, build deep hanging nests, which conceal the inmates from the view of birds of prey that may be passing over them. To this family belongs the Baltimore Oriole or Golden Robin, a common and beautiful summer resident of many parts of the United States.

C. C. Abbott has published in his *Rambles about Home* the result of his observations on 39 of their nests which he found in various localities around his dwelling, in the course of three years. Of these, 22 were such deep pouches that when the bird was in one of them, it was concealed from view. The weight of the bird tended to draw the top together and make the concealment more perfect. These 22 nests were all located "at a considerable distance from any house, in uncultivated parts, the larger portion being on an unfrequented island; the others were on elm trees growing on the banks of a lonely creek. In both these localities sparrow-hawks were frequently seen, when compared with their appearance in the neighborhoods selected for the building of the 17 open-topped nests, all of which were in willow and elm trees in the yards of farm-houses, and in full view of people continually passing to and fro."

"The conclusion drawn from the study of these nests was, that the orioles, knowing that in this case there was little danger from hawks, constructed a less elaborate nest, one which answered every purpose of incubation, though it did not conceal the parent birds when occupying it."

Items.

—*Persecution in Uganda.*—A letter received from Uganda, written on Sixth Mo. 26th, says:

"It is now a full month since the bloody persecution of native Christians began. Those who were at the capital, and best known, were, of course, first arrested. About a dozen were butchered at once; many were spared or otherwise killed in the endeavor to capture them in various parts of the country; while thirty-two were burnt alive in one huge pyre, after having been kept prisoners over a week. Of course the great body of our people (as of the Frenchmen) took warning and fled into hiding. A few of them have since come to light, having got

influential friends to intercede for them, and have been pardoned on the understanding (*i. e.*, on the part of the king) that they renounce Christianity. But a large number still remain in hiding, able to move about only under cover of darkness."

Another letter written by one of the missionaries, whose children were killed, but who himself was afterwards sent out of the country, speaks of the faithfulness of one of the converts named Fredi.

"When our dear children were murdered he was standing by. The cruel chief who was his overlord (he himself having a small post called Musali), and who was carrying out Mwang's fearful command, threatened to burn him and all his household. Fredi replied: 'Very well; do so. I am a Christian, and I am not afraid.' This was merely a threat. When the chief heard that his Musali was to be seized last month he warned him to fly, but Fredi refused, and was taken and unmercifully clubbed to death before being flung into the flames. When I found heart to visit the scene of our children's murder, it was he who led me to the place. When we reached it, he knelt with me, and poured out his heart to God, that he would bring his salvation to those in darkness. In no long time he was to be a partaker in that blessed death: 'Blessed are the dead that die in the Lord.'"

—*Union Evangelistic Movement in Philadelphia.*—A large number of congregations (it is supposed near 400), belonging to many denominations, are combining in an effort to awaken greater religious zeal in Philadelphia, by special religious services, and by house to house visitation.

The City has been divided into sections, each of which is placed under the care of a committee of management, consisting of all the pastors and one additional person from each congregation. The special services are to begin with the second week in the First Month. And the places of worship of those congregations which participate in the movement are to be open nightly.

—*Religious Instruction in State Schools.*—This subject was one that was discussed at the Baptist Congress, held in Baltimore from the 16th to the 18th of Eleventh Month. Some of the speakers thought that any religious instruction in State Schools was an infringement of religious liberty, and a State ecclesiastical establishment. This extreme view was combated by others, who thought that a religious influence could be exerted through such schools, without violating any principle.

—*Chinese Superstition.*—Not long since one of the Chinese Board of Censors suggested (in accordance with superstitious ideas prevalent in that country) that the damage caused by the floods during the rainy season were owing to the fact that the Empress Regent had sent one of the eunuchs of the palace along with the Prince who was making a tour of inspection of the northern sea-ports! This censure awakened the anger of the Empress, who asserted her right to employ such emissaries, and published an order in which she says: "If the censor saw any harm in it why did he not remonstrate before it was carried into effect, instead of waiting for the occurrence of some public calamity to supply him with a text for his windy sermon? All his associates have the same silly habit. One of them, not long since, took advantage of a drought to accuse an officer of encroaching on public lands; and another availed himself of an earthquake in order to denounce a prominent offender. It is time to put a stop to such nonsense. Hereafter if any censor has a popular grievance to bring to the notice of the throne, if he has a case of official misconduct to denounce, or improprieties at court to point out, let him deal with the matter in hand, and not trump up a fancied connection with some local misfortune."

—*Church Music.*—The tendency in the human mind to substitute outward rites and forms for the pure spiritual worship of the Almighty is manifested in the growth of music in the different denominations. The *Episcopal Recorder* remarks:—

"The difficulties attending church music are known to all thoughtful Christians, and the *via media* between its total neglect by the Friends, and its undue exaltation by some churches, is confessedly hard to follow. The dispute between taste and

principle is continually cropping out, and individual opinions are very hard to reconcile.

Some of the United Presbyterians, a body of most wise, devout and enlightened Christians, are bitterly opposed to the use of instruments, and fearlessly withstand the general drift. A convention of those opposed to organs recently met in Pittsburg, and passed resolutions appealing to their brethren to uphold the agreement entered into last year."

Among the resolutions adopted at this convention, was the following:

"Resolved, Believing instrumental music in connection with the worship of God to be without the authority of Divine appointment under the New Testament dispensation, and therefore a corruption of that worship, it is our duty to refuse in any way to countenance or support its use. And we hereby counsel all our brethren to stand firm and not defile or wound their consciences by any compliance with that which is contrary to conscience, or in regard to which conscience is not clear."

—*Inspiration for Preaching.*—An article on this subject in the *Episcopal Recorder*, makes several statements which closely approach to the views held by the Society of Friends on this important subject. It says:—

"Inspiration is a supernatural, divine influence, stimulating, clarifying and controlling the ransomed powers of man for gospel preaching.

It is distinguished from all rhetorical arts and worldly wisdom, that 'the excellency of the power may be of God and not of man.'

It does not come by or through collegiate and theological training. It is infused by the Holy Ghost. No learning, culture or eloquence can compensate for it, sacerdotal fingers are not ordained conductors of this gift of prophecy. God alone calls and ordains."

The writer makes this exclamation, near the close of his article: "God save the church from a professional, man-made ministry, and give us men with true apostolic inspiration!" To this we can say, "Amen!" But still more to be desired is the hastening of that day when all shall be taught of God; and there shall be no need that one should teach another to know the Lord, but all shall be divinely instructed by that "anointing which is truth and no lie."

Only he who is spiritually minded, can perceive the things of God's Spirit. Only he who is a partaker of God's nature, can really know God. He who denies the existence of light, proves only his own want of light. He who denies the power of the Spirit of God, proves only his own lack of that Spirit. He who denies the existence and attributes of God, simply shows that he does not know God, because he has not yet opened his heart to God.—*Selected.*

THE FRIEND.

TWELFTH MONTH 18, 1886.

As a member of Philadelphia Yearly Meeting, the Editor of "The Friend" felt some hesitation in deciding to publish the following article, because of its commendatory language towards the body to which he belongs. It was written by a valued aged Friend, formerly a member of the Binns' Body in Ohio, but who several years ago found refuge and a congenial church home in membership with our friends of Ohio Yearly Meeting.

The picture which the article gives of the manner in which the departures from the doctrines and practices of the Society of Friends were gradually introduced among those who at first had no intention of denying the principles handed down from our forefathers in religious profession, we believe to be a true account of what took place in many neighborhoods. And it reviews the feeling of how much we owe to the faith-

fulness of those Friends, who many years ago bore testimony against the errors which were then creeping into the Church; and were thus made helpful even to some who did not at the time realize the danger to which the Society was exposed, or see the inroads upon its peace and prosperity which were impending.

The article speaks particularly of Philadelphia Yearly Meeting; but those who endeavored to uphold the pure principles of the gospel, as professed by Friends, and to persuade men to live in conformity thereto, were not confined to Philadelphia and Ohio, or to any other Yearly Meeting; neither are they at this time. When the mists of prejudice and misunderstanding are dissipated, our hope is, that true Friends in every place will be prepared to own each other as brethren of the same household of faith, and be increasingly bound together in the unity of the gospel of Christ.

For "The Friend."

Cardington, Ohio, Eleventh Mo. 25th, 1886.

It now forcibly occurs to my mind to write out a statement of some of the early proceedings of that unwarrantable innovation that has swept over the Society of Friends in that part of the country where it has been my lot to reside, before and after this unhappy event took place. Whoever may see or hear of my concern, in thus exposing its first appearance and subsequent onward course, may know that I have no wrong motive in so doing; but believe it my duty to do so at this time.

When the alarm was first given of an innovation on the doctrines of Friends, I believe we in this section would, almost to an individual, have subscribed to the judicious course and concern of Philadelphia Yearly Meeting in bearing testimony against departures from them. But we were then told that a misunderstanding existed; and that Philadelphia Friends did not quite see through the case; and that there were no doctrines advocated amongst Friends that would conflict with those always accepted by the Society. Prominent individuals from the East came among us, whose influence wrought a wonderful change, which soon became apparent; and perhaps I was as ready to accept their statements as others.

Thus it went on, and no little prejudice soon became apparent. It was stated that Philadelphia had disconnected itself from London Yearly Meeting, and had been cut off from the fellowship of other meetings. I occasionally met with Friends of Philadelphia, whose reserve, after learning what meeting I belonged to, I thought rather in excess. But now, I do not wonder at it; and, to do justice to myself, may acknowledge that it has had a tendency to convince me of the steadfastness of their adherence to the obligation resting upon them.

When those extravagant proceedings were first introduced into our meetings (which I will not describe here as they are well known in other neighborhoods) I thought they would not be accepted by us. It was remarked that there would be several rounds fired before our Monthly Meeting would surrender. But, astonishing to say, when the attack was made, our forces were seemingly paralyzed with fear lest there might be something back of it; and that opposition to it might conflict with our duty to God, and thus deprive us of the good intended for us.

This state of things gave great advantage to our new friends. Our Monthly Meeting was placed completely under their control, and was pushed out into the current; and where has it drifted to now? It then consisted of three meetings, at least two of which were Preparative, as mentioned in a previous number of "The Friend." Two of these meetings are abandoned, and the third but little strengthened. Among its members, oppressed with a heavy burden, are some very tender and worthy Friends, with whom the concerned part of the Society are in deep sympathy and travail of spirit, that our Lord may abundantly sustain them under their peculiar trials, and exalt his own blessed cause of truth and righteousness in the earth.

In conclusion, it appears to me that Philadelphia

Yearly Meeting, in common with other true Friends, is intrusted with the sacred and most important trust of holding, through much opposition, the doctrines and enlightened views of the Society of Friends, as promulgated by those devoted servants and hand-maidens of the Lord who counted not their lives dear that they might win Christ and establish for posterity a course of life that may be followed with great safety.

In the unchangeable truth and kind regards for all, I remain,
JOSEPH MORRIS.

We have at different times been impressed with the apparent unconsciousness manifested by some persons that Indians have the same natural rights as others in this country; and that they ought to be as free to travel where they please as any one else, and to enjoy "life, liberty and the pursuit of happiness," so long as they conform to those laws of good behavior to which all are subject. It was with pleasure, therefore, we noticed in *The Council Fire* the following item:

A sporting club of Helena, Montana, wrote on the 21st of [Ninth Month] to Agent Roman, of Flat-head Agency, protesting against his Indians being allowed to hunt outside their reservation. Agent Roman replied to these sporting men by referring them to a letter of his printed a year ago in the *New Northwest*, defending the Indians in their right to do just what these men want them restrained from doing. He also quotes from a letter to himself from James Fergus, of Fort McGinnis, Montana, on the subject, who says:

"It is popular to speak and write against Indians, and to trespass not only on their rights under treaties and as the original owners of the soil, but on their rights as men. Poor emigrants from across the ocean who have always been oppressed and kept under, and poor emigrants from the east who have been kept under the thumb of large corporations, no sooner get here than they too become oppressors and look upon the Indian as an intruder and trespasser on their rights. This thing of the strong oppressing the weak runs through all nature. Even the noble animal, man, has not laid it aside. We have our press through which we give our side of this Indian question, while the untutored Indian has only his agent to defend him and take his part, and I am glad there is one agent who does his duty in this respect."

SUMMARY OF EVENTS.

UNITED STATES.—The President, on the 8th instant, sent to Congress the correspondence in regard to the Canadian fisheries disputes, with a letter from the Secretary of State on the subject. Secretary Bayard's letter says that notice has been given to the British Government that compensation is expected for the loss and damage, direct and consequential, caused to American fishermen, and he suggests that a commission be authorized by Congress to take the necessary proofs of the respective claimants.

The House of Representatives has passed a bill to extend the Post-office free delivery system to all places having 10,000 population or over, or whose post-office earned \$10,000 during the past year.

The *Iron Trade Review* says that the sales of iron ore for 1886 "will reach the largest figures since the opening of the Lake Superior iron ore industry, thirty five years ago." For the season ending Twelfth Mo. the net amount for 3,536,500 gross tons were sold, compared with 2,938,486 tons in 1885, an increase of 598,105 over last year. The amount of unsold ore at lower lake ports one year ago was estimated at 130,000 tons. This year the unsold surplus is less than 70,000 tons.

A number of prominent colored people in various parts of the South are endeavoring to organize a "Colored People's World's Exposition," to be held in Montgomery or Birmingham, Alabama. The exposition is intended to illustrate the progress and achievements of the colored race in every department of life. The directors propose to ask Congress for an appropriation, and say they have already been promised the aid and support of a number of members.

It is reported from Dallas, Texas, that coal in immense quantities has been discovered in Henderson

and South counties in that State. In the former county "one vein is 20 feet in diameter, and only 30 feet below the surface."

An earthquake shock was felt in Columbia, South Carolina, at 20 minutes past four o'clock on the morning of the 8th inst. The tremors appeared to last a minute, and were strong enough to awake sound sleepers.

Deaths by alcoholism, the New York *Herald* asserts on what it declares to be authentic statistics that make the fact clear, have decreased throughout the United States during the last fifteen years from a ratio of 111 to 45 in each 1000 from all causes.

Robert Emmet King, aged 22 years, who is serving a six years' sentence in the Missouri penitentiary for having stolen \$48,000 from the Sedalia Savings Bank, has prepared a statement of the causes of his fall. "He sets forth that he entered the bank as bookkeeper at the age of 14 years, and at 17 began to drink and gamble. Losing his own money he took from the bank's funds, and covered his tracks by false entries. For five years he did this, until he had taken \$48,000. He then took a \$10,000 package and fled to Canada, but was persuaded to return by his father and his sentence to prison followed."

The deaths in this city last week numbered 412, which was 20 more than during the previous week, and 101 more than during the corresponding period last year. Of the foregoing, 43 died of consumption; 29 of pneumonia; 27 of diseases of the heart; 26 of croup; 25 of old age; 18 of bronchitis; 14 of paralysis; 14 of typhoid fever; 16 of convulsions, and 10 of Bright's disease.

Markets, &c.—U. S. 4½'s 110½; 4's, registered, 128½; coupon, 129½; 3's, 101; currency 6's, 124½ a 135.

Cotton was quiet, but firm at 9½ cts. for middling uplands.

Petroleum.—Export demand for refined was light at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases, a decline of ¼c.

Feed was in fair request and firmly held, with light offerings. Sales of 2 cars good western winter bran at \$17.50, and choice do. do. quoted at \$18 per ton.

Flour and Meal.—Flour met with a moderate inquiry from jobbers, and ruled firm with small stocks. Sales of 250 barrels Pennsylvania family, at \$3.75; 150 barrels Pennsylvania roller, straight, at \$4.25; 375 barrels Ohio, straight, at \$4.25 a \$4.50; 500 barrels winter patent, at \$4.65 a \$4.75; 125 barrels do. do., at \$4.90; 250 barrels Minnesota, clear, at \$4.10 a \$4.15; 125 barrels do., straight, \$4.50, and 500 barrels do., patent, at \$5 a \$5.15. Rye flour moved slowly at \$3.25 per barrel for choice.

Grain.—Wheat was quiet; No. 2 red closed at 88½ cts. bid and 89½ cts. asked. Rye was quoted at 58 cts. per bushel for No. 2 Penna. No. 2 mixed corn closed at 45½ cts. bid, and 46½ cts. asked. Oats were dull but steady. No. 2 white closed at 37½ cts. bid and 37½ cts. asked.

Beef cattle were ¼c. lower; extra, 5 a 5½ cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; common, 2½ a 3¼ cts.

Sheep.—Good stock was firm, while common was neglected; extra, 5 cts.; good, 4½ a 4¾ cts.; medium, 3¾ a 4¼ cts.; common, 2 a 3¼ cts.; lambs, 3½ a 6½ cts.

Hogs were active and firmer; western, 6 a 6½ cts.; a few, 6½ cts.

Milch cows were unchanged at \$30 a \$65. Fat cows were dull at 2 a 3¼ cts. Milch calves were higher, at 5 a 9 cts.

FOREIGN.—The English Cabinet met on the 10th instant. The order of business in the coming session of Parliament was revised, and the programme will probably be as follows: The session will open with the introduction of a coercion bill, including special provisions for the suppression of boycotting. It was decided that local government measures affecting England and Scotland shall have precedence over legislation on the same subject for Ireland. The result of this will be that no Irish business, except such as relates to coercion and to the bill extending the scope of the Ashbourne Land Act, will be transacted.

The *London Chronicle's* Vienna correspondent says that the Governments of Roumania, Servia and Bulgaria are about to sign an offensive and defensive convention. Each Government is to have identical rights to the disposal of a combined army of 400,000 men.

The Bulgarian Government has replied to the Porte that Bulgaria will never accept Prince Nicholas, of Mingrelia, for the throne, and that if the Porte proposes a proper candidate the Government will consider the question of new elections for the Sobranje.

The German Government has informed the Porte that it will not object to any arrangement of the Bulgarian question, especially concerning the choice of a

Prince, if Turkey and Russia agree upon the conditions.

A new French Cabinet has been formed, with Goblet as President of the Council, Minister of the Interior and *ad interim* Minister of Foreign Affairs.

The Belgian Chamber of Deputies has rejected, by a large majority, Count Outremont's bill for universal military service.

The Berlin *Tagblatt* says: The Czar recently found on his writing-table a letter announcing that the Nichillists would wait no longer to deliver the people from bondage. He thereupon summoned the members of his council and ordered them to prepare a constitution suitable to the condition of the Empire. At the same time he informed his Ministers that he was determined to have an annual Parliament at Moscow.

The sugar industry at Formosa, one of the largest, if not the largest industry on the island, is threatened by a proposal emanating from Japan. At present it is estimated that Japan consumes some 83,000,000 pounds of sugar annually, most of which comes from Formosa, but a Japanese paper now asserts that the whole requirements of that country might be supplied by the Liu Chin Islands.

A deputation of Presbyterians has asked the Governor of Victoria to send a petition to the Queen against the French occupying the New Hebrides. The petitioners say that the occupation of the islands by the French imperils the missionary work which is being carried on there, and the interests of Australia. They ask that effective steps be taken to prevent the occupation of the islands, which is tantamount to annexation, and also ask that the Government protect the missions that are now established.

The *Journal des Debats* says: France has no desire to replace England in Egypt when Egypt is evacuated, but, if evacuation is to be conditional upon England remaining absolute mistress of the country, agreement is impossible. British pleas for time are equivalent to indefinite occupation. France does not make this occupation a *casus belli*, but declares that her interests and rights are prejudiced by it.

Cholera is increasing at Calcutta, and it is feared it will become epidemic.

By telegrams received from Buenos Ayres it appears that on the 6th instant there were 22 deaths from cholera in Rosario, and on the 8th, 7 deaths in Buenos Ayres and 10 deaths in Cordova from the same disease.

A telegram from Ottawa reports that a seam of anthracite coal, seven feet six inches in diameter, has been struck at Bauff, in the Northwest Territory. "This seam is only one out of six in that locality, the smallest being three feet in thickness. The six seams contain coal enough to supply the entire Northwest Territory for the next fifty years."

CARD CALENDAR.

The Tract Association of Friends have just issued their Card Calendar for 1887, with monthly slips attached. Price 5 cents; mailed for 10 cents. Friends' Book Store, 304 Arch Street.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence in Tuckerton, N. J., on the 9th of the Eleventh Month, 1886, ARCHELAUS R. PHARO, aged seventy-one years. Our beloved Friend peacefully entered into his rest but a little more than one year after the death of his wife; and his departure has added to the great void in Little Egg Harbor Monthly Meeting, of which they were both members. Devotedly attached to the teaching of Friends, our departed one was strictly attentive to his responsibilities in connection with the meeting of which he was for many years the stated clerk. During a very active business life, he manifested his faith by endeavoring to live uprightly and to promote the well-being of his fellow men.

—, on the 21st of Eleventh Month, 1886, ELIZABETH W. LEVICK, in the 98th year of her age, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Western District. "Great peace have they which love Thy law."

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 154.)

Seventh Mo. 29th, 1842. On retiring to bed last night, the acknowledgment was raised: "Truly God is good to Israel," not only to those who are of a clean heart, but to those who are desiring above all things to have them so. Unworthy as we may feel He stoops to and remembers these. Our meeting this morning was a precious one. Dear Sarah Emlen again sat with us, after being confined to a bed of sickness for several months. She was strengthened to lift up her voice on behalf of her dear Lord and Master and his precious cause, which I have no doubt he feels afresh strengthened and encouraged to spouse. She revived the words: "Whosoever will be my disciple must deny himself, take up his daily cross and follow me," addressing herself to the children in so plain a manner that the least child could understand. We who were older were also instructed. She had also an encouraging, precious word for some present "who might be termed children," who were not ashamed to acknowledge their dear Lord and Master, and who often have to appear as fools for his name's sake. However these might be ready to ear at times, they should yet fall by the hands of their spiritual enemies, she believed they would be preserved: and that they would yet "see the ravail of their souls and be satisfied," &c. I was afresh strengthened to press forward.

Eighth Mo. 2nd. The favors of this evening all for deep, heart-felt gratitude. We have our friends Thomas Kite and Thomas Evans with us. In our evening collection, dear Thomas Kite was strengthened to put up the vocal petition, in a very solemn manner; first on behalf of the children, then the caretakers, and lastly on behalf of our poor Society. He reverted to the fathers and mothers who had been removed of late from amongst us, and prayed that it might please the Lord to raise up and qualify others, those who would be as Deborahs and Marys, magnifying the Lord, and rejoicing in God their Saviour. That He would prepare such by "his fire which is in Zion, and furnace in Jerusalem," &c., &c. Truly it was an evening to be remembered.

3rd. How my spirit revived within me, to find on gathering into silence in our meeting, strength afforded to approach His foot-stool; and although only in tears and sighs unutterable to lead, yet it did revive.

7th. This, too, has been a day of favor. Again during our meeting my soul did pour itself out

as water before the Lord. O, for an evidence of acceptance and forgiveness! has been the travail and exercise this day, indeed, may I not say, almost continually, of my spirit.

14th. At our meeting to-day had the company and labors of our dear friend Alice Knight, who addressing the children said: "They that seek me early shall find me," &c. "The Lord loveth an early sacrifice," &c. Then flowed a word for the tried and discouraged, encouraging them to enter into covenant and to keep their covenants, &c., quoting: "Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay himself upon his God." She believed the language of some of us had been, "Is there no balm in Gilead, is there no physician there?" The provings and baptisms of such had been so deep they were ready to conclude theirs was a lone path. But we were shown that it was the way that all who had gone before had ever trod: that no new thing had happened unto us. In these discouraged seasons we were encouraged to "trust in the Lord and stay ourselves upon our God." This was a very safe, and a very sure state to be found in; and in the Lord's own time He would arise for the help and deliverance of these.

Our afternoon meeting was a season wherein my soul was sorrowful, may I not say, "even unto death."

16th. Attended Concord Quarterly Meeting. It was not till our last meeting, that I was sensible of any life, or of any travelling with the seed. But in that meeting the bonds which bound seemed burst asunder, and once more was my poor soul poured out in secret prayer, that He who had been with this people in days past, manifesting himself in and among them in so marvellous a manner, would be pleased still to remember us; and if deeper baptisms were neces-

[* It has ever been through close provings and deep baptisms, comparable to the refiner's fire and fullers' soap, and to "deaths oft," that the Lord's chosen band have been led and disciplined in the life of faith; have had their spiritual understandings enlarged; their willingness to suffer with a suffering and crucified, yet risen and glorified Saviour proved; unto having their fire shod with the preparation of the gospel of peace. All His must be refined as silver is refined, and tried as gold is tried, that they may offer unto the Lord an offering in righteousness. Therefore let none call in question the dealings of the Heavenly Chastener with his children whom He loves, and as seems to have been the discipline meted our dear friend, that they may be made partakers of his holiness.

It is in this way our holy Redeemer, who has opened for us "a new and living way," and is himself "The Way," prepares his followers to make straight steps for their feet therein, and fits them for usefulness in his Church. He breaks all their schemes of worldly dependence, by proving that without Him they can do nothing; by setting before them the indispensable cross, ere the crown can be won; by showing in humility and contrition of soul, the infinite superiority of religion over every other attainment; by teaching practically, the lessons of regeneration and holiness, and true communion with Christ, through the renewings of his Spirit; and by conformity to his will, as the sanctification and great aim of beings formed for heaven and eternal happiness.]

sary thus to purify, and to make fit to show forth his wonders and his praise, that He would spare not till we were made meet for his acceptance. It did feel to me that very deep sufferings would be necessary before that purity and cleanness was ours; or before the Lord's name be exalted among the people, as in days past and as in former years; for surely there are many things tasted and handled, which must be done away.

In the first meeting we had several communications; the burden of which was for those in the younger walks of life. Near the close of our last meeting, dear Hannah Rhoads had a precious little communication, quoting: "The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." The waiting soul was sweetly encouraged; and she believed the strength of these would be increased. She further said, that she believed there were brighter days ahead for this people: brighter than any of us had yet seen, &c., &c. May the Lord hasten his work, is the secret prayer of my soul.

Tenth Mo. 4th. This is the week of our Examination, and a number of the Committee are with us. O! the love I feel towards those who are the true disciples of our blessed Master.

Eleventh Mo. 11th. O that we may live so near to that which is good, as to be able to hand forth to the dear children when called for, that which will be as bread! I have desired that some of them which have given trouble, may be brought to see that it is their good alone we have at heart. Feel peace for a little labor bestowed on some of this class, who have just left my room.

13th. This morning, on assembling at meeting and gathering into silence, a little strength was mercifully, once more, vouchsafed to lift up my head in hope; yea, out of very weakness was the poor soul enabled to pour itself out before Him who alone sees and knows my dependent condition.

15th. Endeavored to walk carefully through this day. I was sensibly made to feel the many weaknesses with which I am surrounded. Have feared there is not that love felt to flow toward my Heavenly Father there ought to be; I am so dead to feelings of gratitude.

19th. A sweet quiet rest enjoyed last night; and gratitude, so desirable, seemed to clothe my spirit. "His mercies are indeed new every morning." Great is his faithfulness.

[† It is a Scripture testimony: "Blessed is the man that feareth always." This seems to represent a state of filial fear and Christian sensibility, which is afraid not only of a want of gratitude, but of offending the ever-present Holy One in thought, word, or deed. William Penn, in speaking of the awakened and tender in his day, says in effect, Where before nothing was examined, nothing now went unexamined. Our friend, A. W. H., appears to have been leavened with this, as a servant devoted to her Lord; as one craving to "serve Him with reverence and godly fear." And to these, will not the precious promises be verified: "The secret of the Lord is with them that fear Him;" "He taketh pleasure in," and "his angel encampeth about them?" Also unto these, "Shall the Sun of righteousness arise with healing in his wings; and they shall go forth and grow up as calves of the stall."]

20th. Dear Thomas Kite was with us last night. In a family reading we have on First-day evenings, after the children retire, Thomas had a few words by way of testimony, for the encouragement of tried minds present. Seemed to have faith to believe, that the feet of some present would be lifted out of the mire and the clay, and established upon a rock; and a new song put into their mouths, even praises to their God, &c.

22nd. Attended Concord Quarterly Meeting; where we had the company and labors of our friends Thomas Kite and Ezra Comfort. Thomas revived the command to Jacob, "Arise, and go to Bethel, and dwell there; and make there an altar unto God," &c. Jacob's language to his household was also revived, believing a similar one was extended to some present: "Put away the strange gods that are among you, and be clean, and change your garments. And let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and who was with me in the way that I went," &c. He enlarged instructively. Ezra's concern was for parents, relative to the right training of their dear children. Urging their living so near to that which is good, as to be able to give them bread when they ask it, &c.

24th. Had a good visit this evening from our dear friend James Enlen, which comforted; though I felt very unworthy.

Twelfth Mo. 2nd. Called upon last evening to witness—and so unlooked for—the close of life to my dear cousin, Henry C. Williams, son of Richard and Ruth Williams, of Philadelphia. He seemed perfectly sensible to the last, though unable to speak. He was a dear, innocent, good child; and I can but believe all is well with him.

May this be the commencement of a new era in my life; may the thoughts, words, and actions, of every day yet allotted, be closely looked into; and may there be a living unto Him who gave to me a being.

6th. The 3rd was a day of quietness throughout our large family. The children all seem sensibly to feel that affliction has come upon us; ordered, I do most fully believe, in mercy. May it be improved by every one of us, lest the rod be lifted over us even more heavily.

(To be continued.)

For "The Friend."

Toad-stools and their Allies.—No. 2.

As I was walking along an old cart-path through a dense piece of woodland, with my attention turned to the toad-stools and the allied forms of vegetation, I noticed two or three specimens resembling the common mushroom in shape, but rather larger and of stouter build. The color was a lively dark maroon, and the skin which covered the well-rounded umbrella-like top, appeared to be coated with a glutinous varnish, which rendered it shining and sticky. The column which supported the cap, was not so smooth as in the mushroom, but marked with vertical depressions or incisions, which gave it a roughened look. I gathered a few of them, and on breaking the stem of one, almost immediately the color of the inside mass changed, becoming quite dark with a lilac tint. I find that this peculiarity of some of the toad-stools is attributed to the chemical action of ozonized air, to which the breaking exposes the substance of the stem. The under side of the top, instead of being lined with gills, as in all that I had previously gathered, was filled with a mass of fine tubes, resembling honey-comb with the mouths of the cells opening downward. But these cells were very small, scarcely larger than the point of a pin,

yet very distinct. The lining of these tubes produces the spores, just as the inner surfaces of the gills, in the gill-bearing species; and on placing one of the tops on a piece of paper, it yielded a harvest of brown spores which had fallen from the tubes or pores. These, however, were not arranged in radiating lines, as were those that the gill-bearing toad-stools left on the paper; but in a multitude of minute piles, or dots, marking the mouths of the pores or tubes from which they had fallen.

On turning again to my treatise on Fungi, I find that in the second Order of the great Family, in which the spore-producing surface is exposed to the air, this surface is arranged not in gills, but in tubes or pores; and that to this order the name of *Poly-porei* (or many-pored) is given. So that the plant I have been describing is not an *Agarie* (or mushroom-like plant) as the others were that I had before met with, but one of the *Poly-porei*. It belonged to the genus *Boletus*, which was the ancient Greek name for a similar plant.

On the 18th of Eighth Month, I again wandered through the same piece of woodland, and was rewarded by finding several varieties of Fungi which I had not previously seen. Some of these were large white *Agaries*, that is Toad-stools with radiating gill-plates below. The top of the cap, instead of being regularly rounded as in the common mushroom, was depressed in the centre, making a considerable hollow. On cutting off one of the stems, I found its pores filled with a white milky juice. Some of the gill-plates, instead of pursuing their course from the centre to circumference without interruption, were split into branches leaving little cavities at the forks, which seemed like the first approaches to the porous tissue which marked the *Boletus* already described. I suppose this must be a species of the genus *Lactarius* (or milky), one of the characters of which is that it has a milky juice, white in some of the species, and saffron-red in others. This juice is poisonous and acrid in some, while in others it is mild.

One of the toad-stools was yet not fully developed, and the whole of the gills on the under side of the cap, were covered with a white membrane or veil which hid them from view. This plant developed after it was gathered, and this veil was loosened from its attachments at the edges of the cap, and then hung down, or shrivelled up forming a fringe around the stem. There was no such veil or fringe on the milky species (*Lactarius*) above described. So I found that its presence or absence was another of the marks by which botanists tell one kind from another.

All of the kinds which I met with, that I have spoken of thus far, had a smooth skin covering the top or upper side of the cap. But in one of these I collected to-day, this skin, which was of a light brown color, was dotted all over with irregular raised projections like small warts. Another that I found was a sooty white color, with similar, but larger and almost black warts. This was not an *Agarie* but belonged to the *Pore-bearing* family, its under surface being a mass of open honey-comb-like cells, like the *Boletus*.

I was quite pleased to meet with so many of the *Pore-bearing* Fungi in this walk, having gathered about six distinct species. One of these was large and fleshy, of a mushroom shape, four or five inches in diameter. Another of a brown shade, was crowned with a cap less than an inch in diameter, with yellow pores so small as scarcely to be discerned by the unassisted eye, and the whole supported by a very stout curved stem.

Several kinds of a more solid and corky texture were growing on dead twigs or branches, or adhering to decaying stumps of trees. Some of these were quite beautiful, being expanded into thin rounded and curved leaf-like plates, variously indented, and marked on the upper side with concentric lines of several shades of color: the whole of the under side being covered with the fine tubes or pores in which the seeds are produced.

There was one short and stout specimen of dark lilac dove color, whose flat top seemed like the expansion of the column below, rather than a separate part of the structure. At first glance I thought it also was one of the *Pore-bearing* Fungi, but a closer examination, with the aid of a lens, showed that what I had taken for pores were really the spaces between closely arranged projecting points, or minute soft spines with which the under side was studded. On placing some of these under the microscope they were found to be covered with projecting cells, some of which were crowned with seeds or rather spores. I had thus met with an example of a *third* order of those Fungi in which the spore-producing surface is open to the air. This order is called *Hydnæi*, from the Greek name of a species of truffle, and includes those Fungi in which the spores are produced on the outer surface of spines, teeth, or other projections, and not in the cavities of tubes, or the inner-lining of gills or plates.

Among the spoils of my walk were some curiously branched white Fungi, which in shape were like trees or bushes much subdivided, but only an inch or two in height. In these the surface which bears the seed is neither depressed into cavities as in the two first orders I have mentioned, nor raised on points or other projections as in the third, but spread evenly over a part of the plant. This is a characteristic of the *fourth* order of this family of Fungi. Many of the species belonging to it grow on the bark or trunks of felled trees, and some of them assume a shape resembling that of a little ear—and from this peculiarity the whole group has received the name of *Auricularini*, derived from the Latin word for ear. J. W.

For "The Friend."

Josiah White.

There is a remarkable passage in the Journal of George Fox, in which he states that after he had experienced the purifying operations of the Spirit, "the nature and virtues of the creatures were so opened to him by the Lord" that for a time he was at a stand in his mind, whether he should practice physic for the good of mankind. And he expresses his belief, that through the Divine Power, physicians might be "brought into the wisdom of God, by which all things were made and created; that they might receive a right knowledge of the creatures, and understand the virtues of them."

The subject of this memoir was one who, without a medical education, appears to have been gifted with a remarkable insight into the remedies adapted to many diseases; as is illustrated by the anecdotes which follow. These anecdotes also seem to show that he regarded this insight as a gift from Him from whom cometh every good and perfect gift; and that it was his duty to exercise it without any pecuniary reward, for the good of others.

He was born near Alloways Creek, in Salem County, New Jersey in 1705. His father died while he was young, and his mother marrying again, he received no part of the paternal es-

ate. He was apprenticed to a weaver, and soon acquired a reputation for perseverance and industry. He conceived the idea of making extensive meadows along Alloway Creek by damming its waters, and the confidence in him was such, that although this kind of improvement was almost unknown, and he was then very young, his scheme was adopted, and he was entrusted with the contract for its execution. This he satisfactorily performed, but failed to reap the fruits of his enterprise. This agreement contained a clause, that the dam should stand one year before he was to receive the last payment for his work. One night, before the expiration of that period, an ill-natured neighbor cut a passage through the embankment, and the waters thus admitted carried away the sand and materials of which it was composed. By this act of malevolence, he was broken up, and soon after removed to Mt. Holly, in the same state.

A pleasant anecdote is related of Josiah while still a lad, at Salem, which shows the importance of avoiding hasty and uncharitable judgments. A meeting had been appointed to be held at Salem, by John Salkeld, in the course of a religious visit. This Josiah attended, and whilst walking to it, was overtaken and passed by John, who was mounted on a good horse, and rode at a rather rapid pace. This disturbed the equanimity of the boy, and he concluded that but little good need be expected from a meeting held by such a preacher: not knowing that the visitor was somewhat late in arriving, and that he was travelling fast in order to reach the house in good season.

Josiah entered the meeting house, and took the most distant seat from the gallery which he could find, ill at ease in his mind because the stranger had ridden so fast. Before long, John Salkeld arose, and commenced his discourse with the remark, that his religion was not like a pack on his back, which could be shaken off by the trotting of a horse. This must have been startling to Josiah, who knew that the speaker had no knowledge of his mental disturbance; and it led to a train of serious reflections.

At Mt. Holly he purchased a piece of land for 50 pounds, on which he managed by industry and perseverance to erect a fulling-mill, and a comfortable dwelling-house, where he resided during the remainder of his life. He married in 1734, but being industrious and active, he was able not only to provide for his family, but to find leisure to devote to the temporal and spiritual welfare of his fellow-men.

Through life his attention had been closely directed to the study of botany, but without the aid of books. So skillful did he become that he knew all the indigenous roots and herbs that he met with, and attained a wonderful insight into their power of curing disease. He almost invariably had his pockets filled with roots and herbs, collected in his walks. His walking cane was generally a stick of black alder, the inner bark of which he frequently used as a remedy. His prescriptions were simple, but it is said they were almost miraculously certain in their effect in overcoming disease.

His biographer relates, that when travelling in Pennsylvania with John Pemberton, he suddenly stopped his horse, dismounted and dug up a root. John asked him what he intended to do with it, to which query he made answer, "I don't know yet, but I expect I should find use for it ere long. When I see a plant which particularly takes my attention as that did, if I don't carry it with me I mostly feel sorry, and often have to go back and hunt it." After this the two friends

travelled on cheerfully for some distance, when Josiah suddenly exclaimed, "I must stop at this house," pointing to one hard by. He accordingly dismounted and inquired if any one was sick at a house which he indicated across the fields. One of the family replied, "No," but another standing by, corrected him by answering, "Yes, there is a woman in that house who has been confined to her bed several years." Josiah on hearing this, produced the root he had a little while before dug up, and giving directions for its use, desired it might be sent over to the patient. He then proceeded with his companion.

The woman used the root and recovered. Her husband never before this period had believed in inspiration, but this circumstance convinced him of his error, and he became a convert to the doctrine."

He was frequently known to call at houses, both in Philadelphia and in the country, as he passed along, when he was a total stranger, and inquire if some one was not sick. Nor was the impression on his mind, which thus impelled him ever known to mislead him.

One evening Josiah White felt his mind drawn to go to a particular house in Mt. Holly, but concluded that the hour was too late, and so retired to his bed. But the impression on his mind prevented sleep; and at length he arose and in the middle of the night proceeded to the house alluded to. He found the family stirring, candles burning, and a bustle within. One of them had been suddenly taken extremely ill. He administered some of his remedies which speedily relieved the patient; and he returned home, went again to bed, and rested comfortably. The patient was a daughter of John Woolman, at whose house the incident occurred.

On one occasion, as he was passing along Second Street, in Philadelphia, he felt a sudden impulse to stop at a house, without any idea who lived in it. On inquiring if any one there was sick, he was told that the master of the house was extremely ill. His request to see the sick man was repeatedly denied, but he still did not feel himself relieved, or at liberty to leave the house. Finally the physician in attendance said it would be better to let him come to the sick chamber, and to hear what he had to say; adding that they need not follow his prescriptions. On entering the room, Josiah felt the palms of the patient's hands, and told him he had a fever in his head, and advised him to moisten some white-oak leaves with vinegar and bind them on his head and temples. He recommended also a peculiar diet and then withdrew. As the physician in charge stated that the oak-leaves and vinegar would be harmless, the application was made and proved very relieving. This encouraged the patient to try the diet prescribed, with the result of an entire recovery of health. He afterwards rode up to Mt. Holly to visit Josiah, and pressed on him a handsome reward for his advice. But in this case as in all others, compensation was positively refused.

How sensitive Josiah was on the subject of payment for his medical services, is shown by the following circumstance. A person in whose family he had frequently given advice; once sent him a quarter of fine mutton as a present, but without any reference to the benefits Josiah had conferred on him. He insisted, however, on paying for the mutton, for he said, it *seemed always before him*, when he went to gather herbs.

The last of the anecdotes which will be quoted in this article, refers to an elderly man in his neighborhood who had long kept his bed from a nervous affection, probably hypochondriac. One

day Josiah went to visit him, and on his way plucked a bunch of nettles, which he carried along. The bed-ridden man stretched forth his hand to greet his friend, and received a sharp tingling on his bare arm from a stroke with the nettles. Surprised and pained, but ignorant of the cause, he again attempted to grasp his visitor's hand, but once more shrunk back under a second and severer application. The violent stinging of the nettles, and the agitation of body and mind produced by this rough treatment so aroused the hypochondriac, that he forthwith left his bed, and was soon restored to usefulness in his family. J. W.

An International Indian Confederacy.

In his annual message this year to the Cherokee Council, Governor Bushyhead comes out strongly in favor of an international confederacy of all the tribes in the Indian Territory. This is a matter of great importance, and we heartily commend the governor's position upon it. He says:

I deem it my duty to invite your attention to the subject of a proposed confederation of the nations and tribes of the Territory, with the hope that you will take some action of a definite character, looking to the formation of an international government, clothed with such functions and powers as it may be deemed proper to confer upon it. The importance, not to say necessity, for such action is suggested by the fact that there are bills before Congress providing for the erection of a territory of the United States out of the so-called "No Man's Land," with such portions of the Indian Territory as may be included by the consent of the tribes residing thereon. Thus an insidious scheme for invading and dismembering the territory is sought to be carried out, which in my opinion could be defeated in advance by the union of the tribes in a confederation through which they would act together on all questions involving the interests of all. Such an organization would not only conserve the interests of the whole territory, but it would command the respect of the people and the Government of the United States. The danger and the power of the white man lies chiefly in his combination of forces. It behooves us to profit by the example. The Indian Territory, occupied by thirty tribes, each as in the olden days, distinct from the other, invites invasion of their rights from the selfish and the unscrupulous. The Indian Territory, with her thirty tribes bound together by constitutional compact into one federal body politic, would in my opinion be able, by virtue of the moral force such a union would exert, and by the combined wisdom and united action of all, to resist all schemes for the dismemberment of our country and invasion of our political and other rights.—*The Council Fire.*

For "The Friend."

The article in number 15 of "The Friend" in reference to Paul's experience, that "Woe was unto him if he preached not the gospel," is well worthy the consideration of all who may feel themselves called to any weighty service in the Church. No doubt, as the author of the article alluded to states, "The expression has been misused." I feel no controversy with him in his concern, yet this "necessity" which the Apostle felt, this "woe that would be unto him if he preached not the Gospel," is a precious feeling to those dedicated ones the language of whose hearts is, "I delight to do thy will, O God." It is this that gives them the assurance of their Master's will.

The loving and dutiful child that delights to obey his father is desirous to know his father's

will clearly, and when the parent says, Do thus and so, he obeys from love, yet he knows that the rod will follow disobedience; still, the fear of the rod is not the only motive that prompts to obedience. The child may at times feel his duties onerous, yet he may feel that his success in life depends upon his faithfulness to his father's interests; the necessity he may feel on his own account, as well as the desire to please his worthy parent, sweetens his toil.

So it is with those who feel themselves called to any weighty service in the Church. They have to pass at times through seasons of deep proving. At such seasons it may prove strengthening to look back and to feel the assurance, as all the rightly chosen do, that "A necessity was laid upon me, yea we was unto me" if I had not resigned myself to my Heavenly Father's call. The necessity, the woe, is precious to such as these; and under a renewed feeling of it, these can say in sincerity. I delight to do thy will, O God."

Of that none of us might move in the Lord's work without feeling the precious woe which gives the assurance of his will, which to do, I believe, is the delight of many yet amongst us. "He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice."

New Garden, Eleventh Mo. 22d, 1886.

For "The Friend."

Whilst meditating upon the state of our religious Society, my spirit was bowed under a sense of our great weakness; whilst feeling also that there is a degree of submission to the Word of God that is nigh in the heart, that shows us the condition we are now in, and gives us a sense of what our forefathers were, and of what they suffered for the Truth. Oh that we could realize this more and more, and thus be brought nearer and nearer unto our God, that a willingness may be raised in our hearts to suffer with the suffering seed.

The desire has arisen, that the Lord would build up the waste places; that we may be born anew in Christ Jesus, putting off the old man and his evil deeds; that we may, through the grace of God, become vessels for his use, cleansed and prepared by his Word, so that the great work of the Lord may not be marred by us.

Those whom the Lord has cleansed and taken into his holy keeping, it is not in the power of man to defile; although they may cause them to pass through great affliction. But if they are faithful, all this will draw them nearer to God, who is love, and can fill their hearts with the overflowings of his love. And if they continue faithful to all the holy requiremgs of our Lord and Master to the end of their journey here on earth; oh, the heavenly bliss that will attend them when they come forth clothed in the white robes of righteousness, being of one heart, and of one mind, ever giving praises to our holy Redeemer! Let us be encouraged, then, to labor for that faith which overcometh the world, and draws us into near unity with our God. Oh trust in nothing but the redeeming love of God our Saviour. It is through his mercy we are saved. Who can declare his wonderful goodness to the sons and daughters of man? The length and breadth, the height and depth of his great power that taketh in all things—the heavens and the earth—and reaches forth to the hearts of poor, fallen men, quickening a spiritual life therein, and giving a saving knowledge of Himself, whom to know is life eternal? H. T.

Mansfield, Ohio, Eleventh Mo. 23rd, 1886.

For "The Friend."

THE SNOW STORM.

Far south of east the sun arose
From beds of cloud that winter morn,
But cold and cheerless was the orb
From which the golden locks were born
By the dull haze, which overhead
Its all-pervading curtain spread.

The vane upon the steeple stood
Eastward, and trembling in the flood
Of winds that on the village poured,
And through the naked maples roared,
Hung in mid-air its silent form
In prophecy of coming storm.
And as the chilly day wore on,
More dimly shone the waning sun,
Till long before the hour of night,
The ravelous orb was hid from sight
Amid dense folds of leaden cloud,
Revealing neither rift nor rent;
And twilight shadows came, ere yet
The sun had touched the Occident.

So came the night, and from her wings
Of darkness, quivering, fluttering down,
The snow-flakes on the strong east wind
Came eddying, whirling through the town.
Into each alley, lane and street,
The blinding storm incessant beat;
Alike on hut and palace fell
The spotless mantle of the snow,
And many a mimic hill and dell
Grew in the drifting current's flow.
Against the great glass fronts it came,
And piled high up the window-frame.
Down the long pavements row on row
The street lamps glistened through the snow,
And quickly passed the hurrying feet
Along the half deserted street.

Within the well illumined stores,
Protected from the storm out doors,
A few late customers delayed
Around the fire to chat or trade.

But one by one the lights went out,
And one by one the busy men
Of toil and trade, their faces turned
To the sweet lights of home again.
The hand upon the yielding latch,
The footsteps in the lighted hall,
The music of a gentle voice,
And kindly answer to the call;

The slippers and the easy chair
By the warm fireside placed with care,
Dispel the thoughts of storm and snow
Before the home fire's ruddy glow.
The good wife at her sewing sat,
The children conned their lessons o'er
Beside the lamp, the baby played
Among his treasures on the floor,
Or climbed upon the father's knee,
With artless prattle telling o'er
The unknown tale with childish glee.

And so the social evening sped,
With pleasant stories told or read,
Forgotten was the storm that kept
Its carnival without, that crept
Through every tempting crack and swept
Piercely about the shuttered pane,
That rattled to the blast again.

But bedtime came; the chapter read
Had charmed the baby's flaxen head
To sleep upon the mother's breast,
Where childhood fondly loves to rest;
And soon the blessed boon of sleep
Came to the household, as the sweep
Of angel pinions, letting fall
God's benediction upon all.
Thrice blest is he who from the strife
And toil and weariness of life,
When evening's welcome shadows come
Finds rest and happiness at home.

Oh home, most blessed spot of earth!
Where constant love and kindness reign
Within the family domain,
Where the staunch virtues have their birth
Which make our manhood truly great,
The hope and honor of the State;
What potent force is thine that turns
The heart where'er we roam to thee?

Thy fireside altar ever burns,
The pole-star on our stormy sea;
Thy sacred influence still must be
The corner stone whereon are built
The bulwarks of our liberty.

All night the chilly east wind swept
About the village as it slept.
Along the dark deserted street,
The watchman on his lonely beat
Paused on his weary round to hear
The spectre storm-king's foot fall near;
Sounded all night his piteous moan
In sad and dreary monotone,
And on the silent sleeping town
His ghostly mantle floated down.

But never night so dark and wild
On which the morning never smiled,
The deepest shadows may not stay,
The darkest clouds will roll away;
And born of this tempestuous night,
Came stealing slowly, cold and gray,
The dawning of another day,
Revealing in the morning light
A world as new and pure as seems
The sweetest fancy of our dreams,
Unrivalled in its spotless dress!
Ethereal in its loveliness!

On street and pavement lay the snow
Knee-deep, and soon a godly row
Of men, with shovel and with broom,
Betrayed the sudden "business boom"
That with the snow storm came to town;
Until, white-walled the sidewalks lay
On either side, a narrow way
With footsteps passing up and down.
The sleighbell's merry chime rings out
Upon the air, the teamster's shout
Comes shrilly on the ear, the rout
And romp of childhood, wild with play,
The engine on its iron way,—
Waking the echoes that had slept,
To welcome in the busy day—
Came shrieking, toiling through the snow;
And from its path on either side
The white waves of the crystal tide
From the great cleaving snow-plow flow.

And soon the newsboy on his round
Shouts "Morning papers," and our eyes
Glace o'er events and happenings
Of the great world that round us lies.
And as I read I think how strange
And passing wonderful the change
The years have wrought; upon the wing
Of the tamed lightning now we bring
The news from every clime and zone,
Full and co-equal with our own.
Comes pulsing from each busy mart
Of earth, beneath the storm and dash
Of ocean, the electric flash,
The beating of the world's great heart.

And in the city's constant stir,
Amid the wild incessant whirl
Of wheels, the hissing rush of steam,
The electric candle's dazzling gleam,
And with the almost painful stress,
And clang and clatter of the press,
That triumph of a rapid age
Flings from its form the printed page,
Which out upon the unconscious night,
Like birds of passage take their flight.

Oh world of anxious push and strain!
Of grasping hand and restless brain!
Of avarice and engrossing care!
I sometimes pause and wonder where
The constantly increasing rate
At which we live will terminate.
But terminate it will and must;
The active hand, the planning brain,
Outwearied by life's constant strain,
Outworn by all its toil and pain
Full soon will crumble into dust;
Full soon will sleep to wake no more;
And all life's fitful storm's be o'er.

Columbiana, O.

J. E.

Hypocrisy is ever to be avoided as one of the vilest qualities.

Library of Friends of Philadelphia.

For "The Friend."

(Concluded from page 156.)

When the new building shall be occupied, it is expected to open the Library from 2 to 6 o'clock, on Third, Fifth and Seventh-day afternoons. It is hoped, however, that in the near future, the times of opening will be extended to every afternoon and evening, on week days. Thomas Chalkley's desire that the privilege of using the books should not be confined to our members, but be extended to other sober persons, is remembered. The proper guards for the safe handling and seasonable return of loans made to such persons, will receive attention. The building is arranged to accommodate about 15,000 volumes.

Space will allow a reference to only a few of the many valuable works contained in the collection. Cranmer's Bible, dated 1539, stands first in a pecuniary sense. It is thought to be worth not less than \$1000. The earliest translations of the Bible published in England, were Latin. Cranmer's is the third edition, in *English*, being the authorized version of Edward VI. Its condition is nearly perfect. Charles Hildburn has traced but two other copies of Cranmer's Bible; one of these is imperfect, and both of them are in the British Museum. A vellum Bible, written before the discovery of printing, with illuminated initial letters and miniatures, painted in bright colors, is rated at \$125—the value being impaired on account of several of the pictures having been cut out, although otherwise the book is complete, and excellently well preserved. A memorandum states it was purchased of John Kendall, by John Pemberton, for one guinea (five dollars.)

For an account of the M. S., giving interesting memoranda of London Friends' Meetings held in 1682-3, see "The Friend," vol. I., pages 192 and 206.

Editions of the early Friends' writings, published in their day, are well represented. Among these are essays or other writings of George Fox, Francis Howgill, James Nayler, George Fox the younger, William Penn, George Whitehead, Stephen Crisp, Edward Burrough, William Bayley, Robert Barclay, Thomas Ellwood, John Crook, Richard Farnsworth, George Keith, Charles Marshall, James Parnell, Isaac Pennington, Ambrose Rigge, and John Woolman.

Among the books relating to the early history of this country, and published in or near Philadelphia, are: "Good order Established in Pennsylvania and New Jersey in America," &c., by Thomas Budd. Printed by William Bradford in 1685. John Burnyeat's "Epistle to Friends in Pennsylvania." W. Bradford, 1686. "The frame of Government of the Province of Pennsylvania and Territories thereunto annexed in America." W. Bradford, 1689. This is *unique* and accordingly rated at a very high price. George Keith's "Appeal from the twenty-eight Judges to the Spirit of Truth," &c. W. Bradford, 1692, *unique*. There are several other pamphlets issued during the controversy with Geo. Keith, found in few if any other Library in the world. George Fox's "Gospel Family-order, being a Short Discourse concerning the ordering of Families, both of Whites, Blacks and Indians." Reynier Jansen, Philadelphia, 1701.

RECORD DEPARTMENT.

It will be remembered that a "Department for Records," was directed by the Monthly Meetings, to be placed in the new Library building. This direction has been complied with—the size

and location of the room constructed for the purpose, has already been stated. A circular giving the needful information, has been prepared, and a copy of it sent to each Monthly Meeting in our Yearly Meeting, as follows:

To — Monthly Meeting of Friends and the Recorder thereof:

The three City Monthly Meetings, of Philadelphia, have erected a substantial fire-proof Library Building on Sixteenth street below Race, near the Select School. It is proposed to remove the valuable collection of books from Third and Arch Streets, continuing it under the care of the Committee appointed by the Three Meetings, with John H. Dillingham as Librarian and Custodian of Records. The only room on the second floor of the building is to be devoted exclusively to records of Meetings and kindred documents, and Friends are invited to deposit such of them as are not in use, with the Committee, subject to the order of the respective Meetings, the object being to secure a certain and safe depository.

A plan somewhat similar to this was adopted in London fifty years ago, and has been pursued there and elsewhere with great success. Recent examinations have shown that some of our records are missing and no doubt lost; others were found in the hands of persons, not always members, who considered them personal property. One book was publicly exposed for sale as waste paper, and many are stored in insecure places, where the custodians are often subjected by strangers to applications for inspection.

By the annexed rules records deposited will be carefully guarded from the public, while Friends, who would have the right of access at home, will be afforded full liberty to consult them.

It is especially desirable to obtain the records of Meetings that have been *laid down or annexed* to others, as well as lists of such records as are now in use or still needed at home.

The value of these records is increasing every year, and will be largely augmented by being brought together.

RULES.

- I. All records deposited in the Record Room of Friends' Library shall continue to be the property of the Meeting depositing, and receipts therefor shall be issued. They shall be subject to the order of said Meeting, and shall not be removed by any other authority. There shall be no charge for the care of them, and the Custodian may permit any person, who would have the right of access to them at home, to examine all the records of the Meeting to which said person belongs.
- II. The Records of Births, Marriages and Deaths, and Certificates of Removals may be inspected, and extracts made therefrom by any person, at the discretion of the Custodian and in his presence.
- III. All other applications to consult the Records are to be submitted to the Record Committee of the Library Committee. Said Record Committee shall have authority to permit their inspection in the presence of one of their number, or of the Custodian, who shall see that nothing unsuitable for the public be copied.
- IV. The Records shall be catalogued and classified as received, and there shall be an annual inspection thereof by the proper officer of the Library Committee.

It is to be hoped that Friends, particularly those in country places, will be awakened to an

interest in this subject, so that the Records of the Society in their respective neighborhoods, particularly those in danger of being lost, may be preserved. As stated in the circular, the value of these records will be enhanced by being brought together. Some Friends may conclude that if the Records of their particular meetings are safely stored in fire-proof safes, in or near their several meeting-houses, it would be unnecessary to send them to Philadelphia. But it is well to bear in mind that there are many descendants of Friends of past generations, desirous of tracing their ancestors, who have to rely largely or altogether, on our records for the desired information. As removals were constantly taking place from one meeting to another, the importance of having the Records of *all* our meetings in one room, is apparent. Our city is remarkably central to the meetings composing the Yearly Meeting, and convenient of access to them all. Those who compose the Society that separated from us in 1827, and who have many of the old Records in their possession, manifest a willingness for us to have copies taken. Their Society in Baltimore, some years ago commenced, and have since successfully carried out, the plan of collecting the Records, which we are about attempting. They have courteously furnished us with valuable suggestions on the subject. It is an interesting circumstance that the minutes of Baltimore Yearly Meeting, covering a period of several years, were found in a paper-mill, with the covers torn off, just ready to be reduced to pulp!

EDWARD MARIS.

For "The Friend."

Incidents and Reflections.—No. 110.

MINISTRY.

Precious indeed is the feeling of reverence and solemnity which the Lord is pleased at times to spread over the minds of those who are assembled to wait upon and worship Him. It is an evidence of the fresh extension of his goodness and mercy. A remarkable instance of this is mentioned in connection with a meeting appointed many years since, at Richmond, Virginia, for Richard Jordan, who was then travelling in that State. It was designed for the members of the Legislature which was then in session, and was held in the Legislative hall. The meeting was well attended, and Richard was engaged in ministerial labor, in so powerful a manner that the company was much melted into tears. After he had finished his service, and when it seemed seasonable for the meeting to separate, Richard arose and said he thought it a suitable time for those present to withdraw. No one moved. Richard repeated the words, still all remained seated. He then left the house, but having forgotten his overcoat went back to procure it, and found the company still sitting under a solemn covering which they seemed unwilling to dissipate, and so he left them.

The account given by the late Jacob Albertson of Plymouth, Pa., of a visit paid in that neighborhood by William Flanner of Ohio, illustrates not only the deep exercises into which ministers are sometimes plunged in their religious services, but also the character of that self-righteous and fault finding spirit which sometimes grows up in neighborhoods and meetings, and threatens the destruction of every green thing. At their meeting at Plymouth, William Flanner sat in solemn silence from 11 o'clock until nearly 1, when he arose with his hat in his hand, and said, "I have felt the prevalence in this meeting of a spirit hard to be reached; and I would much rather undertake to cut down one of the loftiest cedars of Lebanon, or one of the sturdiest oaks of Bashan

than to contend with this lofty and self-righteous spirit. He then sat down, and soon after the meeting broke up. William dined that day at the house of Jacob's father, and his way seeming closed up, he claimed the sympathy and asked the advice of Friends—there being quite a number there. None seemed willing to offer any but this—that it would be safest to lie by until more light was vouchsafed. William said, "If I must lie by, I prefer going to Philadelphia for that purpose," and I, continued Jacob, "was directed to bring out the friends' horses. But when I returned with them, I found friends sitting in solemn silence, which William soon broke by asking if there was not a meeting of Friends within 10 or 12 miles, in that direction, pointing towards Providence, a branch of our Monthly Meeting. He was told there was: "then," said he, "that is the place to which I must now go." John Jacobs and father Livezey accompanied him.

"Soon after, I heard John Jacobs give an account of the meeting. In it, William was again much shut for a time, but at length arose, saying, "Friends, there is a spirit among you which has the eye of an eagle, and strikes with the beak of a hawk; and you are disposed to carry your neighbors' faults in the fore end of your wallets, while you are careful to stow away your own in the hinder end." He then went on in such a powerful testimony on the subject of self-righteousness as to bow the hearts of the people in a remarkable manner. John said, "I never shed more tears in any meeting in my life than in that one."

The homely comparison made by William Flanner, of putting one's own faults in the back of the wallet, and our neighbors' in front, belongs to the same class of easily understood illustrations as one used by Joshua Evans of Gloucester Co., N. J. It is related by a friend who attended the Yearly Meeting of New York in 1835, and lodged at the same house with Joseph Hoag. He says.—"I asked him if he ever knew Joshua Evans; he said he knew him well, for Joshua was as many times at his house, and he travelled some time with him in the course of his religious labors: and in those parts, long after his service was accomplished, Joshua was called and spoken of as the *Man of God*. Joseph Hoag further observed, that he went with Joshua to a meeting some distance, at a place where but few Friends resided. The meeting was large, and composed chiefly of those not members of the Society of Friends, some of whom were of the upper classes of society in that place. After a considerable time of silence, Joshua rose, and in a very simple manner observed, in substance, as follows:—"Suppose a person eminent for wisdom amongst you, was about to perform a long and important journey, with only one horse and a wagon, and when about to enter on the journey was to harness the horse behind the wagon; would you not all think it a very silly proceeding? And would you not, if he was your friend, remonstrate against the measure, and consider it foolishness in the extreme! And if he still persisted in his course, would you not believe he was not rational, and that he would never accomplish his undertaking?" with more to the same purpose. Joseph Hoag observed, that he himself at the time became concerned, and much at a loss to ascertain what Joshua would make of the case, or what comparison he was about to draw from the premises. After thus treating the subject until the assembly appeared to be astonished, and he believed thought the old man a fool, Joshua recited the text, "Seek ye first the kingdom of God, and his righteousness,

and all these things shall be added unto you," and said, "this was an admonition or command of the blessed Saviour himself, but people generally, instead of adhering to the admonition, or obeying the command, sought first the things of this world and the glory thereof, and appeared to be under an apprehension that the kingdom and righteousness of God would be added, without their care or concern; but when or how it was to be attained was a matter of indifference; although they thought, or would say, it was desirable. And in this careless and unconcerned state, many were summoned to appear before the great Judge, who had given the command; and that too, in many instances, before the kingdom of God and the righteousness thereof had been sought for, or much attended to," with much more to the same import; also observing that such were more unlikely to accomplish the design of their creation, and be saved with an everlasting salvation, than the man would be to accomplish his journey with his horse behind the wagon; and for his part he believed that such a course was more unwise, and manifested more folly than that, and would produce more confusion and bitter disappointment in the end.

The assembly appeared to appreciate the comparison, and feel the importance of the subject, became solemnized, and, before the discourse closed, were mostly so tendered that the tears flowed plentifully, and a most solemn meeting it was; and was remembered and spoken of for years after."

Those who, as Joshua Evans said, are reversing the order prescribed by our Saviour, and seeking first the things of earth, can have no well-grounded hope that they are walking in the path which leads to eternal blessedness; but very different is the situation of those who are endeavoring to be faithful to all their Lord's commands. A lively instance of the glorious prospect sometimes opened to these for their refreshment, is shown in the remarks made by Mildred Ratcliff, at the table of her dear friend Jonathan Evans, the last time she was at his habitation:—"I deem it a great privilege that I have been once more permitted to be refreshed at thy table; and as it seems to me it is the last time the privilege will be enjoyed by me, I cannot rise without expressing my earnest desire and belief, that we shall be permitted through the power of God, and the mercy of his dear Son, Jesus Christ, to meet together in eternity and enjoy the feast of fat things at the marriage of the King's Son—the supper-table of the Lamb—where our enjoyment will be uninterrupted, and continued through the boundless ages of eternity. Oh! may we keep our eyes singly directed to the Pilot of our souls' happiness, and steadily follow Him: so that nothing present or to come may be permitted to separate us from being landed by Him in the haven of rest; where, in the enjoyment of the feast of fat things, we shall ascribe glory, honor and high praises to Him who sitteth upon the throne, and to the Lamb who liveth forever and ever."

J. W.

Natural History, Science, &c.

Zoological Superstitions.—F. L. Oswald contributes an article on this subject to the *Popular Science Monthly*, in which he reviews several popular ideas, which he regards as incorrect. One of these is the notion that monkeys are prone to imitate what they see others do. He says he has owned monkeys of at least 20 different species, and has never been able to detect any trace of a propensity to mimicry.

The notion that serpents, have the power to

"charm" birds or small animals, he thinks may have had its origin in the sluggish movements of poisonous snakes. Their flexible poison-fangs do not enable them to hold their prey at the first snap; and when they have bitten an animal, they often wait until the poison has had its effect, before proceeding to further hostilities.

Energy in Plant-Cells.—Along a highway in Iowa were planted years ago a row of soft maple trees, designed to serve as posts for carrying the wires of a fence. When the trees attained a suitable size, a piece of pine lumber 4 feet long and 2 by 4 inches in section was firmly spiked to each tree for the better attachments of the wires. The spikes seem to have rusted into the tree, and to have held very firmly, while by the continual deposition of new layers, the tree has crowded off the block, drawing the head of the nail directly through the pine wood; that is, new material has been thrust in between the wood of the tree on one hand and the block on the other, until the block has been fairly wedged from its place!

Now these results may seem somewhat surprising, but our surprise is not lessened when we consider that this energy is exerted by the thin layer of growing cells which separate the bark of the tree from the wood. From these delicate, thin-walled cells come the pressure which forced the head of the spikes through the pine wood.—*T. H. McBride in Popular Science Monthly.*

Death from a Fly-bite.—Gerald F. Dale, a missionary in Svria, recently died of malignant pustule. He felt something like a boil on his neck on Second-Day, was too weak to sit up on Third Day, and died about four o'clock the next morning. The disease is supposed to have been communicated to him by the bite of a fly bearing poisonous matter, which at once poisoned his blood.

Poisonous Honey.—In the sandy soils near the ocean, of New Jersey and other states south of Rhode Island, there grows a plant of the Heath family, commonly called stagger-bush, from its poisonous effect upon sheep and cows, which occasionally eat it. Its scientific name is *Andromeda Mariana*, and it is abundant in places. A writer from Long Island, says that the honey obtained by the bees from flowers of the Kill-calf, as he calls it, is poisonous; that he has himself suffered from partaking of it; and that such cases are well-known to physicians in that section of country. The taste of this honey is hot and peppery, and a few drops are enough to produce an unpleasant irritation in the stomach. In neighborhoods where this plant abounds, the people are careful to use only the honey which is made after it goes out of bloom.

Alcohol in Diet.—At the New York Academy of Medicine, Dr. William H. Draper, in the annual discourse, condemned the use of alcohol as a dietary agent. He declares that at this time the majority of thoughtful physicians were persuaded that the usefulness of alcoholic stimulants as food is overestimated. They are coming to believe that alcoholic stimulants are not only unnecessary to a healthy man, but that the effect of such stimulants upon the nutrition is deteriorating, and one of the most powerful agencies in producing physical degeneration.

Minister's Sore Throat.—The *Lancet* has been discussing "clergyman's sore throat," and comes to the conclusion that this common clerical complaint is mainly due to the fact that the habit of reading sermons compels clergymen to preach with their heads bent down. The natural habit in public speaking is to keep the head erect and the chest expanded. The *Lancet* points out that

barristers, who talk as much as clergymen, and in buildings as ill ventilated, do not suffer from sore throat in the same degree. That is because they do not read their speeches, and because they are so situated that their audience is raised a little above them. Thus, they have every inducement to hold their heads up and give their speaking apparatus room for fair play. This is an additional argument against the fatal habit of reading sermons, which, we fear, is beginning to grow, even among Methodists. Who ever heard of conversions taking place under a read sermon? The rhetorical essay and the theological lecture are excellent in their place, but their place is emphatically not the pulpit.—*Methodist Times of London.*

Aniline Oil in Surgery.—Aniline oil is reported to be gaining considerable favor as a local anæsthetic in simple surgical operations, such as opening a felon. On dipping the finger in the oil for a short time it becomes so insensible that the flesh may be cut to the bone without pain.

A Plague of Mice.—In the colony of Lourenco, Brazil, in 1876, mice suddenly appeared in enormous numbers. They invaded the grain fields in such large numbers that the corn seemed literally alive with them, destroying in a few days everything that was edible, and where but a short time before bushels of grain might have been harvested not an ear remained, and the noise produced by their nibbling and climbing was audible for a considerable distance. After the corn-fields were devastated the potatoes next received their attention. Gourds and pumpkins, even the hardest, were gnawed through and eaten. Of green food, such as clover, oats, barley, not a leaf was standing. Even weeds were cut down and the inner parts eaten out.

In the house, the struggle for existence of these long-tailed invaders was truly amazing. In many of the dwellings hundreds were killed in a single day. The cats could contribute but little aid in fighting such a plague, for by their great numbers they drove the cats actually from the houses, not to return until the plague was passed. Nothing, except what was composed of iron, stone or glass was spared from their destructiveness. Furniture, cloth, hats, books—everything—bore the traces of their teeth. They gnawed the hoofs of the cows, and horses in the stables, literally ate up fatted hogs, and often bit away the hair of persons during sleep. They penetrated all apartments, and gnawed their way through boards and walls of houses. Ditches that were dug about granaries did not suffice; the mice would climb over each other, and thus reach the top.

The foregoing account of one occurrence in Lourenco will suffice to show to what extent the plague reached. The same province had suffered similarly in 1843 and 1863. Similar plagues, though far less in extent, have occurred in Europe, in which the field mice unaccountably appeared in greatly increased numbers. One may well think what would be the result were these little, almost insignificant creatures everywhere in such wise to take the ascendancy. Could all the conditions which now keep them in check be removed, every living thing on earth would be consumed in half-a-dozen years.—*Science.*

Medical Properties of Natural Odors.—The aroma of red cedar is fatal to house moths; the aroma of black walnut leaves is fatal to fleas. It is a matter of common observation that persons engaged in the business of making shingles from odoriferous cypress timber in malarial districts are rarely, if ever, affected by malarial diseases, and that persons engaged in gathering and distilling turpentine do not suffer from either ma-

larial diseases or consumption. It is said that when cholera was epidemic in Memphis, Tenn., persons working in livery stables were entirely exempt from it. It is affirmed that since the destruction of the clove trees on the Island of Ternate the colony has suffered from epidemics unknown before; and in times when cholera has prevailed in London and Paris those employed in the perfumery factories have escaped its ravages.—*Boston Journal of Chemistry.*

Items.

—*Distributing Christian books among the Chinese Literati.*—In China, the mandarins are selected from the literary class. Once every three years candidates for office who have successfully passed two examinations in their native provinces assemble in Peking for a third examination, which will render them eligible to governmental offices. About 7,000 of these literary candidates, eager for office, entered the large area of low sheds to undergo an examination lasting nine days, divided into three sessions of three days each. Out of this number only three per cent. of those whose papers are the best pass the ordeal, and enter the high rank of "Hui Shih" or "Ready-for-Office."

Aware of the approaching triennial examination, the "Young Men's Christian Association of Peking," whose membership includes both Orientals and Occidentals, determined to distribute Christian books and offer prizes for essays written upon selected topics. An application was made to the "National Bible Society of Scotland" for a grant of 5,000 copies of the Gospels in "Wen-Li," or the classical style of the Chinese language, as being better adapted to the critical taste of this literary class. At the same time an application was made to the "North China Tract Society" to grant supplies of three tracts in amounts of 5,000 each. In addition to this, a small circular on pink paper was printed, on which it was stated that these pamphlets were distributed in order to induce these scholars to investigate the claims of Christianity, and therefore an offer of four prizes was made for the best four essays upon the three following topics:

1. How the career of Jesus on earth was efficacious in redeeming mankind from sin?
2. How, according to the Gospel, eternal salvation can be obtained?
3. How the opium traffic, both foreign and native, can be most speedily and effectively abolished?

This attractive pink circular with the three pamphlets and one copy of a gospel were neatly rolled up in one parcel, and "Y. M. C. A. of Peking. Respectfully Presented," in Chinese characters was stamped on the outside of the paper wrappers.

It was decided to distribute these packages of tracts just as the Chinese were leaving the Examination Hall on the last or ninth day. The time of leaving the examination is often in the night, sometimes shortly after midnight.

The distributors were divided into two parties. From two o'clock in the morning until daybreak, they waited eagerly for the candidates to appear. Not until the sun had scattered the darkness of night, about 5 A. M., did the worn-out students begin to issue forth from the little cells where they had been confined during their examination.

After nine days of excessive literary labor and its accompanying excitement, it was nothing strange that these candidates looked pale and haggard.

As a rule, these literary gentry received the little parcels politely. Occasionally one would show his disgust at these "foreign devil" books by giving the parcel a toss into the air, but even that proceeding was very exceptional. More annoyance was experienced by the outside crowd trying to snatch books from the distributors and out of the hands of the *literati* after they had accepted them. By keeping farther away from the entrance and nearer the outskirts of the crowd this snatching was, to a great extent, avoided. The work of distribution was kept up until two o'clock in the afternoon, when the last parcel of the five thousand was given away. The general opinion is that about nine-tenths of the books went into the hands of those for whom they were intended.—*Christian Advocate.*

—*Proposed Methodist Hospital.*—Dr. Stewart of Philadelphia, who died in 1881, left a large part of his estate for the establishment of a hospital to be under the control of the Methodist Episcopal Church, but to be open to all who might need hospital treatment without distinction of creed or race. The funds in the hands of the Trustees now amount to \$223,000; but before they can be applied to the designated purpose, it is requisite that \$50,000 additional should be raised by the Methodists.

A public meeting was recently held in Philadelphia to take steps for securing the required funds. That noble charity, the Pennsylvania Hospital, is nondenominational; and in the Jewish, Presbyterian, and other hospitals of this city, patients are received without reference to their religion. But, besides the increase of hospital accommodations rendered needful by the rapid increase in population of the city, the Methodists are stimulated to liberality in this enterprise by the desire that their members in sickness may have "the privilege of being surrounded by the moral and spiritual atmosphere which one has been accustomed to breathe all his life."

Controversy.—In one of the speeches at the Congressional National Council at Chicago, R. R. Meredith called attention to the fact that there was often a substantial harmony in the experience of Christians who differed in dogma. Augustus Toplady and Charles Wesley took prominent parts on opposite sides, in the bitter controversy in England in last century between Arminianism and Calvinism. Yet Toplady wrote the hymn,

"Rock of Ages, cleft for me,
Let me hide myself in thee."

And Wesley also wrote,

"Jesus, lover of my soul,
Let me to thy bosom fly."

"The sentiment," he said, "was the same in both hymns, and those men were one in their experience."

—*Prison Discipline in Neufchatel.*—A good handicraft is taught to every prisoner, and all who are well-behaved are, after a period, placed with a master of the trade which they have severally learned, under the oversight of the police and a member of a voluntary committee. This committee is composed of 1,400 active members, out of a total population of 102,000. The prisoner, when "provisionally liberated," has to present himself every week to his patron, who receives the reports of his master and of the police. The patron sends an abstract of these reports to the Governor of the prison, and in this way, if his conduct remains good, the man's liberty is gradually restored, and he regains his position in society—with the additional advantages of experience of discipline and knowledge of a trade.

THE FRIEND.

TWELFTH MONTH 25, 1886.

The *Council Fire* is the title of a Monthly Journal, founded in 1878, and issued by T. A. Bland, at 1121 Tenth Street, N. W., Washington, D. C., at \$1.00 per annum. It is devoted to the interests of the Indian Race of this country; and manifests much zeal in their cause. As an advocate of justice and humanity, we commend it to the favorable notice of our readers.

The last number contains a detailed report of a visit to different parts of the Indian Territory made by the Editor, which gives considerable information as to the present advanced condition of civilization of the Choctaw, Cherokee, and other allied tribes who dwell there.

Its Editor believes that the Indians generally are not prepared for a dissolution of their tribal organization and an allotment of their lands in severalty, as recommended by the convention that met at Lake Mohonk in the summer. The following instance of the practical working of that scheme, shows one of the dangers connected with it.

"During my recent visit to Indian Territory I

got some facts bearing on the subject of land in severity to Indians, which show that the average Indian cannot safely be trusted with title to his land. The Black Bob band of Shawnee Indians owned a tract of 30,000 acres of land in the vicinity of Olathe, Kansas. In March, 1885, patents in severity were issued to those Indians for these lands. These patents were placed in the hands of W. J. Buchan, to be delivered to the Indians. John Hutchings was appointed by the Government attorney for the Indians, with instructions to guard the Indians against fraudulent persons who might try to cheat them out of their lands. Ex-Governor Thomas Kearney of Kansas, at once proposed to the Indians to buy their lands, offering them \$3 per acre. Buchan, the Government agent, and Hutchings, attorney for the Indians, advised and urged the Indians to sell to Kearney at that price. Two-thirds of them did sell, and the sales were approved by Agent Tufts, of the Union Agency, at Muskogee. Robert L. Owen succeeded John Q. Tufts as agent, before the remaining 10,000 acres had been sold. Kearney, Buchan, Hutchings, and W. G. Williams, a Shawnee Indian, visited Muskogee for the purpose of securing the approval of Agent Owen to the sale of the remaining lands. They presented sworn statements from professedly disinterested men in Kansas, that the lands were not worth more than \$3 per acre, and Kearney, Buchan, and Hutchings verified the truth of these statements on oath. The agent was suspicious, and taking the Indian, Williams, aside, questioned him and got a statement from him that while on the face of it he was selling his land for \$3 per acre, that he was to get from Kearney \$1,000 additional, \$100 of which he had already received. He was to pretend to sell his land for \$3 an acre, and not say anything about the \$1,000 lest the other Indians should fuse to sell for \$3 an acre. He said that his 200 acres were worth \$4,000, but that Kearney, Buchan, and Hutchings had talked to him so much that he was tired, and let them have it for \$1,600 to get rid of them. The agent very properly refused to approve the sale, and reported the facts to the Commissioner of Indian Affairs, with a recommendation that an investigation be had. Special Agent White was sent out to investigate, and his report to the Indian Office, dated April 8th, 1886, says among other things that the lands are worth \$29 an acre, and he recommends that the three conspirators, Kearney, Buchan, and Hutchings, be disbarred from practice before the Interior Department and prosecuted in the United States courts."—*T. A. Bland in The Council Fire.*

SUMMARY OF EVENTS.

UNITED STATES.—In the United States Senate, on the 17th inst., the bill for the retirement and recoinage of the trade dollar was taken up and passed. The House bill for the extension of the free delivery system, and the Senate bill to modify the postal money order system, were also passed.

The annual report of the Director of the Mint shows that, for the past fiscal year, the expenses of the Philadelphia Mint were \$481,598.33. The operations of the Philadelphia Mint nearly all showed a marked increase over that of last year. The coinage executed consisted of 24,997,460 pieces of the value of \$27,660,039.40, against 42,864,323 pieces, of the value of \$18,509,280.25, in the preceding fiscal year.

A telegram from Bismarck, Dakota, says the Indian Commission returned from Fort Berthold on the 18th inst., having concluded a satisfactory agreement with the Gros Ventres, Mandan and Arickaree, Indians, who agree to cede all their reservation north of the 48th parallel, also the larger portion of the territory lying between the Missouri River and Fort Buford reservation. The Indians agree to take lands in severity on their diminished reserve.

The amount of oleomargarine which has paid the United States tax of two cents is stated, in a recent report to the Senate, to have been 4,430,174 pounds. This would make a revenue of more than half a million dollars per annum, if the remainder of the year shows an equal consumption, apart from the revenue derived from the licenses of manufacturers, wholesale and retail dealers.

The Kansas City *Star* publishes an interview with one of the Colorado capitalists interested with New York, Chicago and St. Louis parties in a scheme to buy or lease for a long term the Cherokee strip in the Indian Territory, containing 6,000,000 acres, with the in-

tion of opening it up to settlement. The price mentioned is \$3 per acre. The scheme also includes the acquisition of 5,000,000 acres in No Man's Land, extending to Mexico, claimed by the Cherokees.

The Supreme Court of Ohio, on the 10th inst., affirmed the constitutionality of the Dow liquor law in all its features, including tax and lien provisions.

Orange trees, the *Alta Californica* states, are being introduced into California from Japan, and, it is said, they will give a new and excellent variety of the fruit.

The mackerel fleet of Portland (Me.) has returned, after a poor season, with a total catch of 10,000 barrels, as against 80,000 barrels last year.

The returns of the recent election on the liquor question in Clarke County, Virginia, show that the Prohibitionists were defeated by 500 majority.

The Pennsylvania Society for the Prevention of Cruelty to Animals has been in existence nineteen years, and during that time has attended to 137,705 cases of neglect and abuse, and has prosecuted 3100 offenders.

Deaths in this city last week numbered 419, which was 7 more than during the previous week, and 108 more than during the corresponding period last year. Of the foregoing, 293 were males and 120 females; 79 died of consumption; 45 of pneumonia; 34 of diseases of the heart; 22 of old age; 19 of croup; 16 of inflammation of the brain; 12 of marasmus; 10 of paralysis and 10 of typhoid fever.

Markets.—U. S. 4½ 110½; 4's, coupon, 128½; registered, 127½; 3's, 101; currency 6's, 123½ a 134. Cotton was quiet, but steady, at 9½ cts. for middling uplands.

Petroleum.—Export demand was light at 6½ cts. for 70 Abel test in barrels, and 81 cts. for 110 test in cases.

Fuel was scarce, firm and in fair demand. Sales of 4 cars western winter bran, fair and good, at \$17.50 a \$17.75, and 3 cars do. choice and very fancy, at \$18 a \$18.75 per ton.

Flour and Meal.—Flour met with a fair inquiry, and ruled firm, under moderate supplies. Sales of 125 barrels of superfine, at \$2.75; 125 barrels extra, at \$3; 125 barrels Pennsylvania family, at \$3.75; 250 barrels Pennsylvania roller, straight, at \$4.25; 250 barrels Ohio, clear, at \$4.20 a \$4.25; 1000 barrels do., straight, on private terms; 500 barrels Ohio and Indiana, straight, at \$4 a \$4.40; 500 barrels winter patent, at \$4.75 a \$5; 125 barrels Minnesota, clear, at \$4; 375 barrels do., straight, at \$4.50 a \$4.65; 750 barrels do., patent, at \$5 a \$5.10, and 125 barrels do. do., favorite brand, at \$5.25. Rye flour moved slowly at \$3.25 per barrel for choice.

Grain.—Wheat has been somewhat irregular, but closed steady, with 8½ cts. bid and 8½ cts. asked for No. 2 red. Corn was quiet, with 46 cts. bid, and 46½ cts. asked. Oats were steady and quiet; No. 2 white closing at 37½ cts. bid and 37½ cts. asked.

Deer cattle were $\frac{1}{2}$ c. higher, at 2½ a 5½ cts. Sheep were $\frac{1}{2}$ c. lower, at 2 a 4½ cts.

Hogs were slow and $\frac{1}{2}$ c. higher, at 6½ a 6½ cts. The receipts were: Bees, 2200; sheep, 9000; hogs, 9700.

FOREIGN.—John Dillon, Member of Parliament for East Mayo; William O'Brien, editor of *United Ireland*; Matthew Harris, Member of Parliament for East Galway, and David Sheehy, Member of Parliament for South Galway, were arrested on the 18th inst. in the town of Loughrea, County Galway, charged with conspiracy to defraud. The prisoners have been acting as trustees in conducting the plan of campaign, and have been receiving from dissatisfied tenants the reduced rents refused by landlords or landlord's agents. At the time of making the arrests the police took away from Dillon £80, which he had just received in trust from tenants. The four men were taken before a magistrate and remanded for a week.

On the 19th inst., Joseph Richard Cox, Jeremiah Jordan and Joseph Edward Kenny, Parnellite members for East and West Clare and South Cork respectively, succeeded yesterday in completely hoodwinking the police and in collecting and escaping with all the rents due from tenants on the Vandeleur estates, in County Clare.

W. E. Gladstone, in a letter to Prof. James Stuart, member of Parliament, says he thinks that the Home Rule measures are conservative in the truest sense of the term. He adds that if he can help in some measure to settle the affairs of Ireland he will confer upon Great Britain a service greater than any he has as yet been able to do.

The London *Post* in an inspired article, warns Turkey against further coquetting with Russia. The British Government, it says, has undergone great sacrifices to uphold the integrity of Turkey, even against the opin-

ion of a large portion of the English people. Any hesitation on the part of Turkey will now compel England to adopt a course to counteract Russia's threats by measures that will speedily impress the Porte with the fact that Turkey's present doubtful policy is the worst for her real interests.

Count Herbert Bismarck, the German Under Secretary of State for Foreign Affairs, at the reception of the Bulgarian deputation, advised the Bulgarians to reach an understanding with Russia.

The *North German Gazette* welcomes the indications of a better feeling between Russia and Germany, as shown in a recent article in the *St. Petersburg Messenger*. The two nations, says the *Gazette*, recognize that there are permanent binding interests common to both. The *Gazette* attributes the press bickerings to the influence of partisans of a policy of revenge against France.

The *Paris Temps* has advice from Zanzibar saying that the entire African coast between Kipini and Lamoo, including Manda Bay and the island of Galita, has been ceded to Germany.

A telegram from Ottawa says that an elaborate statement concerning the seizure of Canadian sealing schooners in Behring's Sea by the United States authorities has been prepared by the Dominion Government for transmission to the Imperial Government. "It will probably be made to appear that the United States Government views its fishing privileges on the Atlantic and on Pacific coasts from totally different standpoints."

DIED.—Seventh Month 13th, 1886, at the residence of her parents, Flushing, Ohio, ALICE, daughter of Stephen and Margaret Hobson, in the 23d year of her age, a member of Flushing Monthly Meeting of Friends, Ohio. This dear young Friend was unassuming in her manners, and careful and upright in her intercourse with others. She had been in declining health for several months, and often feelingly alluded to the uncertainty of her recovery, manifesting a sweet spirit of patience and resignation in relation thereto. A few days before her death, the physician informed her that she could not recover. Soon after, on her father entering the room she said, "Father, the doctor says I cannot get well, and I have prayed that my sins may be forgiven me." She now experienced a deep conflict of spirit, and afterward in allusion to it remarked: "I felt at first that it would be very hard to die and leave you all, but now I feel very different." and frequently requested those about her not to weep, saying she was willing to go, and that she did not suffer so much as she had done. From this time, during the brief space allotted her, she manifested much concern for those about her, imparting much counsel and instruction. She encouraged the young to read the Holy Scriptures more, saying, she had not spent as much time in that way as she ought to have done. Also, to attend meetings for religious worship, and admonished them not to think too much about dress, &c. She bade her relatives and friends an affectionate farewell, saying, it will soon all be over; and when her voice was so weak that she could not be understood, with uplifted hands and a countenance beaming with heavenly smiles, she impressed those around her that she realized a sensible foretaste of the unspeakable joy and peace that was, through great mercy, permitted to be her happy experience. Then extending her hands to her father and mother and clasping theirs, she quietly ceased to breathe, and so easy was her transition that it was difficult to ascertain the exact time when her purified spirit took its departure.

—, at her residence in West Chester, Chester Co., Pa., Eighth Mo. 6th, 1886, AMELIA ANNA PENNELL, in the 57th year of her age, a member of Concord Monthly Meeting of Friends. She endured many years of suffering with patience and resignation to the Divine will.

—, at his residence, Medford, New Jersey, on the 28th of the Eleventh Month, HENRY W. WILLS, an elder and member of Upper Evesham Monthly and Particular Meeting, aged 81 years. The cheerful, hospitable, and humble disposition of this beloved Friend, endeared him to his family and a large circle of friends, by whom his removal will be greatly felt. But we have the comforting belief that he was of that blessed number that, at their Lord's coming, were found waiting.

—, in Newburg, Orange County, New York, at the residence of his son, Samuel Birdsall, Twelfth Month 1st, 1886, GIDEON M. BIRDSALL, aged 92 years and 15 days.

—, at his late residence, Moorestown, N. J., on the 10th inst., STODDELL STOKES, a member of Frankford Monthly Meeting, Pa., and formerly a resident of Stroudsburg, Pa., in the 99th year of his age.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 162.)

Twelfth Mo. 9th, 1842. On retiring last night and taking a retrospect of the day, could look up with more confidence. I believe there has been a more honest endeavor to maintain the watch. Another day is now before me, O, may preservation be experienced.

11th. During a little season of retirement early this morning, I was favored to draw near unto my Heavenly Father, and to crave a continuance of his protecting care and preservation. A quiet feeling prevailed throughout our morning meeting. After which it seemed as if the enemy renewed his force, and for want of keeping my eye steadily fixed on Him who hath all power, both in heaven and on earth, I find my strength has become weakened.

29th. Favored this evening with a religious opportunity which I hope may prove a fresh stimulus to be found working out our souls' salvation with fear and trembling, while the day lasteth. Dear Elizabeth Evans, who is here on a little visit, had a religious opportunity with all the teachers and the assistants; the superintendents being also present. We were shown what would alone qualify us for filling up our places rightly, &c.; *how instrumental we might be made in bringing the dear lambs committed to our care, unto Christ, if we would only seek aright for that grace which alone is able to help.* A warning voice also went forth to some present who she believed were losing ground in best things. In days past, although children, they had been keeping pace with the Lord's army; but of latter time they had broken their ranks, &c. O, the awakening call that went forth! saying, the Lord's host is going on; thou wilt be left behind, &c., &c. The opportunity closed with solemn supplication.

First Mo. 22d, 1843. Once more a little ability was given, during and previous to our meeting this morning, to draw nigh unto my Heavenly Father, and to pour out my heart as water before Him. Also to intercede that He would be pleased to point out the way more clearly in which He would have me to go; and the covenant was again and again renewed, "I will follow thee, only be with me."

Our afternoon meeting was also a favored one. Dear Sarah Emelen's voice was once more heard amongst us, in very tender persuasions with the dear children to close in with the offers of mercy;

to yield unto their Heavenly Father all that was called for; and no matter how small the offering was, great would be their reward, repeating: "Bring all the tithes into the storehouse," &c. Spoke of the seamless garment worn by our blessed Redeemer, saying: "that it was not worn without a design." Greatly did she desire that covenants entered into under this roof, and might she not say in that room, by some of the dear children, might be kept when they left this place. She then believed that these very children would be made preachers of righteousness in their lives and conversation, &c.

A quiet, good feeling attended our evening collection. And upon retiring, feelings of gratitude flowed to the giver of all good, for once more remembering our low estate, and feeding with that bread which alone can make and keep alive the poor soul.

Second Mo. 2nd. Thou knowest, O Heavenly Father, all I desire is to be found serving thee acceptably.

5th. This day was entered upon in much weakness. But by being faithful to a little pointing of duty, strength seemed a little renewed: for which favor my heart was made to overflow with gratitude to Him, who was pleased thus to reward so feeble an endeavor.

17th. Have endeavored to walk more carefully; to avoid indulging in things which weaken my strength. But O! how the enemy has laid his snares to cause me to sin in thought, that which he cannot accomplish in actions. Thou knowest, O Heavenly Father, through what weakness I have endeavored to withstand him, when he has come in like a flood! Increase and strengthen, I pray thee, the little grain of faith that yet remains; that I may know an overcoming of all my soul's enemies. There seemed a little ability during our meeting yesterday to crave that this petition might be heard.

19th. Unsettled in meeting among the dear children. O, for ability availingly to plead for them, as well as for ourselves! Comforted since meeting in reading the strait poor Asa was in when he cried unto the Lord his God, and said: "Lord it is nothing to thee to help, whether with many or with them that have no power," &c.

21st. Attended Concord Quarterly Meeting. No public Friends there except our friend Samuel Cope. The meeting was held in much quietness, until broken by our dear friend with these words of the apostle: "Behold I go bound in the spirit unto Jerusalem," &c., &c., "but none of these things move me," &c. Opening and enlarging thereon in a very instructive manner. Throughout the last meeting there was, I thought, a lively exercise felt; and in my small measure I travailed with the travelling seed. O that we may become more a redeemed people! freed from letting and hindering things, so as to be able to hold up the standard in its ancient simplicity: not compromising with the world in any thing however small it may in our eyes appear. There is a weakness among many of us in the present day, which is, I verily believe, lessening our strength; and causing the honest inquirer after

Truth, and the weak of the flock, to stumble. It is in imitating the fashions of the day in the making and cut of our apparel; and this even with some of the children of the standard-bearers amongst us: parts of whose dress being very inconsistent, being made in imitation of the world as near as they dare. How my spirit has mourned over these things! and this day, under a fresh feeling of the weakness crept in amongst us, was my heart poured out before the Lord: interceding that the spiritual eye of all of us might be opened to see things as they really are. That so there may still be a standard lifted up, with also a flocking unto it, as doves to the windows. Thou art able, O Lord! for thy own work. Hasten it, we pray thee, in the hearts of the people.

23rd. When the children were collected for meeting, I felt a drawing to go in and encourage them to stillness therein. After which my own weakness and shortcomings presented. Little will our precepts avail, if there is not on our part a *right example set*. I do not mean only an outward stillness, but an inward travail and exercise, that the weightiness of our spirits may evince to them our earnest engagement, and our very countenances prove the same.

Third Mo. 26th. I remembered this evening, whilst dwelling on my situation, how it was with the children of Israel! the more they were afflicted the more they multiplied and grew; yea, even when their lives were made bitter to them through hard bondage. But, alas, how fared it with them in the days of prosperity!

Fourth Mo. 2nd. "What shall we render unto the Lord for all his benefits?" What good meetings have we had this day! The afternoon was held in silence. In the morning, dear Sarah Emelen lifted up her voice both in testimony and in supplication. Each and all of our states seemed present with her. She first set before us the perfect and upright life of Job, who feared God and eschewed evil. She said, what was written aforetime was written for our instruction; and desired us to remember how Job, through all, held fast his integrity! Even when tempted to curse God and die, he could say, "Shall I receive good at the hands of the Lord, and shall I not also receive evil?" "I have heard of Thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Thus, she said, it would be with all of us when we come to see ourselves as we really are; but told us it was possible to slide into such a hardened state, as not to feel our depravity. A lively conscience, she said, what a blessing it was! In a very feeling and affectionate manner, she spoke of the immortality of the soul. When man first breathes the breath of life, then it is he becomes a living soul. At first her exercise seemed to centre in a state or states present, who had heard the voice, but had not obeyed; and were going on choosing their own way, till they had nearly silenced this inward monitor: so that should the Lord speak to them out of deep trouble, comparable to the whirlwind, she seemed to fear their state was such that even then it

would not be heard. While addressing this class she was much affected, and said she could weep day and night for such; withal setting forth the preciousness of the immortal soul, &c., &c. She next addressed some who were about to enter upon the troublous ocean of the world. Surrounded as they would be by many temptations, she desired such to seek after that *one thing needful*, as Agar petitioned: "One thing have I desired of the Lord, that will I seek after," &c. Then querying what this one thing was, she continued, 'tis the grace of God, which would keep and preserve in the day of trouble; if we have this for our foundation the storm may beat, the rain descend, the wind blow, but our building will stand. Her supplication was a very solemn one. After a moving appeal to our Heavenly Father, she went on—"Thou who knowest us altogether as we really are, Be pleased once more to turn thy hand upon those who are disregarding Thee, choosing their own way; follow them still, we pray Thee, even to the greatest extremity of their wanderings; O, spare them a little longer, like the fruitless fig tree, for the sake of their poor souls; for the sake of their tribulated parents; and above all for the sake of thy dear Son. Enlarging further in a very feeling and moving manner. Next were remembered the little fearful ones, who desire Thee more than the increase of corn, wine or oil. Be their comforter, be their consolation, &c. Then for the bereaved and afflicted ones—the mourners every where; that so Thy great name may be praised even in the midst of the fire," &c.

29th. After an absence of three weeks (our vacation) returned to this place yesterday; think I never entered upon duty here feeling the weight of things more heavily. May there be a fresh and earnest application of heart unto Him who alone is able to strengthen for the work.

(To be continued.)

For "The Friend."

Toad-stools and their Allies.—No. 3.

A short walk into a piece of *low-lying* woodland on the 25th of Eighth Mo., introduced me to some members of the Fungus tribes, with which I had not before been acquainted.

I found some new species of those forms in which the spore-producing surface is arranged in plates or gills below the cap (the *Agaric* family), and in tubes or pores (*Polyporei*); but was still more pleased, as I was about leaving the woods on my return, to see a rounded or pear-shaped mass, about the size of a Bartlett Pear, but not quite so elongated in shape, projecting from the earth. It was white, and of a rather compact spongy texture. This was, I believed, a member of the second great division of the Fungi, *i. e.*, those in which the spores are formed in the interior of the plant without being exposed to the air. As this was the first of these that I had met with, since commencing these researches, I secured it as a treasure. An examination of it after my return home, led me to the opinion that it was a species of puff-ball, and probably belonged to the genus *Lycoperdon*, one kind of which sometimes grows to the size of a man's head, and is eatable when young.

Not far from this plant, I found a small rounded Fungus, about an inch in diameter, with a smooth, tough, dove-colored skin, the whole mass having a firmer feeling than belongs to many of the family. On cutting one into two, the inside was found to be a firm mass of cells, of a dark chocolate color. It was another of those species which produce spores within the body of the plant.

I did not reach my home until evening—and then warned by previous experience, I removed my specimens from the collecting box, and spread them out on the mantel of the dining room. I was surprised the next day to find that part of the *Lycoperdon* was covered with a pale yellow mould which had formed on it during the interval. Under the microscope, this was a beautiful object, consisting principally of a network of delicate transparent tubes, which branched in various directions. I had thus unwittingly cultivated a specimen of another great division of the Fungi, *i. e.*, that to which the moulds belong. If we should have this fall the warm, moist weather which often prevails at this season of the year, I shall probably have many opportunities of seeing different members of this group; for every housekeeper knows how difficult it is to prevent the formation of moulds on provisions and other articles. They are beautiful objects for microscopic examination, but their organs are often too minute for satisfactory investigation without artificial aid.

Under the head of Mushrooms and Toad-stools, we may include nearly all of the members of the first grand division of Fungi, of which I have spoken. These are in general the most conspicuous, and easily examined of the different families. Many of the others are microscopic in size, and yet play a part in the processes of nature, of equal or even greater importance. Of the six great divisions of Fungi, I have mentioned but three; and I hesitate to enter upon the others at present, both from want of a fuller knowledge of them, and because I fear I cannot sufficiently interest others in them by merely written descriptions. Yet if any of my readers will take the pains to collect and examine the different forms of the larger Fungi which abound at this season of the year, compare them with each other, and note the various differences which distinguish one from the other, they will lay a foundation of knowledge on this subject, which may induce them to pursue still further a study, which modern discoveries have raised to great importance.

The Fungi differ from most other vegetable productions in containing a large proportion of nitrogen, an element which abounds in the flesh of animals. Several of the species are largely used for food; but as others are unwholesome, and many kinds very poisonous, great care is requisite in the selection. Even those which when fresh are eatable, become unfit for food as they approach decay.

They form an important article of food among the Fuegians and other savage tribes. In England and France the common Mushroom is a favorite species for this purpose, while in Italy other kinds are preferred. It is probable that most forms contain more or less of a poisonous alkali, and the amount of this varies with the condition, manner of growth, &c. One of the best English writers on Fungi, cautions his readers against too free a use even of the most wholesome kinds, and advises that they be eaten with a large admixture of bread. He recommends further to avoid all which have a disagreeable or forbidding smell, or that are not perfectly sound; and to take care that they are so cooked as to make them tender and easy of digestion.

The fine, dust-like spores of Fungi are produced in such abundance, and are so widely disseminated through the atmosphere, that whenever favorable conditions present, they are sure to develop. Their rapidity of growth is marvellous; and so also is the variety of situations in which they are found. It is not uncommon to

find a species of *Coprinus*, (a mushroom with black gills and pores, already noticed in these articles) on the dressings of amputated limbs. Indeed it has become a usual practice in surgery as a defence against such growths, to treat the cut surface with a fine spray of carbolic acid solution which destroys the vitality of the vegetable spores.

"A gigantic Mould, of a dark shining green when dry, appears frequently on casks, or on the walls in oil-mills. The same species occurs sometimes in great abundance on casks of grease, flourishing in the most wonderful degree, and ultimately exhausting to a great depth the substance in which it grows."

Tannin is destructive to most vegetables, yet a species of Fungus frequently makes its appearance on the wood with which tan-pits are lined. So, also, there are other substances which are poisonous to nearly all forms of vegetable life, but which furnish a habitat for Fungi. The opium factories of India have suffered greatly from a Fungus which develops on the extracted opium. Solutions of arsenic, sulphate of iron, sulphate of copper, &c., do not prevent the growth of some forms of Fungi, though destructive to others. A few years since, a little Mould, developed in the solution of copper, used for electrotyping in the department of the Coast Survey of Washington, and proved an intolerable nuisance. It decomposed the salt, assimilating the sulphuric acid, and rejecting the copper which was deposited around its threads in a metallic form. One of these Moulds is sometimes developed in strong wine; another species is peculiarly attached to wine-cellar, where it hangs about the walls in black powdery tufts. Another form of Fungus attacks the corks of wine-bottles, destroys their texture, and at length impregnates the wine, making it unfit for use. There is an instance on record, in which a Fungus attacked a cask of wine, and grew to such a size as to completely block up the entrance to the apartment in which it was placed.

A beautiful red Mould sometimes appears in the centre of loaves of bread soon after they are baked. This was at one time notoriously the case with a coarse kind of bread at Paris, called "barrack-bread." Its appearance was explained by the fact that the spores of some Fungi will bear a moist heat equal to that of boiling water without losing their power of germination. In very hot weather, a Fungus of a bright blood-red suddenly develops on cooked provisions, spreading in little jets as if spirited from an artery.

J. W.

For "The Friend."

"The attitude of Philadelphia Yearly Meeting" is often alluded to as "unique," "isolated." The oft repeated charge that it was "drifting towards Unitarianism" seems to have nearly died out; there are, however, strenuous efforts still made by some leaders to persuade their fellow-members to believe that it is fast going to decay. "Whether sound in doctrine or not, I don't know, but it is dying out," says one; "its place in the Church is too small to consider," says another.

While my heart's reply to these is, "Father forgive them, they know not what they do," I will not close my ears against what they say of the body of Christians my lot has been cast with; and I query, Lord, is this truth? and if so, how far do I contribute towards such a condition? Many times through life, and in many ways, have my enemies driven me to seek earnestly for an increase of humility; they may not love me, but I will love them, and wait, watching for an op-

portunity to do them good: in this spirit I find no room to wish them hurt, but instead thereof, abundant healing. I would not resist any thing others may say of us; but I would inquire concerning it as in the house of God, that even our holy things might be brought into judgment. I would have us open and quick to learn from whatever source—enabled to cast from us the evil that would prompt "stand by thyself I am holier than thou." If the excess in one is but the rebound from deadness in another, I would acknowledge it; if the license of to-day is but the natural outcome of long borne suppression, I would admit it frankly; yet Truth is precious, and he who departs from it because of departure in another, proves himself unstable.

Departures in faith and practice have become so radical, that Yearly Meetings adopting protest only, will find protest futile. The root remaining discension will continue.

Philadelphia Yearly Meeting has deemed it right to protect her borders as far as possible from error, and under this fostering care her members to-day are very largely a compact, united body, laboring harmoniously together for the dear Master's cause, as He in his unquestioned prerogative, makes clear the way. There is much weakness to acknowledge—boasting is excluded. "We are nothing, Christ is all."

Of many in days past who were instrumental in shaping the course Philadelphia Yearly Meeting pursued, I believe it may truthfully be said, "their root was spread out by the waters, and the dew lay all night upon their branches; their glory was fresh in them, and their bow was renewed in their hand." Men and women like Joseph and Hannah Rhoads, do not walk in darkness.

I hope our attitude towards all bodies calling themselves Friends, is, and may continue to be, that of love—begetting unity where possible, charity, patience, forbearance: keeping free from entanglements: attending to our own business: doing the work of our day in the fear of the Lord, with a single eye to his glory and the spread and strengthening of his kingdom at home and abroad.

SAMUEL EMLEN.

Freshness of Spirit.

With the lapse of time there is always danger that the first zest and zeal will pass and leave us servants of duty or slaves of routine. Joy and enthusiasm fold their wings, and we walk wearily where we once passed with swift and victorious movement. Our business becomes drudgery, our duties onerous, our relations of affection lose their charm of sentiment.

The secret of perpetual freshness in a human soul, of renewing life each day in the beauty of the first creation, lies in the clear and permanent perception of the great spiritual forces and truths of which all visible things are the symbols.

The mother ministers to her child without pause or rest. Head, heart, hands and feet are incessantly taxed to care for, develop and direct the young life. There are times when all these grow weary and would fail if it were not for the consciousness, kept clear and luminous by love, of the inestimable worth of the growing soul that receives all this as its right, and does not even think its gratitude. Every true mother understands the spiritual relationship in which she stands to the little group at her feet, and this perception sheds a continual radiance about them and her.

Not less deeply and fruitfully are we all related to our duties—those incessant demands upon our

life which at times almost drain it to the last drop. Met simply from a sense of obligation, without the abiding consciousness of their spiritual significance, they deplete and exhaust us; but met with the clear insight which discerns the growing purpose of God behind them, they become transformed and radiant with prophecy and promise; the drudgery of the day is no longer drudgery when one sees in it the slow unfolding of a great new thought for one's coming life.

In all our relations with the men and women about us, there is the same tendency to weariness and the same remedy for it. In the sacred privacy of the home there are, year in and out, the same faces, names, voices, duty, occupations; there is a routine which conceals and at times almost buries the deep and beautiful ties that have made the family imperishable and invulnerable amid the vicissitudes of civilization. They only know the joy which makes these relations wells of inspiration and happiness along the journey of life, who hold in clear view the rich spiritual relationships of which the family ties are a perpetual and beautiful revelation, a parable repeated from generation to generation with ever-deepening meaning.

Spiritual strength is the only real strength, because it alone is capable of infinite renewal; and in the possession of this strength lies the secret of that freshness of sentiment and zeal which, like a dew from heaven, revives the rarest flowers along the path of life, and renews day by day the beauty and fragrance of their earliest blooming.—*Christian Union.*

Dwarfing.

For "The Friend."

Japanese gardeners are notorious for their dwarfing propensities. Pigmy specimens of the forest giants are considered an essential feature in their landscape adornments. By keeping their plants in small pots, and persistently checking their growth by pruning the tops and roots, they produce stunted little hiliputs that are wonderful curiosities as abortions of nature. They have miniature oak trees one hundred years old, and only twenty inches high. Pines and firs two feet high, whose gnarled appearance bears evidence of a century of struggles for life in cramped quarters and in continual conflict with the gardener's pruning knife. There were a few such specimens planted around the Japanese building at the Centennial Exhibition.

And so, many a Christian's life is dwarfed by neglecting the opportunities for doing good that are presented; and thereby checking his spiritual growth. Obedience must keep pace with knowledge, or we shall cease to learn. Our talents must be improved, or they will be taken from us. But many, whose lives should shine as bright lights in the world, are dwarfed into insignificance through fear of encountering the opposition of surrounding influences. They find it easier to drift along in the channels of prevailing customs, than to testify against them by word or example, or both, as duty may require. They have not the moral courage to stand up and boldly maintain in the face of public opinion a righteous disapproval of unrighteous customs; and thus their sense of discernment between right and wrong becomes dimmed, so that they do not see clearly what their whole duty is. Their growth is checked through inaction. And then they plead as an excuse for their negligence, "If I was only sure what my duty is," I would be willing to make any sacrifice that was required, but at the same time they are more willing to keep out of their Master's service than they are to offer

themselves freely as Isaiah did, when he said "here am I, send me." They shun rather than seek the daily cross that was commanded by our Saviour, and is now called for by his spirit within us.

Although nominally Christians, they never attain the dignity and importance which that noble name implies. They are dwarfed and stunted like the Japanese gardener's trees.

For "The Friend."

Weighty Sayings and Quotations.

We may know what is said or written of Christ but not savingly know Him for ourselves. A head knowledge is one thing, but a heart-felt and a heart-changing knowledge is something else. The one fits us for earth, the other fits us for heaven. We are by nature prone to do the will of the deceiver, but not the will of our Saviour. Is not the natural man dead in trespasses and sins, until he is quickened and made alive by the Holy Spirit? And when he is made alive, does he not need the milk of the word, and the bread of life before he can grow strong in the Lord, and be enabled to work for Him? And do we not need the bread of life day by day? Does not the natural or outward life, and the spirit of man, move the natural man in worldly things? And should not the inner life of the spiritual man move him in heavenly things?

All individuals and churches are fallible and liable to err, when not led and not actuated by the light of that infallible Spirit which cannot err.

The unerring and infallible light or grace of God which brings salvation, has appeared to all in order to lead all who will be led by it, out of the fallen nature and to restore them into the lost image of God. And nothing less than a Divine and eternal light and life, can lead us to the eternal day. And this eternal and universal light shines in the dark hearts of all as a conqueror for sin; and to enlighten and lead all who believe in it, and comprehend it, out of their sinful nature. But will Christ be a Saviour to such as do not open their eyes, and receive his light, and so walk in it as to be saved by Him?

IMPUTED RIGHTEOUSNESS.

"Blessed is the man to whom the Lord will not impute sin." We must first be brought into this blessed condition before our faith will be imputed unto us for righteousness. Was not Abraham in a living and obedient faith when he was called upon to offer up his only son as a burnt offering unto the Lord? Abraham knew that it was through Isaac that all the families of the earth were to be blessed. For it was said, that "in Isaac shall thy seed be called." So his trial of faith must have been great, yet "he staggered not at the promise of God through unbelief; and therefore his faith was imputed unto him for righteousness." For he believed that God was able to raise up Isaac from the dead. And our faith will be imputed unto us for righteousness only as "we believe on Him that raised up Jesus our Lord from the dead."

God will not justify the ungodly unless they become obedient through living faith, which works by love and changes them from ungodliness to purity of heart. And in that faith all the families of the earth are blessed. But the righteousness and the blessings of the gospel are not imputed to us, nor to any of the nations of the earth, by obedience to the rituals of the ceremonious or outward law, or by works of righteousness which we in the strength of man can do.

As life and immortality are brought to light by the gospel, which is inwardly revealed, it becomes us to use this life and light in working out our own salvation; and then we may be instrumental in turning many to righteousness, so as to shine as the brightness of the firmament in God's everlasting kingdom.

But "as the body without the spirit is dead, so faith without works is dead also." And nothing but a living faith will be imputed unto us for righteousness. Christ's righteousness becomes our righteousness only as we willingly accept it. And it is freely offered to all, without money; and without price.

Christ came to his own outwardly, but they as a people received Him not. But as many as received Him in the way of his coming, to them gave He power to become the children of God, even to as many as so far believed in Him, and in his overshadowing power as to be begotten of Him and born again. And He comes to his own now inwardly and spiritually, and as many as receive Him, and work with Him and use the power which He gives, become his redeemed children; because they savingly believe in his name, and their faith is imputed unto them for righteousness.

But it is by obedience with good works that we become heirs of that righteousness which is of faith. And when Christ's righteousness comes to be our righteousness through faith; then shall we be like He was, when personally on earth—a friend to sinners but not a friend to sin.

D. H.

Dublin, Indiana, Eleventh Mo. 28th, 1886.

Children as Teachers.

"Mother," said Fanny C., a sweet little girl of seven years, brushing back her auburn curls, "mother, what does this mean?"—"For our conversation is in Heaven."

The child had been sitting a full half hour, on the cricket at her mother's feet—her bright face bending over her book with that earnest gaze that betokens the most intense thought; but she had not, it seemed, entirely satisfied herself. So she looked up confidently to her mother for information. But she was also absorbed in a book and did not heed the gentle child, who again repeated more eagerly, "Mother, what does this mean?"—"For our conversation is in Heaven."

"What book have you, Fanny?" asked her mother. "Oh! the Bible." "Well I am glad you are reading it to-day;" [it was First-day] and the conscience struck mother glanced at the "last new novel" in her own hand, which she had been devouring.

"But you have not told me what this means, mother—"For our conversation is in Heaven."

"Oh! it means that we should talk about good things, that is, about heaven and the angels; and read the Bible," said her mother.

"You know when the ladies were here at your party, mother?"

"Yes, my love."

"Was their conversation in heaven?"

"I fear not, my child. But why do you ask?"

"I have been thinking," said the little girl, drawing a long breath, as though her thoughts had been compressed with much difficulty—"I have been thinking that people must speak very loud to have their conversation in heaven, and I wanted to know if that was the reason which made the ladies at your party talk so loud."

Her mother could not forbear smiling at the idea of such nonsense as usually comprises the conversation of a fashionable party, being heard

in heaven; yet she keenly felt the rebuke of the innocent child, while she endeavored to answer carelessly—"We do not talk about heaven at our parties, Fanny."

"But when is your conversation in heaven, mother?" persisted the little girl.

The question was a simple one, but her poor mother was more troubled to answer it, than she would have been to discuss the effects of gravitation or the properties of light. She bent her lips to the cheek of her lovely daughter, and a tear mingled with a kiss, as she thought how this world had engrossed her heart and soul, her time and her talents; and how neglectful she had been of the moral and religious training of her precious child. "And now she is teaching me!" thought the mother.

And a happy teaching it was. She is an altered woman; and her little girl no longer thinks it necessary for ladies to talk loudly to have their conversation in heaven.—*Selected.*

Selected.

BEGIN WITH NEW YEAR'S DAY.

A widow sat in her cottage dark;
For the fire was burning low—
Such a feeble fire, such a tiny spark,
You could hardly catch the glow.

Her eyes were dim, and her back was bent,
But her fingers busy yet;
From her burdened heart a cry up went
To Him who can ne'er forget.

A baby slept on a pallet bed,
From care and sorrow free;
While a gentle girl laid her weary head
To rest on her mother's knee.

She spoke with sorrowful voice and look;
"They tell me 'tis New Year's Day,
But I hardly believe it, mother dear,
With all the old debts to pay.

Old trials, old clothes, old shoes, old house,
Old hunger, and need of gain,
The only new thing I see, mother dear,
Is a hole in the window-pane.

In books, when people are sad and cold,
A good man always comes
With a basket as full as it can hold
Of loaves and pies and plums:

And when he finds the mother good,
And the children pale and thin,
He puts a hankerchief over their eyes
And says they must go with him;

And they wake to find a lovely stay;
And he hopes they will always stay;
Oh, mother, I wish this man would come
And knock at our door to-day!"

Then the mother laid her sewing down,
And in tender tones began:
"My darling, I know a Book, all true,
Which tells of a glorious man—

Who is knocking at our hearts to-day,
And if we let Him in,
He nevermore will go away,
But wash us clean from sin.

And then just close our weary eyes
As in the tale you've told,
And take us to a 'better land!
Where e'en the streets are gold.

Oh, such a land! no mortal eye
Hath seen its pleasures bright;
We shall never pine for sunshine there,
For Jesus is the light.

Yet He was sad and weary once,
And therefore knows our way,
So trust Him, darling, for evermore,
Beginning with New Year's Day."

—*The (London) Christian.*

Selected.

A NEW YEAR'S WISH.

What shall I wish for thee? Friend of my journey,
Standing with me on this land-mark of time,
Watching the ebb of a wave that returns not,
Past beyond ken, with the voice of yon chime.

What shall I wish for thee? Life has been dreary,
Hands have waxed feeble, and hearts have grown
sore;
White sails are fading afar in the distance,
Freighted with vain hopes, they came back no more.

Once, from my heart, happy wishes were springing—
Riches, and gladness, and health and long life,
Friends to be near thee, and dear ones to cheer thee,
Sleep without sadness and home without strife.

Ah! life some lessons has taught me since then,
Turning light wishes and hopes into prayer;
How can I choose for thee? How can I wish for thee?
Best of my wishes may bring thee a snare.

Now, as the ocean of time heaves around us,
Think I, How perished such treasures as these?
Too rich the bark to want Christ at the helm,
Therefore it sank in the depths of the seas.

Better, the fishing-boat tossed on the billow!
Better, the storm that the Lord bids it brave!
Safe shall the harbor be gained ere the nightfall,
Safe shall He pilot it over each wave.

Therefore I wish—not for calm, or for sunshine—
May God choose our lot in this year and in all;
Only that Christ be in sorrow or gladness—
Only to trust Him, whatever befall.

Christ for the wintry days, Christ for the Summer,
Christ for the bright hours, Christ for the dark;
Brave be our hearts as we launch on the New Year,
Never to perish with Christ in the bark.
—*New York Weekly Witness.*

For "The Friend."

The Compliment in Journalism.

The custom of "paying compliments" is pretty sure to lead to, if indeed it be not generally prompted by, insincerity, and insincerity means untruthfulness. It is therefore antagonistic to that simplicity of address which should characterize the speech of the Christian. It is the habit of the world, and, because it was opposed to the truth, Friends came away from it. The *Wesleyan Methodist* has seen the folly of this thing in journalism and thus pointedly speaks:

"We seldom pay compliments. They are nearly always offered by insincere people, and we want to be always sincere. There was a time when these columns were full of them; but we believe that to really good people, the consciousness of the performance of duty is the best reward. Let a brother know he is appreciated, but don't tickle his vanity by special references. Few can stand it, and you fill the role of tempter, and help your brother to sin."

The foregoing allusion was probably called out in part, by a practice very common in the "religious press" of printing items of "personals" wherein the doings of this bishop, and that "Rev. Dr." or evangelist are given prominence. I will not say that all reference to the movements of those publicly engaged in religious service needs to be always suppressed, but that right judgment is called for when the rule of reticence, so to speak, is departed from. The *Wesleyan's* true concern, however, was doubtless largely owing to the so common practice, in the report of ministers' sermons, of referring to the speakers in terms of excessive commendation and even of adulation. It was Solomon who said that "the flattering mouth worketh ruin." I have therefore queried when I have seen it stated that our daily newspapers, instead of publishing so much worthless news and gossip, should give much more space to reports of religious and philanthropic meetings

and movements, whether the spiritual vitality of the community would greatly profit by the exchange—unless indeed the reporter used his pen with a better restraint in the bestowment of flattering adjectives than does, in too many instances, the ministerial editor. Were the daily papers to devote a large percentage of their space to “good matter” such as indicated, reported in the popular way, would not the effects be as mischievous in that direction as have become the widely spread public reporting of inter-collegiate ball-matches and boat-races upon the pupils in our higher institutions of learning? Blandishments, especially when publicly bestowed, are able to accomplish that which cannot be done by hatred, contumely and “all the fiery darts of the wicked.”

The Boston *Christian*, upon the subject of dealing in compliments, further says: “The man who has a hankering after compliments will do well [selfishly speaking] not to allow his convictions to stand in the way of his subservience to constituted authorities. If he keeps on the right side of the ‘powers that be,’ his abilities will be proclaimed and trumpeted abroad. But if he happens to find himself on the other side of important questions, it will be a long time before the public are likely to find out how ‘eminent’ or ‘able’ or ‘useful’ he is. Time sets some things right; eternity settles all things. In that day how vain and trivial will be the compliments of earth, in comparison with the Master’s word, ‘Well done.’”

In the *Student*, probably three years ago, there was a suggestion that some of our young members of a literary turn of mind, might profit peculiarly by engaging in journalistic pursuits or by contributions to the periodicals. The conscientious writer, however, will be very apt, as said above, “to find himself on the other side of important questions,” the side which is not popular. He will see how the daily press publications work together and compliment each other, even those professing of a high moral tone, bestowing encomiums on sheets the scandalous contents of which they would think it very wrong or inexpedient for themselves to print. Should he feel a concern on account of this to extend kindly counsel, he will be likely to learn how coolness may succeed warm commendation, and thus to prove the unreliability of the maxim—in the sense that the maxim is usually understood—that “honesty is the best policy.” Finally there may open up a prospect of receiving pecuniary compensation for his time and toil, but the Guiding Hand may indicate how (in this case at least) it were better to refuse any pay lest self-interest be charged, or independence be lost, and so any part of the truth which should be spoken, be withheld. Yet experiences differ, and there may be that laid upon one which may not be required of another.

It will not be inferred, from what has been hereinbefore expressed relative to “compliments” that the judicious manifestation of approval is in any wise discouraged. The family or school in which reproof is never relieved by commendation, will be likely to exhibit some unsatisfactory and unhappy results as a consequence of this one-sided way of procedure. While mere flattery or excessive commendation is apt to have its root in selfishness, the simple, kindly word of encouragement and approval is as the “cup of cold water” of which our Divine master would have us not forgetful, seeing it may be blessed to both giver and receiver. There are those, little or not at all publicly known, and who seldom get far away from the thresholds of their quiet homes, who

have done acceptable service in this direction. There are also those whose lives have known little release from pain, or toil, or sorrow, and who have experienced little of human sympathy or approval, who nevertheless, have not lacked enduring sustenance and support, their whole expectation being like David’s from the Lord. The following extract from a late paper, well expresses the latter thought:

“There is no greater strength manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who know all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian height; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute, and entire, with no prospect of relief.

“Among these have been the very bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even of the foremost of the sacramental host in waging the great conflicts in behalf of the truth and the right, has equalled theirs, who could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope full of immortality, which has never for a moment forsaken them.”

JOSIAH W. LEEDS.

An Experiment.

G. F. Pentecost in *The Independent* relates the following chapter of his early experiences:

When I was a little boy of eight or nine years, I was sitting with my old grandmother before a great old-fashioned open fireplace on which a great fire of logs was burning. The dear old mother suspended her knitting for a moment (she was always knitting), and stooped down to arrange the two ends of a stick of wood which had burned through and fallen out on the hearthstone. In doing so, her spectacles fell off her nose on to the stone hearth, and one of the eyeglasses was unfortunately broken. But my “granny” was not disturbed by the accident. She quietly pulled the extra pair, which she always carried on the top of her head, down to her face, and picked up the broken pair. Having satisfied herself of the extent of the damage, she at once released the whole eyeglass from the frame, and, turning to me, said:

“Here Fred, is something which will amuse you,” and she handed me the unbroken eyeglass.

I did not know in what way I might be amused by what to my eyes was but a little piece of glass. It was a double convex lens; but then a convex lens was a scientific instrument of unknown value to me, so I said:

“I don’t see how I am to amuse myself with that, “Grandma?”

The dear old lady rose from her place before the fire, and leading the way, said: “Come with me, my dear, and I will show you how you may amuse yourself with this bit of glass whose use and power you do not understand.”

It was a brilliant day in winter time: the sun was shining from a cloudless sky, and being near noon time, it was at the height of its power.

My grandmother led me out on to the broad veranda on the south side of the house, and tak-

ing a piece of white paper with her, she placed the bit of glass above it, facing the sun. In an instant there appeared a brilliant circle of white light upon the surface of the white paper. This at once interested me. I could not understand why the sun shining through the glass should make it so white and light. But the wonder was to come. Drawing the glass up and down the brilliant spot increased and decreased in size until at last the spot of light shrank into an infinitesimal point of white light; and then in a moment, to my astonishment, the paper began to smoke, and then to burn. I was filled with wonder and amazement. The power of a double convex lens to concentrate rays of the sun upon a focal point and generate such a heat as to produce combustion was unknown to me. In the midst of my exclamations of wonder my good grandmother repeated her experiments upon the side of the house and upon the sleeve of my jacket, until I was wild with a desire to try it myself. Having obtained the precious instrument, I experimented with it until I succeeded in operating it with satisfactory results; and then I bolted down the village street in search of boys to whom I intended to exhibit my wonderful “burning glass.” I quickly found an interested company of spectators, to whom I explained the wonders of the glass and made demonstration of its powers upon their jacket sleeves and upon the back of their hands, whenever I could induce some skeptic to allow me to prove to him that the smoke and fire were no tricks but real substances produced by the glass.

For “The Friend.”

Incidents and Reflections.—No. 111.

MINISTRY.

In the exercise of the ministry, as in other things of a spiritual nature, the Lord is often pleased to make use of instruments that seem weak and even contemptible to the wise and prudent of this world. Barbara Everard, who lived at Ashwell in England, was an example of this, of whom Joseph Oxley says in his journal:—“In this place lives Barbara Everard, a poor, honest, decrepit creature, apparently convulsed all over, by which her speech is much affected, and understanding also. Yet the Lord has been pleased to make use of this young woman in an extraordinary manner, having bestowed on her a gift in the ministry; in which office she appears above many of far more natural talents. In common conversation she is difficult to be understood, being of a stammering tongue; but very clear in utterance in her ministry, her matter very correct and sound, opens the Scriptures very clearly, and preaches the Gospel with great power and authority, and is of singular service in this place: she had at this meeting good service.”

In a letter to Joseph Oxley, dated 9th of Seventh Month, 1760, Barbara speaks of herself and of one of her engagements as follows:—

“I believe the Lord will have a people to bear testimony to his great name and truth in the earth, for He is sometimes pleased to make use of mean and contemptible instruments, to bear testimony to his great name, of which number I am one, as thou knowest very well. Yet the Lord doth not forsake me, for He is near to help all those that put their trust in Him.

“For some time I had a concern upon my mind to go to a place called Weson, about two miles from Baldoek, to have a meeting, where there had not been a meeting held for about 20 years before, which made me loth to give up to it. But when the mighty power of God arose in me, I was made willing; and my uncle and one

of our young Friends went with me; and the meeting was very large, there being as was supposed 200 people at it; and I had a good, open time among them, and they behaved soberly, so that I came away with a reward of peace in my own bosom: for the Lord is a rich rewarder of all them that faithfully serve Him."

Barbara's expression, "When the mighty power of God arose in me, I was made willing," reminds one of the similar language of the Apostle, "I can do all things through Christ, who strengtheneth me." It is this divine power and wisdom which comes from on High, that gives all its authority to Gospel ministry. As people come to feel after and trust to this, they will be preserved from placing their confidence in anything which man can do in his own unassisted strength. The Apostle Paul reminds the Corinthians that his speech and his preaching among them had not been with enticing words of man's wisdom, but in demonstration of the Spirit and of power, so that their faith should not stand in the wisdom of men, but in the power of God. Yet Paul was brought up at the feet of Gamaliel, and was well versed in the learning of the Jews. Ratty, in his account of Friends in Ireland, makes a similar statement in regard to Alexander Seaton, one of the early ministers of our Society; that although he was a scholar, he was not much known to be such in his services for the Lord, not esteeming that learning in comparison to the gift of God, and the operation of his Holy Spirit.

Job Scott was a man of unusual powers of mind; but it is recorded of him, that in the exercise of his gift, he was "circumspect not to minister without fresh anointing; and careful in attending to the turnings of the key of David; well knowing that when that shuts none can open; and therefore when he perceived his subject to close and the life withdrawn, however clear his opening, and free the spring of life had been at his beginning, he would suddenly sit down, however, in the cross; for he had a testimony to bear against all superficial and lifeless ministry, and very exemplarily avoided it."

The same care was exercised by Thomas Wilson, one of those dignified laborers in the Gospel, whom the Lord raised up in the early days of the Society of Friends. When on a religious visit in Ireland, he says, "The motion of life in me for travelling ceased, and I durst not then go further, but returned back to the County of Wexford, and wrought harvest-work at Lambstown for some time." James Dickenson coming over from Cumberland, "the Lord was pleased to open my way to go with him, and we travelled together in true brotherly love, and had a prosperous journey." After a time, "I was afraid of running before my true Guide (because they who run and are not sent of God can neither profit the people nor themselves) and so I staid at work in the City of Waterford about 16 weeks."

Isaac Penington in describing his own experience gives an interesting account of the effect upon him of that divine power which accompanied the ministry of George Fox. He had before met with Friends, but, he says, "the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation. After a long time I was invited to hear one of them (as I had been often, they in tender love pitying me, and feeling my want of that which they possessed;) and there was an answer in my heart, and I went with fear and trembling, with desires to the Most High, who was over all, and knew all, that

I might not receive anything for truth which was not of Him, nor withstand anything which was of Him; but might bow before the appearance of the Lord, my God, and none other. And indeed, when I came, I felt the presence and power of the Most High among them, and words of truth from the Spirit of truth reaching to my heart and conscience, opening my state as in the presence of the Lord. Yea, I did not only feel words and demonstrations from without, but I felt the dead quickened, the seed raised; inasmuch that my heart (in the certainty of light, and clearness of true sense) said, 'This is He, this is He, there is no other: this is He whom I have waited for and sought after from my childhood; who was always near me, and had often begotten life in my heart; but I knew him not distinctly, nor how to receive Him, or dwell with Him.'

His own conviction having been effected, not by the wisdom of man but by the power of God, when he was called unto the ministry, he was careful that his own labors and those of others should be under the same divine anointing. William Penn testifies of him, that "He was very urgent that all those who knew anything of the heavenly gift of ministry unto others, would always wait in their several exercises to be indued with matter and power from on high, before they opened their mouths in a testimony for the Lord." Christopher Taylor says, "His ministry was accompanied by a holy, heavenly zeal, in the opening life of God's eternal power and wisdom: so that the tender power of God that spoke through him, would preciously raise the life in others."

J. W.

Anecdote of Chief Justice Holt.—Sir John Holt, Lord Chief Justice of the Court of King's Bench, 1709, who, it is said, was extremely wild in his youth, being once engaged with some of his rakish friends in a trip into the country in which they had spent all their money, it was agreed that they should try their fortune separately. Holt arrived at the inn at the end of a straggling village, ordered his horse to be taken care of and bespoke a supper and a bed. He then strolled into the kitchen, where he observed a little girl of thirteen shivering with ague. Upon making inquiries respecting her, the landlady told him that she was her only child and had been ill nearly a year, notwithstanding all the assistance she could procure for her from physic. He gravely shook his head at the doctors, bade her be under no further concern, for that her daughter should never have another fit. He then wrote a few unintelligible words in a court hand, on a scrap of parchment, which had been the direction affixed to a hamper, and rolling it up, directed that it should be bound upon the girl's wrist, and there allowed to remain till she was well. The ague returned no more, and Holt, having remained in the house a week, called for his bill. "God bless you, sir," said the woman, "you're nothing in my debt, I'm sure; I wish, on the contrary, that I was able to pay you for the cure which you have made of my daughter. Oh! if I had had the happiness to see you ten months ago it would have saved me £40." With pretended reluctance he accepted his accommodations as a recompense, and rode away. Many years elapsed; Holt advanced in his profession of the law, and went on circuit, as one of the Judges of the Court of King's Bench, into the same county, where, among other criminals brought before him, was an old woman, under charge of witchcraft. To support this accusation, several witnesses swore that the prisoner had a spell, with which she could either cure such cat-

tle as were sick, or destroy those that were well, and that in the use of this spell she had been lately detected, and it was now ready to be produced in Court. Upon this statement the Judge desired that it might be handed up to him. It was a dirty ball wrapped round with several rags, and bound with packthread. These coverings he carefully removed, and beneath them found a piece of parchment, which he immediately recognized as his own youthful fabrication. For a few minutes he remained silent; at length, recollecting himself, he addressed the jury to the following effect:—"Gentlemen, I must now relate a particular of my life which very ill suits my present character, and the station in which I sit, but to conceal it would be to aggravate the folly for which I ought to atone, to endanger innocence, and to encounter superstition. This bauble, which you suppose to have the power of life and death, is a senseless scroll which I wrote with my own hand and gave this woman, whom, for no other reason, you accuse as a witch." He then related the particulars of the transaction with such an effect on the minds of the people that his old landlady was the last person tried for witchcraft in that county.—*Pettigrew's Superstitions connected with the History of Medicine and Surgery.*

Natural History, Science, &c.

Discovery of the Velocity of Light.—This discovery furnishes an interesting illustration of the manner in which some disagreement between the real and the expected results of an experiment or a calculation, sometimes gives the hint which leads to important discoveries.

At one time (says an exchange) Römer, the astronomer, was engaged in a series of observations to determine the period of the revolution of one of Jupiter's moons. To do this, he noted the interval between the successive disappearances of the moon in the shadow of its planet; and having found this, he proceeded to verify it by constructing tables of the satellite's motions, and by comparing these tables with the actual motion as observed through the telescope. But to Römer's astonishment, he found that his tables were all wrong. Somehow or other, the moon failed to appear at its predicted time. At first it always came late and with a lateness which gradually increased until it reached the amount of twenty-two minutes; then a change came, and it began to show the same regular increase in the earliness of its appearances. Here, apparently, was a total failure of the result which Römer had aimed at. But Römer knew, that, if he had failed, his failure had a cause; and he set himself to find it. He had noticed that the variations in the apparent motion of the moon which was under observation, corresponded with the changing position of the earth in her annual course round the sun; and the suggestion came to him that the apparent variation in the motion of the satellite was due, not to any actual variation on its part, but to the difference in time occupied by the light from the satellite in travelling to the earth, according as the earth was near to Jupiter, or far from it. Here was a clew to a great discovery,—no less than the discovery of the velocity of light, with which Römer's name is now indissolubly connected.

Specimens of Buffalo.—In view of the rapid extinction of buffalo in the States and Territories of the Union, the National Museum recently sent its chief taxidermist, Wm. T. Hornaday, with two or three assistants, to Montana and Wyoming, for the purpose of securing good specimens before it is too late. Hornaday now reports in a

letter to Prof. Baird that he has succeeded in getting twelve of these animals, some of which will be mounted and placed on exhibition in the National Museum, and the remainder distributed to the principal colleges of the country.—*Washington Star.*

Poisoning by Hair Dies.—*The Medical News* says, that as no cosmetic for the skin has been found that equals white lead in body, smoothness and adhesiveness, so no dressing for the hair is effectual in gradually darkening it unless it contains lead; which can be discovered in most of the "hair restorers" in the market.

The long continued use of any of these lead preparations slowly poisons the system; and it is safer to avoid them altogether.

Bounty on Destruction of Wild Animals.—The Secretary of the State Board of Agriculture recently addressed a circular to the Treasurer and Commissioners of each county asking them how much bounty had been paid for the destruction of wolves, wild-cats, foxes, minks, hawks, weasels, and owls since the act of June 23rd, 1885, went into effect. What would be the effect of repealing the law as far as it refers to hawks and owls, and what would be the effect if the whole law were repealed? The answers to the first question indicate that the total amount paid by all counties will not fall short of \$100,000. The answers to the second question were practically unanimous in favor of the exemption of hawks and owls, and to the third question it is evident that if the existence of the law depended upon the Treasurers and Commissioners, it would promptly be repealed. The Commissioners of Crawford County write that the destruction of hawks and owls is a great damage to the farm.

The Palmyra Palms.—The South Eastern province of India, on the Coromandel coast, is a comparatively parched and barren region, being cut off from much of the rain of the South West Monsoon by a high mountain ridge. Yet it is well adapted to the growth of the Palmyra Palms, which sends its long roots to great depths in the earth in pursuit of moisture. Bishop Caldwell says that when digging a well in his grounds, he struck these roots 40 feet below the surface.

Its leaves and wood are applied to a variety of uses, but its chief value is as a producer of food; it furnishes the chief means of support to several millions of the human family. In an article in the *Sunday School Times*, Helen H. Holcomb, says of it: "The most valuable product of the tree, is its juice or sap. This sweet water flows from the flower-stalk at the top of the tree. From the heart of the circle of leaves crowning the top several bunches of flower-stalks appear during the fruiting season, and each stalk throws out many branches. When cut or bruised, each branch yields about a pint a day of sweet water. The chief occupation of the inhabitants of the Palmyra-growing districts is the gathering of the sap of the tree, and converting it into sugar. The women and children gather wood from the angles, and boil the sap; while the able-bodied male members of the family find occupation in climbing the trees and collecting the sap. A strong and active man will climb, upon an average, fifty palmyra trees twice and sometimes thrice, a day; and as these trees are from sixty to ninety feet high, branchless, and perfectly straight, it is, as may be imagined, hard and exhausting labor, especially in such a climate as that of India.

The tools of a palmyra climber consist of a large curved knife, for removing the old leaves and cutting the flower-stalk, and a pair of wooden

pincers for bruising or crushing the stalk after it has been cut or sliced, to facilitate the flow of the sap. These he carries in a pouch fastened to his waist cloth on one side; and fastened to, or bound up in, the same garment, on the other side, are a number of small earthen vessels. When ready to make the ascent, he places against the foot of the tree a crutch. Mounting this, the climber passes his feet through a loop of palmyra fibre to keep them together. He then clasps the tree with his joined hands, while the soles of his feet, bent inwards and supported by the loop, clasp the tree as much as the hands do. The climber draws himself up by his hands and his feet follow. Thus, by a series of springs, he reaches the top of the tree. Seated upon one of the gigantic leaf-stalks, he cuts and bruises the numerous flower branches, and then attaches to each a little earthen vessel. After the first ascent he takes with him, each time he performs his difficult journey a leaf bucket, plaited double, to hold the accumulated sap.

The unfermented sap, as it is taken from the tree, is very nourishing, and is the usual breakfast of the palmyra climber, as well as of his household.

The sap is boiled in large earthen pots over a slow fire, until it becomes a thick syrup, when it is poured to harden into moulds, each one formed of half a coconut shell. The sugar thus manufactured is coarse and dark, but is highly esteemed by the people, who use it in a variety of ways. The surplus stock is sold in exchange for rice, cloth, and other comforts. The sap when fermented, becomes a sweet, intoxicating drink, called "toddy." Happily however, the palmyra climbers of South India are a temperate people, and seldom use it in this state.

Items.

—*The Choctaw Claim.*—The Supreme Court of the United States has decided that the United States justly owes the Choctaw Nation \$2,800,798, mainly for lands in Georgia, bought of them when Andrew Jackson was President of the United States. This debt has been due over fifty years. The Indians have been insisting on its payment during that time. They not only lose the interest on this large sum, but they have spent large sums of money in prosecuting the claims; and we are informed that the present attorneys, whose persevering efforts have secured this judgment, are to get 5 per cent. of the whole amount, or over \$140,000.—*The Council Fire.*

—*Indian Industry.*—The little school paper called *The Indian Citizen*, conducted by the pupils of the Industrial School at Chemawa, Oregon, (near Salem,) quotes from *The Council Fire* for Tenth Month Colonel Tappan's tribute to their industry and enterprise in buying a farm with money raised during vacation, and adds:

"This is very kind, and we thank you for it; but we beg to say that one hundred of us earned \$1,500 to buy this 85-acre farm in less than three weeks. There is not a lazy boy or girl in this school.

"We came here in the spring of 1885, and found this place a perfect wilderness. Upon the grounds where our beautiful buildings now stand, the gigantic fir trees towered almost to the very skies. Come and look at it now.

"The Indian boys, by their energy, perseverance, and determination to do right have wrought this change.

"Only give us a chance. Educate us. Teach us to work, and we will solve the Indian problem of this country by becoming useful men and women."

—*The Council Fire.*

—*Women's National Christian Temperance Union.*—At the 13th annual convention of this body, at Minneapolis, on the 22d of Tenth Month, more than 400 delegates were present. There were also six fraternal delegates from England, Canada, Sand-

wich Islands, the Choctaw Indians and the colored people of the South were also represented.

There was a sharp discussion on the resolution reaffirming the adhesion of the Union to the Prohibition Third Party movement. This was opposed on the ground that it would be a mistake to commit the Union to any political party; but it was carried by a large majority. Notice was then given that at the Convention next year an amendment to the constitution would be offered, providing that "in religion the Women's Christian Temperance Union should be non-sectarian, and in politics non-partizan."

This association has for its ultimate object the complete overthrow of the traffic in intoxicants. It has 39 departments, each with its own superintendent; and includes every State and Territory of the Union.

—*Tunesassa School.*—It was stated at a recent meeting of the Indian Committee of Philadelphia Yearly Meeting, that the School for Indian children had been re-opened in the new building at Tunesassa, with 35 scholars, and that everything seemed to be working smoothly and well. The building is greatly superior to the one that was burnt, in capacity and convenience. The sub-committee who recently visited the Seneca reservations, held a number of councils with the Indians in different localities, and read to them an address prepared by the General Committee. They found the Indians were much interested in the discussion of their political affairs; and were fearful that their rights and interests might be unfavorably affected by some legislation on the part of the United States Government. The Friends who visited the reservations reported a very decided improvement in the manner of living among these Indians, and in the cleanliness and neatness of their houses, especially in those which were presided over by women who had been trained in our school.

THE FRIEND.

FIRST MONTH 1, 1887.

At the suggestion of a friend we publish in the present number of "The Friend," under the heading, "Children as Teachers," a short sketch illustrating the importance of so guarding our ordinary conversation in the family and in the world, that it may be made helpful for the instruction and improvement of others. "Out of the abundance of the heart, the mouth speaketh"—and unless grace reigns in the heart, it cannot be expected that "the words of our mouth" will be acceptable in the sight of our Lord, or tend to the promotion of his kingdom in those about us.

It would be a profitable review for many of us if we would often, after having been in company, reflect upon what had passed there; and consider what light our words would throw on our ruling motives and most engrossing thoughts. Would not some be forced to admit, that they must seem to a keen observer, to be almost wholly devoted to the pursuits of business and the increase of their worldly property? Others, whose talk had been of picnics, parties and plans for amusement, that these subjects were to them the rod of Aaron, which swallowed up all love of serious things? Others, that they had no higher aspirations than to raise a laugh, and be considered as witty or jocular companions? Others, that literature and intellectual culture were the things most of all to be desired?

There is a needed caution to be observed against conversing on religious topics in a careless and formal way; nor should such subjects as have been above alluded to, be altogether excluded from our social circles; but is there not a meaning in the advice of the Apostle, that our words

should "be seasoned with salt"—that that divine love, which should dwell in the hearts of those who desire more than anything else to be joined unto the Lord in an everlasting covenant, should so tincture our conversation as to be helpful to those with whom we associate? Is there not reason to fear that some goodly people withhold more than is meet in this respect, and fail to be of as much service to the cause of the Redeemer as they might have been, if they had been more watchful to make use of the opportunities they met with "to do good and to communicate" of that which was in their hearts?

The expression, "our conversation is in Heaven," which arrested the attention of the child, as mentioned in the article spoken of, has a much wider meaning than a mere reference to spoken words. At the time the present version of the Bible was made, the word "conversation" meant the conduct, behavior or course of life. This meaning has now gone out of use; and therefore it is well that the Revised Version substitutes for "conversation," the expression "manner of life," which is the meaning that was designed to be conveyed and which was conveyed by the word two or three hundred years ago.

We must, then, not only be careful that our spoken words should exercise an influence for good, but that our whole conduct and "manner of life" should be such that others, seeing our good works, may glorify our Father who is in Heaven.

SUMMARY OF EVENTS.

UNITED STATES.—General John A. Logan, soldier of the war for the Union, United States Senator from Illinois, and Republican candidate for Vice President of the United States at the last Presidential election, died Twelfth Month 26th, in Washington, after a short illness. He was sixty years of age.

The Secretary of the Treasury, on the 21st ultimo, sent a communication to Congress saying that the capacity of the vaults already constructed for the storage of silver dollars, is now practically exhausted. There is, therefore, a necessity that provision be made for the storage of silver dollars at the earliest practicable day. Estimates are transmitted of the cost of a storage vault of one hundred million dollars, capacity within the court yard of the Treasury building. For a double steel-lined vault the estimates are \$106,673, and for a simple vault, without steel lining, they are \$27,804.

Congress adjourned on the 22nd, until First Mo. 4th. Judge Peckham, of the Supreme Court at Albany, has decided that the action of the Legislature last winter, repealing the charter of the Broadway Street Railway Company of New York, is constitutional. He also held that the mortgages are a lien on the property.

Almost one-third of the total of 48,000 votes in the recent Washington Territory election were cast by women.

A large mortality among cattle in Northwestern and Southwestern Iowa is reported. Pleuro-pneumonia is suspected, and the Governor has ordered an investigation.

Several negro families from South Carolina passed through Little Rock on Twelfth Mo. 21st, to settle in Southern Arkansas. They will soon be followed by large numbers of other emigrants to the same region. They say that the cotton crop in South Carolina "was virtually a failure the past season; that the price of the staple was lower than ever before, and the landlords under the law absorbed the proceeds of the black labor. They had no political rights, being to all intents and purposes disfranchised. Under these circumstances emigration was a matter of necessity, if not choice."

At a meeting of the Central Labor Union in Chicago, held on the 26th ult., the delegates to the First Month Convention of the United Labor Party were instructed "to resist all efforts toward a compromise between labor and either of the old parties. Should such a compromise be decided upon by the Convention, the delegates are to withdraw. A resolution passed by the Furniture Workers' Association, demanding that the State declare the coal mines common property, was endorsed."

The number of deaths in this city last week was 350,

being 5 more than last week, and 105 more than the corresponding week last year. Of the foregoing, 53 died of consumption; 41 of pneumonia; 21 of diseases of the heart; 19 of convulsions; 15 of Bright's disease; 14 of bronchitis; 12 of old age, and 11 of croup.

Markets, &c.—U. S. 4½'s 110½; 4's, registered, 127½; coupon, 128½; 3's, 101; currency 6's, 123½ a 134.

Cotton was in limited request, and sold in small lots to spinners on a basis of 9½ cts. for middling uplands.

Petroleum was quiet, but steady, at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—Flour was quiet, but unchanged in price. Sales of 125 barrels Pennsylvania family, at \$3.85; 125 barrels Pennsylvania roller, straight, at \$4.25; 125 barrels Ohio, clear, at \$4.25; 250 barrels do., straight, at \$4.50; 375 barrels winter patent, at \$4.75 a \$4.90; 125 barrels Minnesota, clear, at \$4.25, and 500 barrels do., patent, at \$4.90 a \$5.10. Rye flour.—Choice was quoted at \$3.25 per barrel.

Grain.—Wheat closed steady, with 89½ cts. bid and 89½ cts. asked for No. 2 red. No. 2 corn closed at 45 cts. bid, and 45½ cts. asked. Oats advanced, No. 2 white closing at 37½ cts. bid and 38½ cts. asked.

Beef cattle were ¼c. higher, at 3 a 5½ cts.

Sheep, good stock, ¼c. higher; common, ¼c. lower, at 2 a 5½ cts. Lambs were higher, at 2½ a 7 cts.

Hogs were firmer, at 6 a 6½ cts. The receipts were: Beeves, 1500; sheep, 6000; hogs, 9000.

FOREIGN.—Labouchere, in a recent speech, at Northampton, said that he regarded the Nationalist plan of campaign as simply the application of the trades-union principle, legalized in England, to industry in Ireland, in order to enforce the right of workers to sufficient produce of their toil to enable them to live and thrive.

It is stated that C. S. Parnell is convinced that the position of the Irish tenants is worse now than when he introduced the Anti- eviction bill. That the plan of campaign has, as asserted, procured abatements in rents where everything else has failed he regards as improbable. He thinks it remarkable that the Government should propose a coercion bill, as the entire absence of crime leaves no excuse for coercion. The suppression of the Irish National League would inevitably result in the formation of secret societies that would rival one another in the commission of crime, and thus necessitate the landlords asking Parliament for further coercive powers.

Parnell will lead a strong attack upon the whole policy and action of the Government towards Ireland at the opening of the coming session of Parliament.

Lord Randolph Churchill has resigned his seat in the Cabinet owing to a disagreement with the Admiralty and the War Office with reference to increasing the expenses of the country in view of the existing financial difficulty, and also because he disapproved the home legislative measures of the Cabinet. The desire to increase the expenses of the Admiralty and War Offices, to which Lord Randolph was opposed, indicates, it is believed, that the Government are of the opinion that a European war is imminent and that extra naval and military preparations on the part of England are required to make her influence felt on the continent.

It is known that the bulk of the Conservatives are opposed to Lord Hartington as the successor of Lord Randolph Churchill, and wish to remain a purely Conservative Cabinet, holding that the vacancy in the Ministry should be filled by one of their own number.

The largest and most disastrous fire in Liverpool since the year 1847 occurred on the morning of the 24th of 12th month, when the extensive general retail stores of John Lewis & Co., on Brunswick road, were entirely destroyed. The stores contained an enormous stock, all of which was consumed, as was also an attractive menagerie connected with the establishment. The total loss is placed at \$2,000,000.

On the same day the British iron-clad Sultan ran into and sunk the French steamer Ville de Victoria, while the latter was lying at anchor in the Tagus. The Sultan dragged her anchors and drifted against the Ville de Victoria. After the collision, she collided with and damaged the steamer Richmond. The Ville de Victoria's crew and passengers numbered 63, of whom 30 were drowned.

The Hovas have paid the 400,000 francs war indemnity due France under the terms of the treaty of peace, and the evacuation of Tamatave by the French is imminent.

The Spanish Government has despatched officials to establish a settlement at the mouth of the Muni river, on the west coast of Africa.

Advices from Vienna say it is reported there that a serious difference exists between the Cabinets of Vienna

and Berlin. It is claimed that Prince Bismarck is serving Russian designs without regard to the interests of Austria. Von Tisza, the Hungarian Premier, it is stated, will soon hold a conference with Count Kalnoky and insist that the situation be cleared up and that Bismarck be asked to declare whether Germany is an ally of Russia or of Austria-Hungary.

A telegram from Buenos Ayres says that in Cordova on Twelfth Month 21st, there were reported 25 cases of cholera and 19 deaths. In Mendoza there are 30 cases daily and the number of deaths is increasing. In Buenos Ayres, during eight hours, there were 35 cases and 23 deaths.

A telegram from Havana says, the value of the fresh fruits exported from that port to the United States during the year which ended on the 30th, is estimated at \$500,000 in gold. Of this amount \$285,000 was for pineapples, and \$140,000 for oranges. It is calculated that the railway freights collected on sugar and molasses respectively are equivalent on an average to 15 per cent. of the full value of sugar, and 10 per cent. of the value of molasses.

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this institution will meet in Philadelphia on the 7th day of First Month, 1887, at 11 A. M.

The Committee on Instruction will meet on the same day, at 9 A. M., and the Committee on Admissions at 9.30 A. M.

WM. EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.

The school will be opened in the New Building on Third-day, the 4th of First Month, 1887.

The session will close on Fifth-day, the 14th of Fourth Month, and a deduction will be made in the charge for Board and Tuition proportionate to the diminished length of this session as compared with a full term.

Conveyances will be at WESTTOWN STATION on the 4th of First Month, to meet the trains that leave the Broad Street Station of the Pennsylvania Railroad Company, at Broad and Filbert Streets, Philadelphia, at 7.07, 9.03 and 11.13 A. M., and 2.47 and 4.55 P. M.

THE UNION TRANSFER COMPANY will send for baggage to any place in the built-up part of Philadelphia, if notice is left either at No. 838 Chestnut Street; at the South-East corner of Broad and Chestnut Streets; at the Baggage-room, Fifteenth Street above Market, or at Market Street Ferry (north side), and will deliver it at the Broad Street Station of the Pennsylvania Railroad Company, at a charge of Twenty-five cents per trunk, to be paid either when the order is given or when the trunk is called for. For the same charge they will collect baggage from any of the other railroad depots, if the Railroad checks held for such baggage are left at one of the offices of the Transfer Company above designated. In all cases it must be stated that the baggage is to go to Westtown Boarding School, Westtown Station, on the Philadelphia, Wilmington and Baltimore Railroad (Central Division).

JONATHAN G. WILLIAMS,

Twelfth Mo. 24th, 1886. Superintendent.

CARD CALENDAR.

The Tract Association of Friends have just issued their Card Calendar for 1887, with monthly slips attached. Price 5 cents; mailed for 10 cents. Friends' Book Store, 304 Arch Street.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of William C. Buzby, Mt Laurel, New Jersey, on the 13th of the Twelfth Month, 1886, MARY MOORE, a beloved member of Freshanz Monthly and Preparative Meeting, in the 82nd year of her age. The humility, and exemplary life and conversation of this dear Friend, and the kind Christian spirit in which she administered reproof and encouragement, will be long and we trust profitably remembered by those with whom she associated. They have the comforting assurance that the language, "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," is applicable to her.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 170.)

Fifth Mo. 1st, 2nd and 3rd, 1843. Although hourly brought to feel my many infirmities and short-comings, yet have experienced at times during the three past days, that help is laid on One that is mighty, and able to deliver even unto the uttermost, all that come unto Him, and that put their trust in Him. May there be a cleaving closer and closer: for "Thou knowest all things, thou knowest that I love thee."

18th. Troubles of various kinds mark our earthly pilgrimage. The great matter is, so to live as to be able to meet them with meekness; not in a repining disposition, or a disposition not willing to suffer wrong as I ought! which I fear was not the case in a little occurrence that took place the other evening, wherein my feelings were tried and wounded. But for want of that Christian fortitude wherein we experience strength, I have been sensible that it was not blest to me as it would have been, had I cleaved unto my dear Master. Whilst quietly dwelling in retrospection upon the circumstance this morning, I was enabled to feel humbled, and could look unto my Father in heaven in child-like dependence. I was also comforted and encouraged in reading a letter of Isaac Penington, which my eye unexpectedly lighted on, a part of which is as follows:—"O friend! hast thou a sense of the way to the Father? then be careful that thy spirit daily bow before Him and wait for breathings to Him from his pure Spirit, that He would continue his mercy to thee, keeping thee in the true sense, and making thy way more and more clear before thee every day; yea, and bearing thee up in all the exercises which may befall thee, in every kind; that by his secret workings in thy spirit, and helping thee with a little help from time to time, thou mayst still be advancing nearer and nearer towards the kingdom, until thou find the Lord God administer an entrance unto thee hereinto. * * * And be not careful after the flesh, but trust in the Lord, that though thou art weak and little; though thou meet with those that are wise and knowing, and almost every way able to reason thee down; what though thou hast not wherewith to answer; yet thou knowest and hast the feeling of God's pure Truth in spirit, with a desire to have the life of it brought forth in thee, and so to witness the change and renewings which are by his power. O dear heart! herein thou art accepted of the Lord, and

here his tender love and care will be over thee, and his mercy will daily reach to thee; and thou shalt have true satisfaction in thy heart, and hold the Truth there; where all the reasonings of men and all the devices of the enemy of thy soul, shall not be able to reach; yea thou shalt so feel the Lord to help his babe against the strength of the mighty in the season of his good pleasure, as shall exceedingly turn to his praise; and so thou shalt experience that those whom God preserves, all the gates of hell shall not be able to prevail against. Therefore look not out at man, or at the words and wisdom of men, but keep where thou hast felt the Lord visit thee, and He may visit thee yet again and again, every day, and be teaching thee further and further the way to his dwelling place, and be drawing thee thither, where is righteousness, life, rest and peace forever!"

Sixth Mo. 1st. Received yesterday a message of love from my dear friend Thomas Kite; to which was added the following: "Be not discouraged because of the difficulties the Christian traveller has to meet with, for the Captain of our salvation was never foiled in battle, and remains to be near to his sincere followers; and in his own time, as faith and faithfulness is kept to, will give the victory."

5th. In our morning meeting dear Sarah Emlen, for the first time this session, opened her mouth in testimony. On first rising she spoke of the circumstance of the Prodigal Son. How it set forth the joy there was in heaven over one sinner that repenteth; that although he had strayed far and wide, how joyfully on his return he was received! Should any feel that they, too, had sinned and were no longer worthy to be called children, the arms of their Heavenly Father were opened to receive them, &c. She spoke of the precious gift of repentance; there were none of us but that stood in the need of it; for who could say they had never sinned; never grieved his Holy Spirit; never once spoken unadvisedly with their lips, &c. What a precious thing repentance is! how it brings down, lays low the unsubjected will; producing tenderness and contrition, &c. The dear children, too, were remembered, with an encouraging invitation to yield their hearts a willing sacrifice unto Him who was calling, and not to fear the world's dread laugh; said it was this that kept so many precious ones on the back ground, &c. It was a favored meeting.

8th. Meeting morning. I fear a season of suffering, the enemy has been so busy last evening and this morning; if through meeting the ground is maintained, I know the struggle will be great; may there be a cleaving unto Him, who is alone able to help. Noon.—Our meeting just closed. How I desire a heart capable of returning that gratitude due unto Him who has been pleased once more to make bare his everlasting arm of power, and enable such a poor unworthy creature to approach his sacred footstool, and there to pour out my heart before Him, although I may have appeared as a very fool to many. Thou, dearest Father, knowest the sincerity of my

heart; thou knowest the tears, and why they are poured forth! Let me be what I am unto thee, and not unto man.

11th. Through a little unwatchfulness, I was caused suffering. When there is the least stepping aside from the narrow path pointed out for me to walk in, O the sorrow and distress produced! things that many would esteem lawful, to me are not expedient.

15th. In looking back to the days of my childhood, and even later, I can but see how often I have grieved the Holy Spirit! Surely it is of the Lord's unutterable mercy that I am not consumed, or that his Spirit has not ceased striving with me. Purify me, if through deep and deeper sufferings.*

Seventh Mo. 2nd. Have felt a sincere desire throughout this day for preservation. Had the company of our dear friend Hannah Rhoads, at our morning and afternoon meetings; both of which were held in silence. I know not why my spirit is so united to this dear friend; think I never met with one whom my spirit travailed so with, not only by day but by night. O may I become more and more united to the true Israel! there are those who feel almost like bone of my bone.

6th. Although unworthy of the very least of the Lord's mercies, was permitted this day, in our silent sitting before Him, to approach his sacred footstool with fear and trembling, and there silently to pour out my heart; interceding for strength to cast out every thing which is defiling, every thing which is retarding my progress heavenward. Be pleased, O Heavenly Parent, to hasten thy work, if it only be perfected through suffering. Lay thy hand yet heavier and heavier, till every thing which is opposing thee and thy righteous cause, be removed.

13th. Meeting day. Be pleased, O Heavenly Father, to be near, and strengthen us acceptably to come before thee; and cause a travail and exercise to be felt, that thy precious life may rise into dominion. And, O! for the lambs, the precious lambs of thy flock, who are hungering and thirsting after Thee, (for there are of this number

[* Our Journalist very frequently records the provings, and painful experiences,—like to drinking of the waters of bitterness—through which it was her lot to pass; many of which are, for the sake of brevity, omitted in these selections. These were, no doubt, preparatory to the faithful occupancy of the talent or gift which, when the full time came, she was to use for the honor of the Great Name. The Lord's ways are not as our ways. "His judgments are a great deep," while ever "true and righteous." Judgments upon the transgressing nature—those afflictions and chastisements which the All-Wise brings upon his children for their instruction and safe-guidance—used to be cause for thanksgiving and rejoicing. Thus David says: "I will give thanks unto Thee, because of thy righteous judgments." Again, "Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments." And where these are received as from his hand and improved to his honor, as no doubt was the case with our friend A. W. H., they bring to the living sacrifice of an obedient heart, and to the precious experience and acknowledgement: "This God is our God for ever and ever; He will be our guide even unto death."]

among our dear children), be pleased to remember them with a little soul-sustaining bread, that they may be strengthened to hold fast their faith and confidence in thee.

17th. Had the company yesterday of dear Sarah Hillman, at both of our meetings and collections; she was engaged in testimony in our morning meeting. Our afternoon meeting was a silent one. At the close of our family reading below stairs, previous to retiring, a word of encouragement flowed through this dear instrument, "to a tried and proved state, who had been passing through a long, dark season;" believed if these continued the struggle, the day would yet break, for as in the outward creation, day followed the night, so it was in a spiritual sense. Revived this precious promise, "I will pour water on him who is thirsty, and floods upon the dry ground."

(To be continued.)

For "The Friend."

Toad-stools and their Allies.—No. 4.

Among the specimens collected in my last walk, was a large, mushroom-shaped Fungus, with a dark drab or mouse-colored skin covering the top, and having cells or pores on the under surface. Desiring to examine more carefully the structure and appearance of these pores, I cut off a thin slice, in a vertical direction, so as to lay open a number of the parallel tubes, and placed it on a glass slide under the microscope. When I came to remove the slice from the slide, I found it had left on the glass multitudes of spores which had been loosened from the sides of the tubes and had adhered to the glass, giving a rough outline of the arrangement of the surfaces which had produced them. They were minute oval cells, in which the microscopic power at my command was not sufficient to reveal anything beyond the outside coating and the central cavity. What particularly impressed me was their multitude. On the small part of the surface of the glass slide which had been touched by the Fungus, there were thousands of them; and the whole plant must produce them by the hundred thousand.

It seems wonderful too, that these minute oval cells should possess the power of sending out inter-lacing threads, from which such noble Fungi should spring as the plant from which they were obtained. The mysterious principle of life with which they are endowed, is as admirable as it is incomprehensible. It cannot be regarded as a necessary quality of matter, but as a power or force superadded to it by the Great Author of all things. The words of the poet Cowper are true in a physical as well as spiritual sense—

"One Spirit—His

Who wore the platted tresses with bleeding brows—
Rules universal nature. Not a flower
But shows some touch, in freckle, streak, or stain,
Of his unrival'd pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as countless as the sea-side sands,
The forms with which He sprinkles all the earth."

"He feeds the secret fire

By which the mighty process is maintain'd."

I placed under a glass tumbler a portion of the pear-shaped Fungus described in my last article, in order to observe the further growth of the Mould which had commenced to develop on it. On looking at it two days afterwards, I found a part of the surface thickly covered with a growth of brown-colored mould which closely resembled the fur of an animal with the individual hairs standing erect. On transferring some of these to a glass slide, and placing it under

the microscope, I found they consisted of transparent tubes, as in the Mould first described, but less interlaced. As I watched them, I was much interested in noticing a fluid rapidly moving through their cavities. In one case the fluid seemed to leave a vacant space behind it; and its movement reminded me of the fall of the mercury in a thermometer tube; there was the same well defined line between the filled and the empty portion of the tube.

The poisonous white Toad Stool which formed part of the spoils of the last excursion had now commenced to decay; and at the point where the stem and the cap joined, a Mould was growing and was feeding on the substance of its cousin the Toad Stool. Under the microscope this Mould showed a similar system of transparent tubes branching and interlacing, as has before been described. But this had grown so far as to develop its ripe spores. These were little, round cells (not oval as in those previously seen) and clustered into round balls each of which was supported by a little footstalk. The whole reminded one of a vine, thickly studded with bunches of grapes; and was beautiful enough to kindle some enthusiastic feeling—even in the mind of one whose blood was beginning to be chilled by the advance of old age.

Since writing the above, in one of my walks, I observed a stalk of Indian Corn which had been attacked by smut, which had so altered the fruit, that it looked as if each grain of corn had been swelled to 25 or 50 times its former size, and had lengthened out into a sac of two or three inches in length filled with longitudinal threads which were thickly covered with a black pigment that freely came off on everything that touched them. These threads were part of the fungus that had destroyed the ear; and on placing a portion of the black material under the microscope, it proved to be a mass of countless multitudes of round black spores, similar in appearance to others with which I had lately become familiar.

Still more recently I found a fine toad-stool, somewhat firm in texture, springing from the base of an old stump, with a short thick footstalk, which was not like the stem of an umbrella, but attached more like the handle of a paddle, to a body of four inches in diameter. The leathery coat on top was a red brown; and the under surface, which in some parts rolled over so as apparently to form part of the top, was a tawny hue, and presented a vast multitude of minute projections, so as to resemble the condition of the skin which is called goose-flesh. Each little prominence was punctured by a very small opening, so that I classed this fungus among the *Polyporei*. The next day but one, I found it had deposited great multitudes of spores on the paper on which it had been placed. Besides this, in the shrinkage caused by the evaporation of the moisture of the plant, I noticed that the tubes or pores had separated from each other, and stood side by side like the separate and closely shorn hairs which form the nap or pile of velvet.

On turning to Berkeley's descriptions of British Fungi, I found that among the *Polyporei*, there is one genus (*Fistulina*) in which the under surface is at first pimply, but, in which these pimples at length lengthen out and form distinct tubes. To this genus, therefore, I suppose my plant belongs. It is fleshy, and juicy, like the British species, and like it may be fit for food.

J. W.

Eternal life is the reward of all those who, by patient continuance in well-doing, seek the Lord with all their hearts.

Friends in Barbadoes.

The Island of Barbadoes was probably first settled by Europeans about the year 1625. The Society of Friends early obtained a foothold there, and flourished for some years. At its best period at least five meetings existed, and when it is remembered that the island is only fifty-five miles in circumference, and embraces an area of but about one hundred and fifty square miles, it will be seen that Friends must have been comparatively numerous.

Among the earliest, perhaps the very earliest, ministering Friends who went to the island were two women, Ann Austin and Mary Fisher, the latter well known for her remarkable visit to the Sultan Mahomet IV. These Friends, the former an elderly person and the latter about thirty-two years old, reached Barbadoes from England in the latter part of 1655. They took with them numerous Friends' books, which were extensively circulated and read, creating a profound impression. They were followed a short time afterwards by Henry Fell, a distant relative of Judge Fell, whose widow became the wife of George Fox. Henry Fell is described as having been a most zealous and earnest advocate of the religious principles of Friends from the time of his first acquaintance with them. Later in life he settled in Barbadoes, with the intention, however, of returning to his native land, an expectation which was never realized, as he is known to have died abroad.

John Rouse, who married Judge Fell's daughter Margaret, was a native of Barbadoes. He was son of Lieut. Col. Rouse, a wealthy planter of that island, and an intimate friend of Henry Fell. Both father and son became Friends, and John Rouse was a minister; at one time the only one in Barbadoes. He settled in England and died there.

George Fox visited Barbadoes in 1671. A number of other Friends accompanied him. He remained on the island about three months, and though suffering much of the time from illness, devoted himself to the cause of Friends, and took active steps for organizing the Society there. It was during this visit that he wrote the well-known address to the Governor and others in authority in Barbadoes, which has been so often quoted as enunciating the views of Friends in relation to the doctrine of the atonement. The sojourn of George Fox and his friends in the island, was marked by a wonderful revival. Many joined the Society, and the meetings "were very much enlarged and very quiet." It has been described as a heavenly visitation to many "even a true resurrection from the dead. The Lord heard and answered their desires; and they saw in measure the travail of their souls, and were satisfied."

Thomas Chalkley repeatedly visited Barbadoes during the early part of the last century. At the time of these visits there were meeting-houses at Bridgetown, Spightstown, the Spring, the Thicketts, Pumpkin Hill and Hethcott's Bay. In some or all of these meeting-houses, meetings were held which were "large and open;" but it is evident that the Society must have been, even then, in a declining condition in the island, for he informs that the Thicketts meeting-house had been used to dance in. This circumstance was the occasion of labor and some plain dealing.

It is known that there was a considerable emigration of Friends from Barbadoes to Philadelphia and other places on the North American continent. Some of the family names common

in the island two centuries ago, are familiar to Friends here. Among the emigrants was William Callender, a Friend who was active in Society affairs in Philadelphia a century and a half ago, as well as a member of the Colonial Assembly. He settled in Philadelphia about 1730, and married Katharine Smith, of Burlington, afterwards as Katharine Callender, a worthy elder in this city, who was known as the patron and friend of Rebecca Jones, during the period of her experiences which ultimately drew her to membership in our religious Society.

Benjamin Buck was among the last survivors of the Society of Friends in Barbadoes. He emigrated to this country, and settled near Philadelphia toward the close of the last century, and married a second wife here.

These remarks are preliminary to introducing to the readers of "The Friend" some extracts from the diary of James Cresson, who paid a visit, in company with John Parrish, to Barbadoes in the early part of 1785. Unfortunately a fragment only of this journal has come down to us; but what has been preserved presents a clear view of the situation of what remained of Friends in that island a century ago. The ruined meeting-houses were there, the graveyards were there, the rock-hewn sepulchres of the Weekes family (once prominent in Society affairs) in the highlands of St. Philips were there—perhaps are there still—but Friends had for twenty years ceased to exist as an organized body. There were scattered individuals who claimed membership with Friends, and in one locality a handful who held a meeting in a private house; but this was all that was left of a body that once held meetings in five or six meeting-houses on this small island.

In collating the foregoing facts the writer has consulted the Fells of Swarthmore Hall, and the Journals of George Fox and Thomas Chalkley. He has also had the benefit of information handed down by tradition in his own family, as well as family memoranda. A few additional facts have been added derived from personal friends, one of whom is a native of Barbadoes.

GEORGE VAUX.

Philadelphia, Eleventh Mo. 23rd, 1886.

For "The Friend."

Incidents and Reflections.—No. 112.

DANGER OF DELAY IN THE PERFORMANCE OF DUTY.

A writer in the *Christian Soldier* gives the following incident, which was related to him by a Christian brother.

"Some few years ago, I was clerk in a store. One day a hired man of my employers, whom I knew to be destitute of religion, came into the store. I felt it my duty to speak to him on the subject of his soul's salvation; but my wicked heart invented a thousand excuses—He may not receive it kindly, thought I, since I am younger than he; I had better keep silence until a more favorable opportunity. Conscience told me, these excuses were vain, and a voice seemed to say, "Speak to the man;" but I refused to listen. But mark the result. The next day he was taken sick, became dangerous, and on the third day he died. Oh that I had listened to the voice of God's Spirit, and done my duty! Perhaps I might have been instrumental in the saving of his soul from perdition; at least I might have cleared my own skirts, and washed my own hands in innocence."

It is never safe to set aside a clear requisition of duty; for, as in this case, the opportunity may be gone forever; and even if, through the Lord's

mercy and goodness, another call to the service and another opening may be presented, yet much loss and trial may have to be experienced. There is an interesting illustration of this in the case of Elizabeth N. Walker as related by herself to Samuel Gummere, Sr., and by him committed to writing.

She had been paying a religious visit in Upper Canada and, being about to return to the United States, came to Kingston to take boat across Lake Ontario. As she approached that town, she felt an intimation of duty to have a meeting with the people there. But it being the time for holding the Supreme Court, and the Chief Judge and a number of the great men being in town, she gave way to reasoning; thinking that if she were once on board the vessel and fairly off from shore, the concern might pass away. Accordingly in the morning, she came to the water's side to embark; the captain being the same with whom she had crossed before on her coming into Canada. At that time, the captain led one of the horses on to the sloop by his reins, and the other followed of its own accord; but now the horses refused to be led. After using considerable endeavors himself, and with the assistance of other men, to force the horse on, and all to no purpose, he enquired whether it was not the same animal which had been so remarkably tractable before. In relating the circumstance, Elizabeth said she stood in amazement; she saw the cause, and, to use her own expression, "I saw I was Jonah." However, having succeeded in hoisting a horse on board by means of tackles, they proceeded with a fair prospect a little way, when a friend asking the captain how long he thought it would take to reach the opposite shore, was answered,—"probably half an hour. Presently a tremendous storm arose, and they appeared to be in danger of being swallowed up in the waves. In this awful situation they remained about the space of four hours, from about 8 o'clock to 12. The captain said he had attended that ferry for about 30 years, and had never seen the like; that there must be some cause. The man friend then went to Elizabeth, who sat overwhelmed with confusion, and told her she must give up to return, their lives being every moment in jeopardy, she replied that she was now willing to do anything.

He then went to the captain and proposed his returning; but was answered that it was equally impossible to return to the place from whence they came as to go forward; that he might possibly reach the King's navy-yard, but that no American vessel was permitted to land there. The place being near, and the sentinel or guard in full view, Elizabeth recollected that she had been a subject to the King of England, and she did not know that she had done anything to forfeit her right; she therefore desired the captain to hail the sentinel with his trumpet and inform him that one of his Majesty's subjects was on board, and being in distress, desired permission to land. The Admiral being at the place was appealed to, and a sloop was sent out to bring them ashore.

Being landed, with their baggage, &c., they had an interview with the Admiral and some other of the chief men, including the Judge aforementioned. Elizabeth informed them of her desire to have a meeting, to which they readily assented. A large room was procured and prepared, notice was given, and at 3 o'clock, (about 2 hours after their landing) a large number assembled and a satisfactory meeting was held.

In the evening, after they had retired to their quarters, the Judge came to visit them, and in conversation informed them, that being an Eng-

lishman, and brought up in what is called high life, he had been in several considerable stations in government; and that with respect to religion, he had been an Episcopalian, a Catholic and a Presbyterian, but now he perceived he had all yet to learn. At this point he seemed inclined to give the conversation a different turn, but Elizabeth thought there was still something throbbing in his breast that had not come out. At length he said, he had been a great persecutor; that being colonel of the military, as well as a civil judge, he had been severe with Friends on account of their non-compliance with military requisitions. He had supposed their refusal proceeded from obstinacy, but now he was satisfied they acted from principle, and he was therefore determined to persecute them no more. As respected what had passed, all the restitution he saw it in his power to make, and which he was determined to fulfill, was, that when any Friends came that way with certificates, and desired to have meetings among them, it should be his part to endeavor to make way for it.

The next morning they came to the water to cross. The same men who had assisted the preceding day in getting the horse on board, again offered their assistance. "No," said the captain, the work is now done, and I can take them myself;" and taking hold of the bridle led them gently in.

Sometime after this, trouble arising between the two countries, Elizabeth was desirous of knowing whether this man kept his promise not to persecute Friends on account of their religious testimony; and she learned that only one member had suffered on that account within his jurisdiction and that he had not in due time given information that he was a member, neither had his conduct been such as to show that he was one.

In the Memoirs of Elizabeth Collins of Upper Evesham, N. J., she mentions that she was sitting in a meeting at her home, under exercise, a few words presented to express, but for want of attending singly to the opening, she gave way to reasoning and put off expressing them, until the meeting was nearly over; when the language was intelligibly spoken in her inward ear, "If thou art not more faithful, thy gift shall be taken from thee." She says, "The language was awful; I was brought to see the deplorable situation I should be left in, if after receiving so precious a gift, I should neglect to improve it, and it should be taken away, and I left, poor and distressed. I was led to cry for mercy and for strength to be more faithful; and in fear and trembling I arose and expressed what was before me."

J. W.

From the *Overland Monthly*, (San Francisco.)

Deciphering the Cuneiform Inscriptions.

"Cuneiform" describes the way in which the single strokes are made in this method of writing: just as we call a style of writing back-handed, or a style of type full-faced. It does not refer to the language, nor even to the alphabet, but (so to speak) to the penmanship. Each stroke of each letter in a "cuneiform" inscription is a cuneiform or wedge-shaped stroke. Instead of this word, these strokes have been termed nail-shaped, arrow-headed, dagger-shaped, swallow-tailed; all of which terms describe the same characteristic.

You can easily make a pen for cuneiform writing. Take a four-square and square-ended stick of wood, say eight inches long and three-quarters of an inch through—a four-square desk ruler will do—and use a corner of one end for writing; this is your pen. Instead of paper, take some softish, well-worked brick clay, and spread

it on a board into a tablet or flat plate, say a foot square and an inch or two thick. Hold your pen at a low slope, nearly horizontal, with a corner of one end pointing downwards over the clay, and make strokes in the clay, say an inch long, with a dab, a slight lift, and a draw, hitting a light blow into the clay, and drawing the pen towards the right, and you will make "cuneiform" strokes. There seems to be reason to suppose that instead of this method by a dab and a draw, the strokes were (probably afterward) made by a direct stamp, like a type. In stone the strokes had, of course, to be cut.

Towards the end of the last century, Professor Grotefend, a German Orientalist of Hanover, set to work to study these inscriptions. He began by just looking at them, and guessing upon them. Neibuhr had already guessed a little. The marks were in three columns; so Neibuhr guessed by differences in the general appearance of the signs that they were in three different languages. He also guessed from the looks of the single strokes of the signs, that these languages were all written from left to right, as we write English. And he guessed that the right hand column of the three, whose signs were less complicated than the others, was the simplest of the three languages. All these guesses were right. The inscriptions came from Persepolis, which was built by the Achaemenian kings of Persia, (who ruled from about 521 to 331 B. C.), and they were found in the upper parts of bas-reliefs, which seemed to represent a king or ruler of some kind. Tychsen and Münter, two other scholars, with this set of Niebuhr's guesses to begin with, had already also guessed that a certain character several times repeated in the right hand inscriptions of two of these triple sets, might mean king, and that certain others found with this might be the king's name.

This was the point at which Grotefend took up the questioning. He took it for granted that the guesses so far were right, viz., that probably the signs in question were the names and titles of some of the Achaemenian Persian kings. But which kings? Here he happened to think of something; he remembered some inscriptions whose position and general arrangement was somewhat analogous to those in hand,—inscriptions in Pehlevi, a dialect of old Persian, already deciphered, and known to be of the Sassanian dynasty, a much later one. He translated the beginning of one of these; and he said, "Perhaps my supposed Achaemenian kings arranged the beginning of their inscriptions as my known Sassanid king did his. If so, my Achaemenid words in the first two lines, are these:

"[Somebody,] the great king, the king of kings,
Son of King [Somebody], of the family of Achaemenes."

Then he looked about for a fact to fit his guessing. "What two Achaemenid kings were father and son?" he asked himself. "Cyrus and Cambyses were; but my two names do not begin with the same sign, and therefore cannot mean them. Cyrus and Artaxerxes were; but the sign which ought to mean Cyrus looks rather too long in proportion, and that which would be Artaxerxes too short. Darius and Xerxes were—that will do," and Grotefend filled in his blanks, conjecturally, thus:

"Xerxes, the great king, the king of kings,
Son of King Darius, of the family of Achaemenes."

And then Grotefend observed a detail which immensely strengthened his conviction that his guess was correct. It was this. He had been working over two of the inscriptions, which came from near each other, and were probably, he thought, not unconnected. The two initial lines

were similar in these two inscriptions, except for a variation, which was this: In one inscription, the sign for king was with the name of the father mentioned; in the other not; and the son of this non-royal father in one inscription was the royal father of the royal son in the other. Now this exactly suited his guess of Darius and Xerxes; for Xerxes the king was son of Darius the king, whereas Darius the king was son of Hystaspes, who was not a king; and Grotefend now confidently wrote down the dozen or so letters which he extracted from his four names—Xerxes, Darius, Hystaspes, Achaemenes.

The key to the cuneiform inscriptions was found; although Grotefend himself, in consequence of not knowing enough about other Oriental languages, never got much beyond this first step.—*F. B. Perkins.*

WINTER FLOWERS.

Selected.

Though Nature's lonesome, leafless bowers
With winter's awful snows are white,
The tender smell of leaves and flowers
Makes May-time in my room to-night.

While some, in homeless poverty,
Shrink moaning from the bitter blast,
What am I, that my lines should be
In good and pleasant places cast?

When other souls despairing stand,
And plead with famished lips to-day,
Why is it that a loving hand
Should scatter blossoms in my way?

O flowers, with soft and dewy eyes,
To God my gratitude reveal;
Send up your incense to the skies,
And utter, for me, what I feel!

O innocent roses, in your buds
Hiding for very modesty;
O violets, smelling of the woods,
Thank Him with all your sweets for me!

And tell Him I would give this hour
All that is mine of good beside
To have the pure heart of a flower,
That has no stain of sin to hide.

—*Phoebe Cary.*

ARE YE READY?

Selected.

Willy brought his little Bible,
With a grave and thoughtful look
In the eyes he lifted to me
From the pages of the book.
"Tell me what this means, dear papa!"
And he read me, from God's word,
What it says of being ready
For the coming of the Lord.

When I told him of the meaning
In the words that he had read,
He was silent for a moment,
Then looked up at me, and said
Gravely, "Are you ready, papa?"
Ah! the child could little know
How the simple question thrilled me
As, in shame, I answered, "No."

"If you can't tell when He's coming,
I should think you'd want to be
Always ready," said my Willy,
Looking thoughtfully at me.
"If He came to-night, and called you,
You would have to say to Him,
'I'm not ready.' Think, dear papa,"
And his eyes with tears grew dim.

Then I clasped the darling closer,
Smitten with a sudden fear;
For the words that he had spoken
Seemed to bring life's end so near.
And my heart cried, "O my Master!
There shall be no more delay;
Make me ready for thy coming,
Be that coming when it may."

—*Eden E. Rezford.*

THE WAITING ONES.

Selected.

There are some among the blessed,
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday,
Bending forward to the light.

And they speak in eager whispers,
"Can we see His chariot yet?"
"Will the Master come this evening?"
"Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore
For the clouds to part asunder,
And reveal the open door.

But they take their daily duties,
And perform them as for Him;
And they read his loving message
When their eyes are tired and dim.
They are living lives of blessing—
Lives of love—for His dear sake,
While they wait with eager longing
For the morn of joy to break.

There are aged pilgrims longing
For the Master's spoken word,
There are some in every country
Waiting, watching for the Lord.
He will come and will not tarry;
He will fold them in his breast;
He will make his watchers happy
In a calm and holy rest.

For "The Friend."

Wisdom.

Conceding as a well authenticated fact that King Solomon was endowed with greater wisdom than any king who lived before or after him, let us inquire, "From whence cometh wisdom? and where is the place of understanding?" In the Book of Job it is declared: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

God said unto Solomon, "Ask what I shall give thee?" Being Divinely inspired, he knew and understood somewhat of the greatness of God. With a God-given sense of his own littleness, he bowed in confession to Him, saying, "I am but a little child: I know not how to go out or come in." With such a preparation of heart from the Lord, he failed not to receive the blessing he sought, when saying: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great people." The Lord was pleased with this speech and said unto him: "Because thou hast asked this thing, and hast not asked for thyself long life; neither asked riches for thyself nor the life of thine enemies; but hast asked for understanding to discern judgment: behold, I have done according to thy word—lo I have given thee a wise and understanding heart—and have also given thee that which thou hast not asked, both riches and honor." In view of these facts, believers may well exclaim, "Who is wise, and he shall understand these things? prudent, and he shall know them." Great things the Lord will do for such as live in his fear!

The mind of Solomon being early imbued with the fear of God, he was prepared to make the wise choice he did. Sensible of his great need, he sought and obtained wisdom according to that need: receiving even more than he asked for, because of asking in the fear of God, and with "strong confidence." When the cry is raised, "God be merciful to me a sinner," then it is proved beyond controversy that Grace Divine is being interposed on behalf of the penitent heart in order to its justification. It may be viewed

as the sinners' prayer; but we are plainly told that God heareth not sinners: "but if any man be a worshipper of God, and doeth his will, him He heareth." John ix. 31. The man born blind, as described in the Gospel, knew what he said by experience. He having received of the anointing by which his blind eyes were opened, he saw things in a true light. From such testimony as his it may be inferred that availing prayer for mercy is the breath of God in man—returning whence it came. It arises not from the sinful nature, but from the "spirit that helpeth our infirmities, making intercession for us with groans unutterable." The testimony of sacred Scripture is abundant to the efficacy of prayer on the part of the upright in heart; while the sacrifices of the wicked are an abomination to the Lord. "Wisdom is justified of all her children." Rejoicing in the habitable part of the earth, her delight is with the sons of men. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not."

P. R. G.

Providence, Twelfth Mo. 17th, 1886.

"Our Elder Brother."

On a winter night I was standing on the corner of Summer and Washington Streets, Boston, waiting for a car. It had been, and was still, very rainy, wet, and generally uncomfortable for all who had to be out of doors. Suddenly I heard a feeble voice behind me cry the evening papers for sale.

I turned to look, and there in the dark recess of a doorway, were two little forms, shrinking and shivering in the cold and wet. One was a boy about four or five years of age, I suppose; and the other one, who proved to be the former's brother, was about seven or eight, I should think.

I noticed this poor, little fellow, the elder one, was crying bitterly! His eyes were red, and his wizened face and cheeks were wet with many tears!

I don't think I ever saw such a woe-begone, distressed and frightened look in a child's face before! They were both poorly clad, and evidently the children of poor and severe parents.

I asked the older one what he was crying for and what was the matter? He said that his little brother had dropped the papers in the flooded street, and that now they were no good; he had them stuffed into his pocket as he showed me, and the poor little waif looked as if all hope and life had forever flown from the horizon of his existence!

Poor little fellow! I shall never forget those wet and tearful eyes, with their agonized and pleading and despairing look! And then his little brother told the secret in these words, "When we go home, he'll get a licking!" "Why!" I said, "If you dropped the papers you will be the one to get the whipping." But he replied, "He'll get the licking. He has offered to take it for me." Yes! Here was a case of the elder brother willingly taking the punishment of the guilty, though himself innocent!

After a little talk I found that the wet papers would occasion a loss of "ten cents!" I found a ten cent piece in my pocket, and gave it to the elder brother.

O! how that poor little faded face brightened up! And right away I thought of the words of our Lord, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me!"

Then I asked who it was that died on the cruel cross to save us? and he answered, "Our Lord!" then I said, "I give you these ten cents in his

name; and you will try to love Him and keep his commandments, won't you?" Bright and cheerful came now the quick response, "Yes, sir!"

I bought a paper from the younger one, and then took a passing car for home; and while riding, I was deeply moved, even to tears myself, thinking of those poor little waif newsboys, and of that forlorn elder brother, who was dreading the whipping that awaited him when he got home that cold, wet, and stormy night; and it all made me think of "Jesus!"—S. Blodgen in *Church Union*.

For "The Friend."

The Diary of Abigail W. Hall.

As a reader of "The Friend," I am much interested in the above-named diary; and think it well that those left in possession of her MSS., allowed them to be thus early after her decease, forwarded for publication.

The Editor of the "Selections" will, it is hoped, continue to guard between the two extremes, of inserting *too much* of what may seem to some the more severe discipline of the cross or discouraging portions of the memoranda, and *too little* thereof. Should not the different classes of readers be remembered in such published experiences? For while, no doubt, there are some who are or have been passing through similar exercises as A. W. H. records of herself, to whom the fears, the weariness, the painfulness, the "mourning like doves in the valley," will be not the least interesting; there are others who will most relish the brighter pages of the journal, and would not have brought much to notice "the perils," the "watchings and fastings often, in hunger and thirst," to be experienced, in measure, by every Christian traveller, feeling "as strangers and pilgrims" in a foreign clime; at the same time remembering, that the Apostle Paul gloried in the things concerning his infirmities.

Would it be right in such delineations of the religious character and growth in grace of individuals, to leave out of view the hardships to be endured, the baptisms, deep wadings, and painful experiences, especially when these are set prominently forth as lessons or way-marks in the heavenly pilgrimage? for it is as "we suffer with Christ," that we "shall also reign with Him." Is it not a faithful record of these prominent traits and points, that gives variety and individuality to such Journalists? Thus, Jeremiah among the ancient prophets; Isaac Penington among the early Friends; and Thomas Scattergood—called "the Jeremiah of his age"—among the more recent of our Society; give a variation and spiciness that is agreeable and pleasant; while all may be of the "diversities of gifts" we are to profit with, "but the same Spirit."

By these few suggestions or remarks, the writer would encourage the Editor or Compiler of said "Selections," in his, no doubt, difficult and laborious task; appreciating, somewhat, the difficulty of pleasing the critical taste or preference of all.

Better do it at once.—It was a whimsical plan, that of my dear old grandmother. If ever she found a hole in a towel or tablecloth, she pinned it up, with a label appended, "*must be mended*;" and it was then committed to a drawer in her wardrobe, probably never to be thence removed so long as my grandmother lived. Now, it occurs to me there are many more things in the world which we all agree *must be mended*, besides my old grandmother's towels and tablecloths. We each have our individual failings, which

must be mended. Let us look to them, and instead of imitating the example of my grandmother, as we are sadly too much disposed to do, let us begin to mend the moment we have decided what must be mended.—*People's Journal*.

For "The Friend."

Through Heights and Depths.

To every child of God there must come some days of blighting sorrow; some days when the dark clouds shut out our sense of his loving Providence; days wherein mothers, weeping for their children, refuse to be comforted, because they are not, and strong men are bowed under a heavy load of care.

"There is no flock, however watched and tended
But one dead lamb is there;
There is no fireside, howsoever defended,
But has one vacant chair."

We sometimes question vainly why the fairest earthly flowers are plucked to bloom in heavenly fields; or why the helpless, clinging thing, should be "floating down in the dark march of Death." We learn great lessons slowly. But to the faithful, believing, trusting soul there is no surer truth than this,—*"In the hereafter we shall know."*

Words of comfort fall, how often, cold and lifeless on the hearts already broken. To these dwellers in the valley how dark the world does seem. The mighty ministration of the dew is full of refreshing to everyone of the countless myriads of thirsting grass-blades. The slow comfort and the sure healing of opened wounds by the Comforter, who is a physician of value, is no less proof that the process is divine. The man of sorrows came to be a burden bearer. Blessed is the thought, that every stricken soul has an especial friend in Christ!

"Ye are of more value than many sparrows." I wonder if ever yet, any among the uncounted multitudes of men, have had greater cause for casting away all hope than Job had?

He was poor, forsaken, wasted by sickness, friendless, outcast, tempted in all things; yet hear, from out of these depths, his words, "Though he slay me, yet will I trust in Him." That freighted word, so full of meaning, "trust, trust in Him!" Lord, increase our faith in thee. Or that fathers' despairing cry, "Lord, I believe, help thou mine unbelief."

O, let us walk more faithfully in the footsteps of Christ's companions, more earnestly follow after Him in the way of his teaching, and we may yet, through faith, obtain sight of those heights, where we can exclaim in the fullness of assurance, "Now I know that my Redeemer liveth, and because he lives, I live also."

Let this be an individual work with us, and then we do already know of the establishment of a kingdom wherein there is no more night and no more grief. Then there may be ups and downs, tribulation, trials and cares in our heavenward journey but we may be assured that beyond these "heights and depths" the orbit of our lives can never go.

"Here is the sorrow, the sighing,
Here is the cloud and the night;
Here is the sickness, the dying,
There are the life and the light!"

G. G. M.

The anointing within is the great and only ordinance of the saint's preservation from Anti-christ's power: for, if they step forth but so much as into a prayer against Anti-christ, *out of this*, they are caught in his snare,—and are serving him in that very prayer, which they may seem with great earnestness and zeal to put up against him.—I. Penington.

Touching Trust Funds.

The very first unauthorized touch of a dollar of trust funds, under any circumstances, is *poison*. It is like the prick of the dissecting-needle to the doctor who is conducting a *post-mortem*. The whole moral sense becomes poisoned.

An officer in one of our banks many years ago purloined a sum of money—not very large—to enable him to pay for his small and modest house. He was a man of most exemplary private life. He told me that he had not a thought of keeping the money, but fully expected and intended to return every dime. But every thing went against him from the moment that he touched that fatal money. Having been detained from his teller's desk for just one day the discovery came, and with it the wreck of his character. The touch of a trust-fund, even with no intention of theft, had been deadly poison.

We can imagine the distress of a man who is conscious of the deception he is practising and of the danger that yawns beneath him. Each day he hopes to make a fortunate turn in his speculations, and to be able to replace the purloined money. But the rope swings farther and farther off from him every day, as he stands with outstretched hands on his dizzy ledge of rocks. Providence, which never deserts a true and loyal Christian, deserts him. He dies a thousand deaths in the dread of detection, yet excuses himself constantly by the artful plea, "When I can I will return the money."

This whole terrible business of tampering with trust-funds has been a subject of close and careful observation with me for many years. I have made some study into individual cases. They are all alike; they all prove that any man, who with even the most sincere intention to replace it, ever lays his finger on one dollar of trust-funds commits moral suicide. With the tenderest pity do I write these sad lines in regard to my ruined friend in Portland, but the lesson ought to be solemnly studied and heeded by every Christian in the land, as well as by every man of business.

"Reville him not, the Tempter hath

A snare for all;

And pitying tears, not scorn and wrath,

Beit his fall."

T. L. Cuyler in *Evangelist*.

The Puzzling Sum.

One morning before breakfast I asked my son of eleven years to work out the following apparently simple arithmetical sum which I had seen in a newspaper: How many times can the number six hundred and twenty-nine be taken from eight hundred and eighty million seven hundred and eighty-eight thousand eight hundred and eighty-nine? My boy, being fond of ciphering, sat down at once, with a rather small piece of paper before him, but as he began the sum in subtraction, I stopped him. Suggesting that he had better be provided with a sheet of ampler dimensions, I laid down a large piece of brown manilla paper in the place of the other.

At the end of a half hour, when breakfast was announced, the youthful cipherer remarked that the sum would be a longer one than he had expected. Nevertheless, when the meal had been finished, he eagerly took up his pencil again and worked at the problem diligently until I was ready to leave the house for the day. He then said that he reckoned the sum would take him two or three hours to finish. "Yes," I replied, "longer than that; so I think thou had better, before proceeding much further, ascertain how long it is likely to take thee to get through with the task in the manner adopted and at the rate

thou hast progressed." Explaining how this could be done, I left him—still subtracting, for he seemed to have a preference for that plain way of doing the thing. Upon my return in the evening, having asked him whether he had reached a solution of the question, he responded, "Why, it would take me about two years to do!" I told him that if he had continued at it twelve hours a day, and subtracted the number three times in every minute, he would have been employed one year and four months in the occupation; yet now, if he would divide six hundred and twenty-nine into the larger figures, he would very quickly find how many times the one could be taken from the other. The answer was found to be one million four hundred thousand three hundred and a fraction. He naturally wondered that he had not thought of that plan before.

Well, this little circumstance has its moral for finite mortals—even for those who may seem to have acquired a very extensive and varied fund of knowledge. Compared with what is apprehended by that "high and lofty One that inhabiteth eternity," and whose ways are said to be "past finding out," the wisdom of man is but as the very small dust of the balance. Problems also there are in the moral world unknowerable or incomprehensible by man, which it were well to leave until revealed by Him "that hath the key of David," and who would have us "walk by faith, and not by sight."—*Josiah W. Leeds in The Student*.

Natural History, Science, &c.

Birds Killed by Electric Light Towers.—There have been published numerous accounts of birds, which, when flying at night, have been attracted by the lamps in Light-houses, and have been killed by striking against the lanterns. An account from Decatur, Ill., dated 29th of last Ninth Month, estimates that nearly 1000 birds were killed in a similar manner by coming into contact with the towers erected for illuminating that city with electric light. Among these were the following species:—Redstart, Rose-breasted Grosbeak, Indigo Bird, Black and Yellow Warbler, House-wren, Maryland Yellow Throat, Acadian Fly-catcher, Scarlet Tanager, Cat-bird, and Olive-backed Thrush.

The Scarlet Ibis.—A specimen of this bird in the Zoological Gardens at New York shows a strong dislike to the note of a Whooping Crane. One day recently, the Crane whooped away for nearly half an hour, pursued the while by the Ibis, which struck at him with his bill after every note.

The Ibis shows considerable ingenuity in its native haunts in obtaining cray-fish on which it feeds. When the weather is dry these burrow three or four feet beneath the surface until they come to moist earth. Coming upon one of these burrows, the Ibis tumbles the earth back into the aperture, and when the cray-fish comes up to repair damages he is seized and devoured.

Formation of Peat-beds.—At the end of the glacial period, over the north-eastern part of this country there were vast numbers of small, shallow lakes left, dotting the country here and there. When the frozen mass of ice and snow gradually receded, these were filled with clear cold water; but the water and the earth about were utterly devoid of life. Soon the southern breezes brought spores and seeds of plants, then animals came. The water began to be filled with life, and sediment to be formed on the bottom; then the moss Sphagnum took root on the banks of these lakes, and, according to its habit, began to grow out

on the surface of the water, dropping sediment as it went; and year after year growing thicker and filling in more and more, until, centuries having passed, the lakes became transformed into swamps of peat. This was the way our swamps were formed, and we have them now in this same process of formation. In Ireland the far-famed peat beds are examples. In New England alone there are 2,000,000 acres of peat swamp.—*Scientific American*.

The Great Wall of China.—This was built 213 years before the Christian Era, of great slabs of heavy stone, laid in regular courses some twenty feet high, and then topped out with large, hard burned bricks, filled in with earth, and closely paved on top with brick. It was 25 feet high by 40 thick, 1200 miles long, with room on top for 6 horses to be driven abreast. Twelve hundred miles of this gigantic work, built on the rugged craggy mountain tops, vaulting over gorges, spanning wide streams, netting the river archways with huge bars of copper, with double gates with swinging doors and bars set thick with iron armor,—a wonder in the world before which the old time classic seven wonders, all gone now save the great pyramid, were toys. The great pyramid has 85,000,000 cubic feet; the great wall 6,350,000,000 cubic feet.—*Milling World*.

Imitation Coffee.—The *N. Y. Tribune* states that an imitation of coffee is made of a low grade of flour, shaped like the coffee-bean and baked brown. This is mixed with the genuine article, and the mixture sold at a reduced price. It has the advantage of not being unwholesome to use—but nevertheless is a fraud on those who suppose they are buying coffee only.

An Anthracite Colliery.—The description given by the *Coal Trade Journal* of the new "Woodward Colliery," near Wilkesbarre, now being developed, will convey some idea of the magnitude of the operations connected with coal mining. The main shaft is 12 feet by 55 in size, and is sunk to the Red Ash vein, which it reached at a depth of 1040 feet. The air-shaft is located about 100 yards from the other and is 10 by 37 feet. Both of these shafts are timbered.

Two immense ventilating fans, of about 40 feet in diameter are to be constructed for these shafts. Over 30 cylindrical boilers will be required to furnish the power for the vast amount of machinery of the mine. The trestle-work from the mouth of the shaft to the breaker is nearly 600 feet long, and at one point over 130 feet high. The breaker will be 100 feet wide, will consume 1,150,000 feet of lumber; and have a capacity of 3,000 tons per day. The colliery will furnish employment for 1200 hands.

Vertigo of the Kajak.—This is a curious disorder that sometimes attacks the Esquimaux of Greenland. While sailing in his kajak upon a perfectly smooth sea, a man will be suddenly seized with a feeling that his boat is tipping to one side. He jumps to the other side to preserve the equilibrium, but this only makes matters worse, and he abandons himself to anxious and even frenzied attempts to keep the boat from tipping. He can no longer fish, and his trouble does not cease till he gets in sight of shore or another boat. It seems more like an hallucination than a true vertigo.

Relief of Croup.—The operation of tracheotomy, says *Science*, by which an opening is made with the knife into the windpipe for the relief of membranous croup and diphtheria, seems likely to be superseded by intubation of the larynx. In this new operation a small tube is inserted through the mouth into the windpipe, and all

necessity for a cutting operation is thus avoided. It is claimed by the advocates of this method of treatment that it is far easier to introduce this tube than to perform tracheotomy, and that more lives are saved than by the old operation.

Toad as a Fly-catcher.—The toad seizes its food so quickly that it takes a sharp eye to follow the movement. It would be hard to determine just how many flies it will devour in the course of 24 hours, but a fair estimate can be made. Two summers ago, an aged toad took up its quarters by the kitchen-door. A convenient craney in the brick pavement was its home; but it sallied out often, even in broad daylight, to feast upon the innumerable flies. Once, watch in hand, I timed it with the following result: In three minutes it captured 29 flies, supposing that it never missed its aim. The toad looked like a child's rocking-horse while thus engaged, and no wonder, for once in every six seconds it leaned forward, shot out its tongue, and then came back with a flop to its original position.—*Abbott's Rambles about Home.*

The Cat-fish and her Young.—Unlike the majority of our fishes, who know nothing of their young, the cat-fish guard theirs with much solicitude and often brave great dangers to extricate such of their young as may have fallen into trouble. In thus caring for their offspring, they remind one forcibly of a hen and her chickens. The old fish scratches the mud, or rather roots it up, with as much earnestness as a hen does the dunghill; and the young fish crowd about her head, as eager for something edible as are the chicks for worms or seeds.

In order to test the affection for their young, possessed by this fish, with a scoop-net, I captured nearly an entire brood, and put them into a large glass globe, which I covered at the top with fine sieving. Placing the globe with its contents in the water, I was delighted to find that the parent fish evidently recognized its offspring, swam boldly up to the glass and was brought to a stand-still by the unseen barrier which separated her from her young. So long as I watched the bewildered fish did not cease her efforts to break through the mysterious something that prevented her young from escaping. I left the globe in the water through the night, and found early the next morning that the faithful parent was still at her post. As the confinement was proving fatal to some of the young fish, I released them. No sooner was the globe emptied than the whole brood surrounded the parent, and quickly swam away in very compact ranks.

I subsequently repeated the experiment, and placed the glass globe containing the brood of young cat-fish on the bank of the stream from which they were taken, and in full view of the parent fish, which was greatly excited by being deprived of her charge. This fish at once recognized that her young were not in the creek, although they were swimming in water. After a variety of restless movements it left the creek and made its way to the base of the globe containing her young, a distance of about two feet. Here she remained for nine minutes, quietly watching her brood, and then returned to the water. In a few moments she returned, having recovered from the effects of exposure to the air. I now liberated the young cat-fish; and they immediately clustered about their parent and followed her into deep water.—*Abbott's Rambles about Home.*

Items.

—*The Ragged Schools of London.*—These schools, designed for the instruction and help of the most

degraded classes of the London poor, were commenced nearly fifty years ago, and now number 170. Of these, 109 are taught on First-days, with an average attendance of about 20,000. In connection with them are other institutions for the relief and uplifting of the poor; such as Sewing Schools, Mothers' Meetings, Day Nurseries, &c.

As examples of the excessive overcrowding to which many are subjected, it is stated that one room, 12 feet by 6, was occupied by seven persons—father, mother, and five children; a garret 12 feet square, by father, mother, and seven children; and in one cellar were found a father, mother, and three children, and four pigs. Much of the want and wretchedness which abound, is due to the use of intoxicating drinks. So impressed was the late Dr. Guthrie, of Scotland, with the extent of the evils that flow from this cause, that he declared, "I believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge which swept over the highest hill-top, engulfing a world of which but eight were saved."

—*Lord Brougham on War.*—Lord Brougham declared, "I abominate war as unchristian; I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud, everything which can deform the character, alter the nature, and debase the name of man."

—*Intercollegiate Games.*—President McCosh, of Princeton College, has published an open letter, proposing that the Eastern Colleges unite in framing some regulations to prevent the abuses which have grown up in connection with the public games in which the students of one college contend with those of another. These are attended with the same gambling, drinking and general demoralization as horse-races; and in addition, there is at times manifested by the players a degree of rough treatment of each other, almost amounting to brutality, which is very disgraceful.

—*Timely Cautions.*—In view of the liberty indulged in by many, and the unusual temptations spread before people on the occasion of public holidays, the *Ledger*, of Philadelphia, in its issue for Twelfth Month 25th, inserted among its editorials several cautions to its readers, which some of them would do well to remember at other times also. Among them are the following:

"And Satan came also—he always comes where there's drinking and carousing."

"Drink not of the egg-nogg that tempts your eye with its golden hued foam in the big punch-bowl, or in the slender glass—which tempts your olfactory and your palate with its odors and its flavors. It is a gay deceiver. It is a seducer of the worst grade. While you are trifling with the glass it has generated a fog in your head, beclouded your wits, twisted your tongue and unsteadied your legs. Beware, trust it not."

"Hilarity is the order of the day and the night; but not that sort of hilarity which consists in getting heated up with whiskey or beer, or other wicked stimulants, then getting into rows, and then getting into the clutches of the police."

"Good things to put in your stockings—steady feet; but they will not be steady—if you put into your stomach what will make your head heavier than your heels."

THE FRIEND.

FIRST MONTH 8, 1887.

A writer in one of our "exchanges," some weeks ago justly condemned the way in which error is often "insinuated and placed before the minds of men, in the garb of truth."

In illustration of his subject, he quoted from another paper the *Chautauquan*, a passage which says that in many a case of shipwreck, the sailor who helps the women and children to escape and remains behind to die, is "not far from the kingdom of God," and "it may be that there stands

near him One whom he knows not, but soon shall know, 'in form like unto the Son of God.'"

This, the critic regards as mere sentiment, and akin to that kind of oratory "that sends men straight to heaven because they died on the field of battle in defence of their country."

It is undoubtedly true that there is in the world a great deal of what may be called *sentimental* religion, which places the hope of salvation on something less trying to human nature, than the terms laid down by our Saviour, of repentance, bearing the daily cross, and experiencing the great work of regeneration. Neither the exercise of that natural benevolence, which leads men to great exertion and self-sacrifice for the sake of others, nor anything else, can be a substitute for the "washing of regeneration and the renewing of the Holy Ghost," which is shed on man abundantly through Jesus Christ our Saviour. Man's salvation is effected by his coming under the influence of the Divine life and power of Christ, by which old things are done away, and all things are made new and of God. But, as he thus becomes a partaker of the Divine nature, he will feel somewhat of the same unselfish disposition which was manifested so eminently by the Redeemer of men, and which will cause him practically to love others, even as himself.

Therefore, while we consider it a serious error to suppose that such a self-sacrifice as has been mentioned, would procure salvation; yet it is so contrary to the natural selfishness of the human heart, that where it is seen, it gives some ground to hope, that there has been a submission to the power of Christ inwardly revealed, and that this is one of the *fruits* of the blessed change which He has wrought in the heart.

It is with satisfaction we have noticed in some of our exchanges, especially in those which belong to what is called "the religious press," a renewed protest against the publication in the daily papers of the demoralizing *details* of divorce suits and other cases which show the abominations that exist in some classes of society. While a knowledge of the general fact that such evils do exist may be useful in putting persons on their guard against exposing themselves, or permitting those in whom they are interested to be exposed to influences which may tend to blunt their finer feelings and render easy a descent into the paths of vice; it is undeniably true that a familiarity with such incidents, and the filling of the mind with circumstantial descriptions of them, have a debasing effect upon the reader, lower his moral tone, and destroy to a large extent that loathing and horror of vice which is felt where purity reigns in the heart.

We greatly regret that the publishers of any papers which claim to be respectable, should so ignore the heavy responsibility which rests upon them for the influence they exert, as to become the tools of Satan in the manner alluded to.

But we wish especially to impress upon our readers the duty which rests upon them to bear a faithful testimony against these evils, by refusing to read or admit into their families, or to encourage in any way papers whose columns are contaminated with such corrupting details. We do not suppose there is much need for this caution in the circles where "The Friend" goes, but there may be some whose attention has not been directed to the subject, and who might profitably exercise a more watchful care. We will not insult any of them by the suggestion that they may take a secret pleasure or interest in such reading themselves—a thing which it is scarcely possible

for any one to do, and at the same time observe the advice of the Apostle to the Philippians,—“Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for Twelfth Month, shows a decrease of \$9,358,202. Total debt in the Treasury, \$44,915,791.

The *Chicago Railway Age* reports that during the year 1886, over 8000 miles of new railway tracks were laid with steel rails.

What is said to be the heaviest European mail that has ever been despatched from New York was that carried by the steamship Eider, which sailed from that port on Twelfth Month 22nd, for Bremen via Southampton. It consisted of 255 sacks of letters, and 560 sacks of newspapers and other printed matter, sample packages, &c., a total of 815 sacks, of which 575 were made up at the New York Post-office.

An arrangement has been effected with the Sioux Indians at the Fort Peck Agency in Montana, by which they concede all title to their land, except that retained for the reservation. The reserve will contain about 1,500,000 acres. The Indians will receive for their land \$1,650,000, in ten annual payments of \$165,000 each.

The *Charleston News and Courier* says, that the number of manufacturing establishments in South Carolina has increased from 1230 in 1860 to 3242 in 1886. The capital invested has increased from \$6,931,756 to \$21,327,970. The number of hands employed is 33,378, in 1886, against 6904 in 1860, and 8140 in 1870. The value of the products is \$29,951,551. The cotton mills give employment now to 4889 persons. It is estimated that the value of agricultural and garden products for 1886, was \$44,109,501, and the value of the corn alone was nearly half the value of the cotton crop.

The *Chattanooga Tradesman* publishes returns from every town and city in the Southern States, showing an extraordinary growth of new industries, and definitely projected industries in the South during the year 1886. In publishing the table, the *Tradesman* says: “Among the most important features of the industrial revival of the past year are the large number of furnaces set up in Alabama and Tennessee, the erection of steel and wrought iron mills in Chattanooga, the organization of coal mining companies in Alabama, Tennessee, North Carolina and Kentucky, the establishment of large stove factories in Alabama and Tennessee, and the extraordinary development of the lumber business in every Southern State.”

A telegram from Pittsburg says that Carnegie Brothers & Co. have decided to erect a new steel rail mill at Braddock, and work on the structure will be started within thirty days. The new plant will cost upwards of a million dollars, and will give employment to a large number of men. The company's works will then have a capacity of 400,000 tons of rails per annum, or about one-third of the entire production of the country.

The “Citrus Fair of Northern and Central California” is now in progress in Chicago. Included in the exhibit are watermelons, nuts, dates, oranges, olives, limes, lemons, and various kinds of semi-tropical fruits, which ripened in the open air in Twelfth Month. The oranges are pronounced “equal to any produced in the world.” There are ten boxes of raisins, nine from Placer County, California, and one, of the best growth, from Spain, and experts are challenged to pick out the Spanish box from the others.

The Judges of twenty counties of Texas, comprising the drought-stricken district, were in session at Albany, in that State, on the 30th of last month. They report that in the aggregate 27,900 persons are in actual need of food and clothing. “They will make an official report and publish an appeal to the Legislature and ask the endorsement of the Governor. They will also make an appeal to the charitable people for immediate relief.”

The deaths in this city last week numbered 452, which was 62 more than during the previous week, and 96 more than during the corresponding period last year. Of the whole number 240 were males and 212 females: 65 died of consumption; 41 of pneumonia; 22 of heart diseases; 21 of croup; 20 of old age; 16 of marasmus; 15 of convulsions; 15 of casualties; 14 of inflammation of the brain, and 11 of typhoid fever.

Markets, &c.—U. S. 4½'s 110½; 4's, registered, 128; coupon, 129; 3's, 101; currency 6's, 124 a 134.

Cotton was in limited request at 9½ cts. for middling uplands.

Petroleum was quiet, but steady, at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was firm under light supplies, but demand was slow. Quotations—Bran, western winter, spot, per ton, \$17.50 a \$18; bran, spring, spot, \$16 a \$16.50; red middlings, \$16 a \$17; white middlings, \$18 a \$20.

Flour and Meal.—Flour was quiet, demand being restricted to the immediate requirements of the home trade, but prices were well supported under light supplies. Sales of 125 barrels Pennsylvania family, at \$3.85; 250 barrels Ohio, clear, at \$4.25; 375 barrels Ohio and Indiana, straight, at \$4.40 a \$4.50; 375 barrels winter patent, at \$4.75 a \$5; 375 barrels Minnesota, straight, at \$4.40 a \$4.50; and 625 barrels do., patent, at \$5 a \$5.25. Rye flour moved slowly at \$3.25 per barrel for choice.

Grain.—Wheat was 4½c. higher.—No. 2 red closing at 93 cts. bid and 93½ cts. asked. Rye was dull at 57 a 58 cts. per bushel. Corn ruled steady, with 46½ cts. bid, and 46½ cts. asked. Oats have advanced, No. 2 white closing at 38 cts. bid and 38½ cts. asked.

Beef cattle were ½c. to ¾c. higher, at 3 a 5½ cts.

Sheep were ¼c. higher, at 2 a 5½ cts.

Hogs were ¼c. higher, at 6½ a 7 cts.

The receipts were: Beesves, 2100; sheep, 6000; hogs, 7100.

FOREIGN.—Goschen has, it is officially announced, accepted the office of Chancellor of the Exchequer. Lord Hartington fully approves of Goschen's course and the latter's adherents say that it is purely as a Liberal-Unionist that Goschen joins the Government, which relies upon Unionist support for success.

The shipping statistics of the port of Liverpool for 1886 show a decrease of 100,000 tons. The coastwise trade shows an increase, the falling off being in the foreign trade.

The Marquis of Bath has agreed to sell his Monaghan estates at 17½ years' purchase on a basis of a 17½ per cent. reduction from the judicial rents, or at a reduction of 42½ per cent. from non-judicial rents, provided payment be made in one year. The Marquis will cancel all arrears of rent, and evicted tenants will be reinstated. The Marquis of Londonderry, Lord Lieutenant of Ireland, offers to sell his Irish estates to the tenants. The terms of sale are not mentioned. Lord Templemore has offered to sell his estate in Donegal at twenty years' purchase on a basis of the present rental.

It has been decided that De Brazza shall be permitted to return to the French Congo country and there dispose of the grant made by the Chamber of Deputies in the manner he may deem best.

Consul Tanner, of Chemnitz, reports that the beer production of Germany in 1885 was 1,100,000,000 gallons, enough to make a lake more than one mile square and six and a half feet deep, or it would make a running stream as large as some four rivers.”

The Berlin syndicate which is called the Rothschild group has decided against further Russian loans, a decision of international importance, amounting to the absolute prohibition of a Russian war loan.

Dr. Blowitz, the Paris correspondent of the *Times* affirms that he has information from an undoubted source that Russia and Germany signed a direct alliance a fortnight ago. “The Czar,” adds the correspondent, “was decided in taking this course by the attitude manifested towards Russia by Count Kalnoky, Austrian Minister of foreign affairs, and by the expectation that Floquet would be made Prime Minister of France. This shows,” concludes the correspondent, “that the reported alliance between Russia and France was but a chimera.” Dr. Blowitz says that, by the terms of this new alliance, Russia binds herself to remain neutral in the event of a war between France and Germany, and Germany binds herself to remain neutral in the event of a war between Russia and Austria.

The Vienna press is becoming convinced that Russia is determined on war. Reports of increased Russian armaments are continually coming to hand from various sources. The latest intelligence of this kind is to the effect that 300,000 Russian troops have been ordered to mass in Kieff, and that the occupants of 10,000 houses have received official notification that soldiers will soon be billeted on them.

The *Neue Freie Presse* plainly hints that the best thing Austria can do is to submit to Russia's wishes in order to avoid a conflict. The *Tupblatt* and other papers bitterly deplore the fact that “Austria is compelled to abandon her Balkan programme because she has been left in the lurch by Prince Bismarck, who has made peace with Russia.”

It is semi-officially stated that the Russian Government maintains the same attitude towards Bulgaria it adopted at the time of General Kaulbars' recall from that country. The return of Prince Alexander to the throne of that country, it adds, might, however, cause the Czar to renounce all endeavors to effect a pacific settlement of the crisis in Bulgaria, and have recourse to military occupation of the country.

Romania will not join a Central European alliance, but will preserve armed neutrality until an opportunity offers to make the best alliance, if serious Bulgarian complications arise.

A military commission is at present engaged in translating the words of command used in the Bulgarian army from the Russian language, heretofore used, into Bulgarian.

The removal of the snow which fell in the late storm in Germany has revealed an appalling loss of life. Many travellers were overtaken by the storm. Fifty bodies have been found in Saxony, thirty in Thuringia, and forty in Southern Germany. It is estimated that the total loss of life will be nearly 200.

WESTTOWN BOARDING SCHOOL.

The Committee in charge of this institution will meet in Philadelphia on the 7th day of First Month, 1887, at 11 A. M.

The Committee on Instruction will meet on the same day, at 9 A. M., and the Committee on Admissions at 9.30 A. M.

WM. EVANS, Clerk.

FRIENDS' LIBRARY.

The Library will be opened for the loan of books, on Seventh-day afternoon, the 8th instant, from 2 to 6 o'clock; and during the same hours on Third, Fifth and Seventh days, thereafter.

JOHN H. DILLINGHAM,

First Month, 1887.

Librarian.

NEW PUBLICATIONS.

The Tract Association of Friends have just issued: “Moral and Religious Anecdotes,” &c., being the miscellaneous reading-matter of the “Moral Almanac,” from 1868 to 1887, inclusive, 320 pages. Price 25 cents. Also, the following new Tracts: “The Communion,” 8 pages; “Detraction,” 8 pages; “Vulgar and Profane Language,” 4 pages. Our Tract on “Profane Swearing” has been revised and issued in larger type. New plates have been prepared for the following Tracts, which are now ready: “Straightforwardness Essential to the Christian,” 20 pages; “Memoir of John Woolman,” 24 pages; “Divine Preservation at Sea,” 8 pages.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of her nephew, Nehemiah M. Sutton, near Tecumseh, Michigan, Twelfth Month 2d, 1886, ELIZABETH SATTERTHWAITE, widow of the late Samuel Satterthwaite, in the 95th year of her age, a member of Tecumseh Particular Meeting.

—, suddenly of apoplexy, Twelfth Month 10th, 1886, JANE R. LUKENS, widow of the late Jacob T. Lukens, in the 78th year of her age, an esteemed member and overseer of Horsham Particular, and Abington Monthly Meeting, Pa. This, our dear friend, was a diligent attender of our religious meetings; and her “adoring was that of a meek and quiet spirit.” And although the call was sudden, we believe the language applicable, “Blessed is that servant, whom, when his Lord cometh, shall find watching.”

—, on the 26th of Twelfth Month, 1886, at the residence of his brother-in-law, Thomas H. Whitson, BENJAMIN F. COOPER, in the 78th year of his age, a member of West Grove Preparative and New Garden Monthly Meeting of Friends. Though of small natural endowments of mind, a cheerful child-like spirit was a pleasant trait in the character of this dear friend. His submissive spirit during his illness of several days; the calmness that attended his mind in his lucid intervals, in which he seemed aware his time would be short; and the happiness he evinced in his feeble way at times during his illness; together with the feeling of comfort in being with him; have left a lively hope with his friends that he was prepared, through the mercy of our Heavenly Father, who is mindful of the least of his children, to enter into a mansion of rest.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 178.)

Seventh Mo. 21st, 1843. More stillness this morning than has been experienced of late. May He, who alone can still the "winds and waves," be pleased yet further to manifest his power; that so I may be enabled once more to celebrate his name, and sing as on the banks of deliverance. Received, last evening, another sweet little gospel message from my dear friend T. Kite, which I feel altogether unworthy of. It was as follows: "Again remember me affectionately to A. Williams. Tell her it is nothing new for the disciples of Christ to have many afflictions in their passage to the land where sorrow is unknown. Tell her, though she already knows it, that the doctrine preached by Paul and Barnabas at Lystra, Iconium, and Antioch, is the doctrine which is according to the truth of the gospel. It is recorded of them, that in those places they confirmed the souls of the disciples, 'exhorting them to continue in the faith; and that we must, through much tribulation, enter the kingdom of God.'"

30th. [After a supplication in their meeting by Thomas Kite, our Diarist subjoins:] O, thou who hearest and answerest prayer, be pleased to have respect unto the petition that was poured forth, especially on behalf of those who, although bowed down to the very ground under weaknesses and infirmities, have no ability to approach thee other than in tears and sighs.

Eighth Mo. 2nd. This morning, previous to leaving, T. Kite had a religious opportunity with the female-teachers. A word of sweet encouragement flowed, commencing with: "Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord, and my judgment is passed over from my God," &c.; with a belief, that as there was a continuing to wait on the Lord, the strength of some present would be renewed, and they would experience a being "touched with a live coal from off the altar; their iniquity taken away, and their sins purged."

9th. Another day to be accounted for; (a remark dear T. Shillitoe so often makes through his journal) I have endeavored to keep pretty much in my own room in the quiet, and although I have not been able to feel much of the arisings of life, yet humbly hope I have been preserved from sinning and grieving the Holy Spirit. Have enjoyed this evening a sweet little season of retirement and reading with a dear

precious child; whose best welfare feels very near my heart. The good Spirit is secretly striving with her, and may He carry on his own work, for He is able. Yea, He has begun, and He can carry through, if she only keeps fast her hold! which, that she may be strengthened to do, is my secret prayer for her.

15th. Three days since last note. There have been seasons during each of them, when living desires have arisen that daily preservation may be experienced. Oh what an unwearied adversary we have to contend with! laying his baits it seems at every corner, and when he cannot cause to sin in word or action, he does it in thought; yea, thoughts that my very soul hateth am I tempted with! And for want of an establishment am not always able to withstand; and thus pierce myself through with many sorrows.

Ninth Mo. 10th. This has been a day of quietness; wherein strength has been given once more to prostrate myself in secret at the footstool of mercy; interceding that the will of my Heavenly Father may be done more and more by and through me. That the path wherein He would have me to go, might be more clearly made manifest, both as relates to my spiritual and temporal life. Lead where thou wilt, do what thou wilt, only be pleased to be with me, and take not thy Holy Spirit from me, hath been the secret travail and exercise this day.

24th. The language of my burdened soul this morning is, (if I dare adopt the language) "If this cup may not pass from me except I drink it, thy will be done." The sufferings, the mental sufferings passed through of latter times, and particularly when meeting day comes round, it seems as if I could hardly live under. Could I only see the will and design of my Heavenly Father in thus afflicting and bringing low, I think I could the better bear up under it. But all seems hid; yea, at times, and greater part of the time, even his face. All I ask is, a little evidence that these are necessary baptisms, portioned by Him, and that He will carry through to his own praise, and the rejoicing of my poor soul.

Tenth Mo. 29th. Three weeks have elapsed since last note; which time has been spent with my friends at home. Afresh introducing into a near and tender sympathy with them in their various exercises and strugglings; and particularly so with our dear mother. I want her relieved from the burden of cares that rests upon her; but can see no way, unless the Lord make a way. And O! I fear it will be by taking her unto himself; the very thought of which makes me tremble. A selfish feeling I know; but, like the poor old patriarch formerly, my life seems bound up in hers. Be the change sooner or later, and whether spared or not to see it, may there be an increasing concern so to live, that when done with time, there may be a re-uniting in a never ending eternity.

During my absence from this temporary home, some seasons of favor dispensed will ever be had in remembrance. I have felt so altogether un-

worthy of the very least of the Lord's mercies, that all within me has been humbled under a sense of it. The secret aspiration has again and again arisen, that no necessary baptism may be withheld, however humiliating to the creature, in order that the great work may be perfected.

Eleventh Mo. 8th. There has never been, since my stay at Westtown, such a general time of colds throughout the family as at this time; so that many are hardly able to keep about. My desire this morning and in the night has been, that it may all tend to show through whom it is we live, move, and have our being. Were we more sensible of this, fruits of gratitude would more often appear.

17th. We have had, within the few days past, several cases of scarlet fever; and although, except in one instance, it has seemed of a mild form, yet we can't help feeling alarmed, knowing the ravages this disease often makes in families, especially among children. The one instance I alluded to, seems relieved from that complaint; but she is now laboring under another, we hardly know what. Her chest and lungs seeming very much affected. We have been watching by her night and day for the past week. I don't know whether I am deceived, but it appears to me death is approaching. I have tried, when sitting by her, to feel the awfulness of it in a true sense. How I have craved that the suffering scene might be sanctified to us.

18th. At four o'clock this morning the scene above alluded to closed; and the precious immortal spirit was released from its suffering tenement of clay. I can but believe that through great mercy, the precious lamb has found acceptance. And moreover that all the sufferings she passed through, were not meted out alone for her purification, but for us also who were eye and ear witnesses of the solemn scene. When a little ability has been granted, my secret petition has been, Be pleased, O Heavenly Parent! to bless and sanctify the whole of it to us. Give us more and more to see and feel, that 'tis through Thee alone we live; and that our lives and all we possess are in thy hands; and that thou canst bless and blast according to thy good pleasure.

23rd. I was forcibly struck with the following remark, dear Daniel Wheeler makes in his journal: "Few indeed of our actions, however specious in appearance, are wholly divested of self in some shape or other, when examined in the pure mirror of truth; such is the depravity of the human heart in its natural state."

28th. Daily since last note has my little diary been brought to mind; but have not felt as though I could pen one word; and it is not now through the abundance I have to say, or a time of abounding, that another entry is about to be made: but as one more little seal to the goodness of my Heavenly Father; whose eye of compassion is still towards his poor erring child, though she may know it not. Through my dear friend T. Kite, a sweet little gospel message was sent from Him, I verily believe, who still continues, both immediately and instrumentally, to speak to his creature man. It was as follows: "What seemed

to spring in my heart to revive in thy remembrance, was the language of Paul to Timothy, his son in the Gospel; 'I know in whom I have believed, and that He is able to keep that which I have committed unto Him against that day.' If thou hast been strengthened, as I believe thou hast, to commit the keeping of thy soul in well-doing unto Him, who remains to be a faithful Creator, mayst thou lay hold on the confidence which the holy apostle felt, and trust in thy God. He is able and willing to keep thee; He keepeth covenant with the night as well as with the day. In the hour of thy need, whether it be the day in which thou must more conspicuously appear as a fool for Christ's sake—a spectacle to angels and to men; or whether it be a day of outward trouble, or inward baptism, or whether it be the day of surrendering up thy account to thy final Judge, remember He is able to keep that which thou hast committed unto Him against that day. Be thou faithful unto death, and He will assuredly give thee a crown of life."

30th. However unworthy of the very least of the Lord's mercies, and surely I was never more sensible of it than during our silent sitting together this morning. He still condescends to remember his poor child, struggling along under manifold infirmities; and has given me this day to see and feel the weight of them. My soul doth magnify and praise his ever-blessed name, for anointing my eyes to see, and giving ability to feel; and more than that, enabling me to lift up my heart in prayer unto Him, that He would be pleased, through whatever process He may see meet, to purge and purify, till all is made clean and meet for acceptance.

(To be continued.)

For "The Friend."

Memories of the Prairies.

The first winter that we spent in Iowa was a very pleasant one. The fall was dry and almost full of mellow Indian-summer days; and Winter's approach so gentle that we never knew just when he took the sceptre from Autumn's hand. The nights grew more frosty, and the beautiful days were a little cooler, but we scarcely perceived the change from day to day; once there fell a very light snow-storm, just enough to decoy some of us boys out for a rabbit-hunt, but not enough to enable us to follow their tracks with any degree of certainty or success. The streets and roads were smooth and dusty until Christmas day, when, on the following night, there fell the smoothest and hardest sleet that I have ever seen. The next day was fair and very cold, and dawned upon a world of crystals.

For several days all out-of-door business was paralyzed, and not a horse was seen on the streets. It was amusing to watch the domestic animals attempt to move about in their usual way. Pigs, dogs, cats, and even chickens made ludicrous failures to cross the streets, and door-yards; but the boys had rare sport indeed. Putting on their skates at their own door-steps, they glided over the streets and highways as smoothly as upon a frozen river, often racing for miles out into the country, working their way as best they could up the gently rising hills and shooting down the slopes almost as swiftly as arrows. The public square in Salem (then without trees) served as a skating rink for weeks. When the sleet gradually wore away, the roads became dusty again. The weather continued steadily cold, with very few cloudy or inclement days, and no storms through that whole beautiful winter.

But there are other phases of winter weather in Iowa. The winter of 1856-7 was of extreme

severity. A deep snow fell about the first of Twelfth Month, and a high wind piled it into great drifts. A few days of calm cold weather followed with the mercury from ten to twenty degrees below zero. Then came a day or two of chilly east wind, a little more snow; and the wind changing quickly to the north-west blew a gale that sent the snow whirling high into the air, and drove it into every possible crack and crevice of out-houses and dwellings. These storms almost invariably continued three days, grinding the snow into finest powder, and packing it into drifts so hard and high that even horses and cattle walked freely upon them, passing over fences from field to field at their pleasure. Where they were wished to be restrained, trenches were cut in the drifts. Gates were useless, roads and high-ways were blockaded, and all travel was turned into crooked courses, away through fields and across lots, anywhere that a way was found or could be easiest made among the crystal barriers; and many a laborious day was spent in opening roads and pathways, only too often to be immediately filled higher and harder than before, for storm followed storm with but short intervals, through that cold winter.

The severest of them all began on the 21st of Twelfth Month, 1856. The morning was unusually fair and pleasant, but a little after noon a haze gathered over the sky that soon thickened into a heavy cloud, and by the middle of the afternoon snow was falling very rapidly, and continued for two or three hours with scarcely a breath of air to sway the feathery flakes as they softly hurried down. Then a breeze sprang up from the north-west that soon quickened into a gale, and we were in the midst of the greatest snow-storm that we have ever seen sweep over the plains of Iowa. The newly fallen snow was caught up by the wind, and thickened the air till an object could not be seen at a few paces distant. The temperature fell rapidly, and a fearful night gathered over the prairies. That pleasant First-day morning had lured many from home, and numerous instances of suffering and death came to our knowledge. One instance I will relate:

A man of my acquaintance in Johnson County, with his wife and child were visiting at a neighbor's a mile away. When the storm began they started home in the face of the wind, but on the open prairie were blinded and bewildered. Their horses plunged through great drifts and the merciless tempest beat the snow into and through their closest wrapped garments. The father and husband took a part of his own clothing to add protection to his wife and child, and drove his exhausted team on and on until they flourished and fell in impassable drifts. Then cutting them loose to care for themselves, he turned his attention to his family, but found them perishing. When they were past the need of his care, he struggled on through the snow until he saw a light, towards which he made his way, sometimes crawling on his hands and knees; and finally exhausted and freezing, he came to the door of a cabin, whose unfeeling inmates refused to let him in, or to get up and care for him when he had, with frozen hands, effected his own entrance. They were foreigners, and may not have understood him as he plead for assistance, or told his sad story. When morning came they found their ill-treated guest almost dead, and giving the alarm to near neighbors, he was taken home and cared for, and though his life was spared, his hands and feet were so badly frozen that he was lamed and maimed for life. The sleigh was found about two miles from home, and from the

trail that could be followed, it was seen that they had passed quite near by it, then on into the blinding storm.

Another family of my acquaintance in Linn County were in imminent danger of suffering a like fate, but chanced upon a small new house, yet untenanted. They went in, taking their team in with them and made themselves as comfortable as possible until morning. The storm continued violent through the following day, but the snow beaten fine as crystal dust, was carried along in whirling streams and broad sheets nearer the surface of the earth, and the upper air was comparatively clear.

It is difficult for one now, amidst the houses and barns and orchards and groves and fenced fields, that beautifully cover our broad prairies, to conceive of the steady, blinding, merciless fury of a snow-storm, in those early days, when an unbroken plain stretched away to and beyond the western horizon, without an impediment to break the force of the wind. On these open prairies, low, transverse, wave-like ridges would form across the current of the wind, and the pulverized snow would run in streams and sheets and pour over their crests, almost like some white liquid, ever building them higher and cutting them down and moving and transforming them, until the storm's fury was spent, and the wind ceased, and cold and calm the great plain lay in almost unspotted beauty and grandeur.

Many a vexing race have I seen between some unlucky wayfarer and his truant hat, and in one instance that I remember, the hat was the winner and was never recovered.

These severe winter storms found many a pioneer but poorly prepared to protect himself or his stock against the inclement weather, and much suffering was the consequence. It seems to me that a fearful accountability rests upon those who in their zeal to gain wealth, gather around them more dependent animals than they can properly care for and make comfortable. We have no right thus carelessly to become the agents of suffering and misery to helpless creatures. The mercury frequently falls to thirty degrees below zero, and I once saw it frozen just a little solid lump in the bulb of the thermometer. But that morning, as is usually the case when such extremes of cold are reached, was clear and calm, and seemed quite pleasant compared with wintry weather of much higher temperature. Yet one is frozen wonderfully easy at such times.

T. E. BUNDY.

For "The Friend."

Promiscuous Sentiments.

When Christ was personally among men, he said to his followers that "from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force." But is the *now* here spoken of a perpetual *now*? Does the force and violence always continue under the peaceable reign of Christ?

Must we not still press into the kingdom and be led by the Father's love until "the soul is redeemed from all deceit and violence?" And must we not obey the voice of duty that leads us?

It requires earnest heed to distinguish the voice which speaks from God and for God, and the one which speaks from the reasoning faculties of man. How are we to know the voice of the Lord, or of the true Shepherd from the voice of the stranger? The word of the Lord appeared to Moses amid the thunderings of Sinai. But we are not now under the outward law, but under the law of the Spirit of life as inwardly revealed. And this living Word often appears to us in a

still small voice after the earthquake and whirlwind and the fiery zeal of man have subsided. It is, then, in the silence of all the fleshly reasonings of man that we can best hear the voice of the Lord, and be able to distinguish it from the voice of the stranger. But we must first have an ear to hear what the Spirit saith unto the churches. And in our devotions we must open that ear to heavenly things, and close it against all earthly sounds, though ever so enchanting to the outward ear. For I believe the voice comes to all as a messenger of light unto salvation. And though it may at times be small as a grain of mustard seed, yet happy are we if we hear and obey. For if we wait for louder calls or better opportunities, the light may be withdrawn, and our path left in darkness. The call to a small duty which we may have to-day, if rejected, may appear with less force to-morrow.

If our numerous churches were branches of the living church of God, would there not be more of a living attendance at our meetings, and would we not more often hear the voice of God, either silently or in a living ministry? Let the empty benches in many of our meeting-houses answer. But in order to fill the empty benches, and to keep up the form of Godliness, many inventions are resorted to, which operate on the impulsive or animal part, so as to content the audience with the mere shadow of religion instead of the substance. But this only gives us a name to live while we are dead. If Satan is transformed into an angel of light, as we are plainly told that he is, how can those who are transformed as ministers of righteousness be distinguished from the true ministers except by the voice of the Lord, through the true light which makes manifest the hidden things of darkness? For if our worship is conducted without the true light, how can we see the depths of Satan, as they speak? Or how can we shun his allurements which often seem designed to hurry us forward in the strength and activity of man, and cause us not only to deceive ourselves but others also who are depending on us as way-marks to the kingdom?

It takes a heavenly light to enable us to see heavenly things. And it requires a heavenly wisdom to enable us to understand the mysteries of the invisible world. For this world by its wisdom knows not God nor the deep things of God, as they are spiritually only discerned. And while we have the true light, the Spirit in the church harmonizes with the living members of the church and does not contradict the true interpretation of the Scriptures. For it all springs from the same fountain.

Does not "the God of this world blind the minds of them that believe not, lest the light of the glorious gospel of Christ should shine upon them," and they should be turned from darkness to light, and from his power to the power of God? How are Antichrist's transformations discovered if not by the light within? We may talk much about Christ and honor Him with the lips, but not come to Him by the drawings of the Father. And we may be like the Jews who waited in expectation for his appearance, but when He came they rejected Him. Man, as man, is a fallible being, but God's light and grace and truth are infallible. And so long as we are governed by his spirit and wisdom and power, so far our teachings, whether by word or example are infallible, and no farther. But we have this infallible treasure in earthen vessels. And unless the vessel is pure when the gospel stream passes through it, there is danger of its becoming so tinctured with impurity as to minister death instead of life to such as receive it and drink of it.

The true light that we have after the eye has been anointed, enables us to see ourselves as we really are. Not as Goliath who went forward in his own strength, defying the armies of the living God. But did Goliath stand against the smooth stone? And is there not something like a vaunting spirit now insinuating itself amongst us which might be compared to Goliath, almost ready to defy the aged veterans of the cross. And do not some of the boasting ones say in effect, as the Babel builders did, "Go to, and let us build us a city and a tower whose top may reach to heaven, and let us make us a name;" but is not this Babel building ending in confusion; and is not the hasty zeal which springs from it, "like a morning cloud and as the early dew that soon goeth away;" and is not the latter end of such as are led away by it, worse than the beginning?

D. H.

Dublin, Indiana, Twelfth Mo. 4th, 1856.

Extracts from Journal of James Cresson of a Visit to Barbadoes in 1785.

First Month 4th, 1785. This morning about ten o'clock, left the ship, after having a solid parting season with the captain and all the hands; who, I believe, were sorry at our leaving them, there being evident marks of contrition and brokenness of heart amongst them, which bowed and humbled my spirit before the Most High under a sense of it, and thankfulness was begotten in me towards them for their great kindness towards us. We had our chests, &c., taken to our friend John Luke's, where we have taken up our quarters under a sense of great weakness and poverty; but O the Lord's mercy is over all his works. Delivered a few of our letters to-day, and had some friendly discourse and a little sitting with our kind host, which I believe tended to mutual edification; but we find things in this island at a very low ebb, and are informed that all the meeting-houses belonging to Friends that were on the island are blown down, that things appear difficult and discouraging; but my great desire is that we may step along with circumspection and care, and move just as fast as our Great Leader shall point out to us.

5th. Am pretty much indisposed this morning; desire to be kept in the patience; have nevertheless taken a walk and beheld the ruins, in part, of a hurricane they had in the year 1780, which is at present awful to behold, and having been informed how it was with them at the time—it was indeed truly tremendous. They say four thousand were killed: some whole families crushed in the ruins. In one house fourteen persons, it is said, were buried. Many houses have been rebuilt, but there are many remain as the storm left them.

They had some years ago a fire which did great damage. These calamities and signal judgments have left them in less affluent circumstances, which has a tendency, I am told, of bringing them off of some of their excesses. They also had, on the twenty-sixth day of last month, a severe shock of an earthquake, which alarmed them very much it is said; but it is much to be lamented these awful and signal judgments have but little effect as to true humiliation and contrition of spirit. Had this evening a sitting in the family, wherein something to edification was spoken.

6th. This morning am in a state of poverty; nevertheless, desirous to move forward and not to loiter away time unprofitably. Made some attempt to be informed of the state of Society—as to the descendants of Friends—which we did not

now come at; but had some information how the meeting-houses, and the land belonging to them, are at present situated. See very little prospect of their being secured to Friends without the possessors could be prevailed upon to let equity have place before the law; as by a statute law they have in the island, they have the power of holding them, which evidently appears is for want of timely care in those who had the trust in that behalf.

Went this afternoon to view the ground where Friends' meeting-house stood in Bridgetown. The house we find was about forty by thirty-five feet in bigness, with buildings adjoining to it to accommodate a tenant, which are now in part standing and occupied by a descendant of Friends, whose name is Joseph Gibson, cousin to John Luke, who has been in it twelve months. The whole lot appears to be at least one hundred and fifty feet in front and two hundred feet deep, and may be, if there is a willingness to do it, secured to Friends.

We afterwards went to see the burying ground, which is in a ruinous situation, being overgrown with weeds and the wall in a very shattered condition.

7th. Have been this and yesterday morning to bathe in the sea, as it is said to be very useful. As I was going with John Luke's son Joshua, my companion not with us, I had some conversation with him how we might be accommodated with a place to meet in, and with respect of conveniency of our getting in the country, and am informed there is no way but by hiring of horses at fifteen shillings per day, as he says they have none in town, and they are scarce on the island, as they use the cow kind for their teams, ten and sixteen in a team; and in the town their blacks porter things about on a carriage much like our drays. Feel ardently desirous not to loiter away time, [but] find it best to move with caution. Seklon breakfast till about ten o'clock, [as] there is little to be done till after that time.

This morning had a view of the Monthly Meeting books of the island, from the year 1715 to the year 1760, when they dropped their Quarterly and Monthly Meetings. Made a list of what Friends in the ministry visited the island in that time, by their minutes.

It is mostly near three o'clock when we dine, after which, this day, went to see the widow and children, that are at home, of Augustus Miller, viz: Elizabeth and Sarah (her son Moses being married, [and these] three being all [that are] living). Had a refreshing opportunity with them in which, I believe, the Lord's holy presence was among us, to the tendering of our hearts together, praised be his great name; for I am fully persuaded there is yet a seed in this island which is groaning to be delivered. Oh, saith my spirit, may the Lord in his goodness arise for the help of it. Our friend John Luke, is very kind to us, and his only son and child, Joshua Luke, who is about thirty-three years of age, is very courteous to us, and ready to wait upon us to any place in the town. (He being single, lives with his father.) There is great cause to be thankful in that we have found so kind and friendly a reception, [so] that I am this evening bowed in awful reverence and fear for the Lord's manifold mercies and favors from time to time vouchsafed to us.

8th. This morning feel my spirit contrited, and my dear wife and children and friends whom I have left behind, brought very near to me, with desires that they may feel the Lord to be near and be preserved from every hurtful thing, [and] from every thing that will in anywise tarnish the beauty of Zion. Oh that Zion may be-

come the beauty of nations, and Jerusalem (that quiet habitation) may become the praise of the whole earth.

The room which is our common sitting room, in which we breakfast and dine at our friend Luke's, is, I think he says, sixty feet in length and twenty feet in breadth, and the whole house nearly one hundred feet front. I noted this in part to show that his house was big enough to contain a pretty many people.

Although I think, through adorable goodness, I have often to drink of the refreshing streams of Shiloh's Brook which runs softly; I also have many stripped and baptizing seasons, in which things seem to be hedged up on every hand.

(To be continued.)

For "The Friend."

Faithfulness in Little Things.

"Where are the clean-handed ones to be found amongst us? Alas! alas! both ministers and elders are examples of shaking hands with the worldly spirit! Some may be plain in their dress, but look at their children, their houses, their tables, their equipages, and way of living; there is more of *self-gratification* than *self-denial* in all these things. Oh, it knocks down all they preach, or else hampers them and ties their hands. Well, we must not look out at others, let them do as they may; let us cleave close to the dear Master, and look at the pattern which He has shown us is consistent with his Spirit, which ever was and ever will be *opposed* to the worldly spirit. Oh, we want an increased attention to little things amongst us; it was in this way our dear ancients grew and thrived, by minding the day of small things, giving up to little feelings of doubt, of hesitation, or reproof, or inclination with regard to every thing; instead of which we smother and quench all, and then say—we don't see, or we feel easy with this or the other. If we shut our eyes we can't see. Oh, how do I long after more of this attention to little pointings, this pliability and subjectiveness of spirit! Let us crave it for one another, for this is the way to growth and fruitfulness."—*Extract from a letter written by a Friend in England in 1839.*

The Beginning.—"Give me a half-penny, and you may pitch one of these rings, and if it catches over a nail I'll give you three pence."

That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed the ring and it caught on one of the nails.

"Will you take six rings to pitch again, or three pence?"

"Threepence," was the answer, and the money was put in his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near him watched him, and now before he had time to look about and rejoin his companions, laid his hand on his shoulder:—

"My lad, is this your first lesson in gambling."

"Gambling, sir?"

"You staked your half-penny and won six half-pence, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give his threepence back, and ask him for your half-penny, and then stand square with the world, an honest boy."

He had hung his head down, but raised it very

quickly, and his bright, open look as he said, "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring, looking happier than ever.—*Morning Star.*

For "The Friend."

THE OLD YEAR.

Farewell, Old Year, thy dying wail
Grates harshly on my ear;
With sadness deep, I see thee fall,
And drop for thee a tear.
Thy lovely spring once virgin fair,
Thing of the past must be;
Thy swallows sporting thro' the air,
We can no longer see.

Thy forests tall, with mantle green,
Have faded from the view;
Thy summer bright, in rapture seen,
Has lost its brilliant hue.
Its crops matured, of golden grain,
Were garnered for our bread;
Be praise to God—our glad refrain
While this fair earth we tread.

Thy autumn fruits we gladly hail,
And bless the lavish hand,
That countless blessings without fail,
Bestowed on ev'ry land.
Farewell thy seasons! they have fled
With all their joy and woe;
Old Time their dirges each has read,
Proud victor here below.

Thus spring and summer, autumn sere
Have quickly pass'd us by;
For gracious gifts may we revere,
The God who reigns on high.
The ripened maize nods o'er the plain,
And fruit of ev'ry kind;
Ten-thousand more unusing remain,
By searching we will find.

The Old Year passes thus away,
He silent rolls sublime;
Old eighty-six departs this day,
And seals his book of time.
Farewell Old Year—ring out ye bells,
His dying dirge proclaim;
He wails and dies—but record tells
His noble deeds of fame.

The Old Year's gone—we hail the New
With thankful hearts once more;
But duty's path with joy pursue,
And Nature's God adore.
May plenty crown the new-born year,
And peace extend her reign;
Till grateful nations far and near,
Shall sound the glad refrain.

Quaker City, O.

J. S. W.

Selected.

THE FAMILY MEETING.

We are all here—
Father, mother,
Sister, brother,

All who hold each other dear.
Each chair is filled; we're all at home!
To-night let no cold stranger come!
It is not often thus around
Our old familiar hearth we're found;
Bless, then, the meeting and the spot;
For once be every care forgot;
Let gentle peace assert her power,
And kind affection rule the hour.

We are all—all here.

We're not all here!

Some are away—the dead ones dear,
Who thronged with us this ancient hearth,
And gave the hour to guiltless mirth.
Fate, with a stern, relentless hand,
Looked in, and thinned our little band.
Some like a night flash passed away,
And some sank lingering day by day.
The quiet grave-yard—some lie there;
And cruel ocean has his share.

We're not all here.

We are all here!

Even they—the dead—though dead, so dear—
Fond memory, to her duty true,
Brings back their faded forms to view.

How life-like through the mist of years
Each well-remembered face appears!
We see them, as in times long past;
From each to each kind looks are cast;
We hear their words, their smiles behold;
They're round us, as they were of old,
We are all here.

We are all here—

Father, mother,—

Sister, brother,—

You that I love with love so dear.

This may not long of us be said,
Soon must we join the gathered dead,
And by the hearth we now sit round
Some other circle will be found.
Oh, then, that wisdom may we know,
Which yields a life of peace below;
So, in the world to follow this,
May each repeat, in words of bliss,
We are all—all here!

—Charles Sprague.

For "The Friend."

Incidents and Reflections.—No. 113.

WORLDLINESS.

"Be not conformed to this world" is a Scripture injunction which remains to be of standing obligation to the Christian. There is one form of this worldliness which often attracts the unwary; and that is the indulgence in those kinds of amusements which are calculated to wean the affections from our great Creator, and which expose the individual to many temptations to evil.

The Testimony of the Monthly Meeting of Philadelphia respecting Daniel Stanton, a valuable minister, who deceased in 1770, states:—"He was of late deeply exercised in consideration of the evils of the horse-races, stage-plays, drunkenness, and other gross enormities, encouraged and increasing in this city; closely exhorting our youth against those pernicious and destructive devices of the enemy of mankind; and, under the awful sense that God will judge and punish the wicked and evil doers, he was often fervent in public supplications, that the Lord would lengthen out the day of his merciful visitation."

In the Journal of D. Stanton, he mentions that in 1766, "A weighty concern attended Friends at our Monthly Meeting, on account of a company of stage-players, that came to the city in order to erect a theatre to exhibit their pernicious diversions; to prevent which, and declare our testimony against their proceedings, in a thing of so bad a tendency for corrupting the minds of the people, leading them from the fear of the Lord into vanity, Friends agreed to address our Governor, John Penn, requesting him to interpose with his authority to prevent the same." Accordingly, a committee waited on the Governor, who was then at Shrewsbury, but obtained no redress from him. D. S. adds, "Yet I trust that Friends and we were clear, in thus discharging our duty to God and man in this respect."

I met some time ago in one of the public papers with a sad illustration of the folly of wasting life in a round of such amusements. I have no means of testing the accuracy of the narrative, but there is nothing improbable in its statements. A wealthy young woman in the South, who had been a thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully, married a resident of New York, and entered into the whirl of fashionable life. She and her husband soon seemed to have no object before them but enjoyment; and an almost constant round of excitements occupied their time. Some years ago she was returning alone from California, when an accident occurred to the railroad train in which she was a passenger, and she re-

ceived a fatal internal injury. She was carried to a wayside inn and there, attended only by a physician from a neighboring village, she died.

The doctor said it was one of the most painful experiences of his life. "I had to tell her that he had but an hour to live. She was not suffering any pain. Her only consciousness of hurt was that she was unable to move, so that it was to wonder she could not believe me.

"I must go home," she said, imperatively, 'to New York.'

"Madame, it is impossible. If you are moved, it will shorten the time you have to live."

"She was lying on the floor. The brakemen had rolled their coats to make her a pillow. She looked about her at the little dingy station, with the stove stained with tobacco in the midst.

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world. It is not much, doctor," with a half smile.

"The men left the room, and I locked the door, that she might not be disturbed. She threw her arms over her face and lay quite a long time, when she turned on me in a frenzy. "To think of all that I might have done with my money and my time! God wanted me to help the poor and the sick! It's too late now! I've only an hour!" She had not even that, for the exertion proved fatal." The doctor added, "No sermon that I ever heard was like that woman's despairing cry, 'It's too late!'"

But life may be wasted, not merely in trifling or sensual amusements, but in any course of conduct which conflicts with our Saviour's command, "Seek first the kingdom of Heaven and the righteousness thereof." Who can but pity Cardinal Mazarin, the great minister of Louis XIV. It is recorded of him, that when he was near the end of life, a courtier, loitering without leave in the apartments of the sick statesman, heard a slipped foot dragging itself with difficulty along the carpet of an adjoining room, and hastily hid himself behind some tapestry. He saw Mazarin creep feebly in, and gaze around, little suspecting that he was himself being watched. From all sides shone on him the art treasures he had collected—the only objects except wealth and power, he cared for. He looked on them long and regretfully; his eye wandered from picture to picture, from statue to statue, till at last his anguish vented itself in words. "I must leave all that. What pains it cost me to acquire these things! I shall never see them where I am going!" The courtier, Count Louis de Brienne, whose ears caught that dying groan, remembered the speech, and when Mazarin was dead, put it in print, unconsciously as a warning to all those who lay up treasures for themselves, but are not rich toward God.

That the Light of Christ leads those who obey it out of worldly amusements, is shown by the experience of Thomas Chalkley. In his Journal he says, "I remember that, unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went to see my relations in the country. At the time called Christmas I went to see them, and on my way went to a meeting at which a minister of Christ declared against the evil of gaming, and particularly at cards; and that the time which people pretend to keep holy for Christ's sake, many of them spend mostly in wickedness, sports and games. From this meeting at Wanstead I went to the house of my relations, where the parson of the next parish lodged that night, who used to play cards with them sometimes, and the time drawing near that

we were to go to our games, my uncle called to the doctor, as he called him, to me, and to my cousin, to come and take a game at cards; at which motion I had strong convictions upon me not to do it, as being evil. And I secretly cried to the Lord to keep me faithful to Him; and lifting up my eyes, I saw a Bible lying in the window, at the sight of which I was glad. I took it, and sat down and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, "Come, doctor, you and I, and my wife and daughter, will have a game at cards, for I see my cousin is better disposed." Then he looked upon me, and said, 'he was better disposed also.' So their sport for that time was spoiled, and mine in that practice forever; for I never, as I remember, played with them more, but as soon as I came home offered my new and untouched pack of cards to the fire. And of this I am certain, the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all Christians ought to shun them as engines of Satan; and music and dancing having generally the same tendency, ought, therefore, to be refrained from."

An anecdote is told of a young woman, who on her way home from a religious meeting remarked to a companion, that she could not give up the world. A person who heard the remark, told her that if that was the case, she need not attend meetings any more. She might as well attend places of amusement, and be as happy as she could in this world, for it would be the only heaven she would ever have. God had marked out the path of self-denial which all must walk in, who would reach the abodes of blessedness and peace; and if she would not walk in that path, but decided to keep the world, she had better enjoy it while she could; for it was a pity to lose both worlds by being undecided. This view of the matter so impressed her mind, that under the convicting power of Divine grace, she was enabled to forsake her worldly amusements, and give up her heart to the Lord without reserve.

When Dr. Samuel Johnson visited his friend David Garrick, at Hampton Court, the latter showed him his fine house, gardens, statues, pictures, &c. "Ah! David, David," said the Doctor, "these are the things which make a death-bed terrible." Not that the possession of the comforts and conveniences of life is wrong in itself, but whenever the affections and thoughts become absorbed by these things, then the commands of our Saviour are violated, and our treasure is laid up on earth instead of in Heaven.

The feelings of Dr. Johnson on this occasion were probably similar to those of a visitor at the house of a ministering Friend in Philadelphia many years ago, where there was much evidence of luxury and display. In the course of conversation she intimated that she had but little to say in the way of public ministry. "No marvel," thought her visitor, "whilst thou hast so much of the world's glitter about thee. Where is self-denial, simplicity, and the daily cross?"

J. W.

It requires greater nobleness to have a high standard for one's self than to have it for some one else. It requires greater nobleness to perceive and to emphasize one's own shortcomings than to give prominence to the shortcomings of others. Hence, he who is noblest-minded, and whose nature is most refined, and whose training in well-doing is complete, is ever quickest to see his own mistake, and promptest to apologize for his error.

For "The Friend."

The Late Elizabeth W. Levick.

[The following affectionate tribute to the memory of a beloved mother, by her son, appears to the Editor to contain matter of sufficient interest to some of our readers to justify its insertion in the columns of "The Friend."—Ed.]

Philadelphia, Twelfth Mo. 30th, 1886.

My dear friend,—The simple announcement of the death of my dear mother which appeared in "The Friend" of Twelfth Month 18th, was thus written because of my objection to long obituary notices, often of young persons, which however interesting and grateful to the feelings of near relatives, cannot be so to the general reader.

And yet when the subject of the notice has reached, or has passed four score years and ten, and the life has been characterized all the way along as that of the humble, earnest Christian, it seems as if some more notice should be taken of that life and of its close than is found in the mere record of the age and time of death. Such was the case with my dear mother, and such the case with other aged Friends who recently have been removed from among us.

The twelvemonth just ending has indeed been very fatal to the older members of our Society. Stoddell Stokes in his 99th, my mother in her 98th, Lydia Shipley in her 97th year, and other dear friends who were in age between eighty and ninety years, form a long list of deaths in our little community, and bring now our own generation to the rank of the oldest.

These dear Friends, if not all of them publicly active in the affairs of the church, were strongly attached to its doctrines, and were useful members of the society in which they lived.

But two generations removed from those who witnessed the settlement of these provinces, they had in their character much of that quiet energy which marked their ancestors. From the children and grandchildren of these early Friends they received the guarded education which influenced their long and useful lives.

My mother often spoke very gratefully of the careful training and teaching of Benjamin Kite, whose pupil at the Friends' Charter School she was for many years: of Hannah and Susan Jackson in the old Pine Street Meeting House School, and of Ann Bedford, Ann Gilbert and Elizabeth Pritchard, three English Friends who were much esteemed as teachers at that time. Especially did she love to speak of her old master, Benjamin Kite, whose care in teaching his pupils to commit to memory selections from the best English poets was a source of pleasure to her through life, as it was to her grandchildren and great-grandchildren in her extreme old age.

Were I asked what was the secret of her long and happy life, I would say it was to be found in her implicit faith in the loving kindness and tender mercy of her Heavenly Father. Whatever happened—losses, sickness, death—she never questioned the wisdom or the love of the great Disposer of Events.

At four-score blindness came, but it was borne without murmuring; and when by the Divine blessing, her sight was restored, she gave God the praise. Sudden death came to beloved children, but the words, "The Lord gave and the Lord hath taken away blessed be the name of the Lord," were, in each instance on her lips, as they were the language of her heart.

Thus loving her Creator and His creatures—trusting Him always, four score years and ten

and nearly ten more were passed, marked by some little physical weakness, but leaving unimpaired her mental powers.

And when at last she fell asleep, it was to a peaceful sleep, without fear,—for, at death, as in life, she knew in *Whom she trusted*.

Sincerely thy friend,

JAMES J. LEVICK.

Natural History, Science, &c.

Weather Predictions.—Our atmosphere, instead of being level and at rest, is ever moving in great waves from 500 to 1,000 miles apart across the United States with a general easterly course. The summit of the wave we call the area of "high" barometer; the hollow between two crests we call "low." The storm comes as the pressure diminishes, and clearing weather, often with strong north-westerly gales, as the pressure increases.

These "storm centers" or areas of "low barometer," or "low pressure," generally make their appearance just east of the Rocky Mountains, near Helena, in Montana, and move either due east across the great lakes, in which case the storm does not extend south of the Ohio River; south-east, crossing the whole country to the Atlantic, in which case the storm is general; or else southerly to Texas, easterly across the Gulf States, and then northeasterly along the Atlantic coast. The same is true of the "high pressures" and "cold waves," which originate in the same regions and follow the same course.

These all cross the country with varying velocities, taking from two to five days from the Rocky Mountains to the Atlantic. The velocity may vary from hour to hour, or the course may be deflected, or the storm may expend its force before reaching the ocean. Therefore we are constantly dependent on the telegraph to inform us from time to time how the storm is advancing.

Our weather, then, comes from the west, not from the east, and if we know what sort of weather they are having in the Mississippi Valley today we may know what to expect in New York or Washington to-morrow or next day. So that, with the aid of the weather map or the reports from the West we may foretell the weather for one or two, sometimes for three, days ahead with considerable certainty, so that from 75 to 90 per cent. of our predictions will be verified.

At times, either on sea or land, a warning of an approaching storm may save property to an amount greater than the whole annual expense of the Bureau, to say nothing of life and comfort. But beyond this no man living can do anything more than guess what the weather will be for a month or three months or even a week ahead.—*J. W. Chickering in Christian Advocate.*

Setting the Sea on Fire.—The shores of the Caspian abound in naphtha springs extending for miles under the sea, the imprisoned gases of this volatile substance often escaping from fissures in its bed, and bubbling up in large volumes to the surface. This circumstance has given rise to the practice of "setting the sea on fire," which is thus described by a modern traveller: Hiring a steam barge, we put out to sea, and, after a lengthy search, found at last a suitable spot. Our boat having moved round to the windward, a sailor threw a bundle of burning flax into the sea, when floods of light dispelled the surrounding darkness. No fireworks, no illuminations are to be compared to the sight that presented itself to our gaze. It was as though the sea trembled convulsively amid thousands of shooting, dancing tongues of flame of prodigious size. Now they emerged from the water, now they disappeared. At one

time they soared aloft and melted away; at another a gust of wind divided them into bright streaks of flame, the foaming, bubbling billows making music to the scene. In compliance with the wishes of some of the spectators, our barge was steered towards the flames and passed right through the midst of them, a somewhat dangerous experiment, as the barge was employed in the transportation of naphtha, and was pretty well saturated with the fluid. However we escaped without accident, and gazed for an hour longer on the unthought spectacle of a sea on fire.—*Moscow Vedomosti.*

Feeding Refractory Children.—A boy six years old, and the petted and indulged only child of his parents, became ill with diphtheria, and after several days' illness, when regular and careful feeding and stimulation had become of the utmost importance to support him against the prostration caused by this dreadful disease, he absolutely refused to take any more food. Water he would take, but the moment a cup of milk was presented to him his teeth would clench, and no amount of coaxing or urging or bribing would induce him to open his mouth.

In this emergency, the physician in charge adopted the following plan: While one attendant held the boy's head well back on the pillow and another held his arms, the doctor twisted a piece of writing-paper into a funnel and introduced the small end of it into one of the nostrils. Through this he poured the milk, a tea-spoonful at a time, until a half tea-cupful had in this way been introduced and swallowed.

The device was a double success; it not only fed the child, but it conquered him. He found that taking his food did not depend on his will. When the time for feeding again came he was willing to drink it as he should, nor was any further difficulty experienced in this particular during his illness. The suggestion of the funnel was enough to overcome any hesitation at any time thereafter.—*Christian Advocate.*

The Old should Avoid Over-exertion.—The disease which caused the death of the late Erastus Brooks at the age of 72, was brought on by straining himself while helping to move some rocks on his estate. His experience confirms the oft-repeated lesson, that elderly people should guard against violent and unusual exertion. A young man may do with safety what would be attended with serious risk in one further advanced in years.

Bayard Taylor on kindness to Animals.—In the first place animals have much more capacity to understand human speech, than is generally supposed. Hindoos invariably talk to their elephants, and it is amazing how much the latter comprehend. The Arabs govern their camels with a few cries, and my associates in the African desert were almost amused whenever I addressed a remark to the big dromedary who was my property for two months; yet at the end of that time the beast evidently knew the meaning of a number of simple sentences. Some years ago seeing the hippopotamus in Barnum's Museum looking very stolid and dejected, I spoke to him in English, but he did not even move his eyes. Then I went to the opposite corner of the cage, and said in Arabic, "I know you, come here to me!" He instantly turned his head toward me; I repeated the words, and thereupon he came to the corner where I was standing, pressed his huge, ungainly head against the bars of the cage, and looked in my face with a touching delight while I stroked his muzzle.

Few persons are aware of the great effect which

quiet speech exercises upon the savage dog. A distinguished English poet told me that he was once walking in the country with Canon Kingsley, when they passed a lodge where an immense and fierce mastiff, confined by a long chain rushed out upon him. They were just beyond his reach, but the chain did not seem secure the poet would have hurried past, but Kingsley laying a hand upon his arm said, "Wait a moment and see me subdue him!" Thereupon he walked up to the dog, who, erect upon his hind feet with open jaws and glaring eyes, was the embodiment of animal fury. Kingsley lifted his hand, and quietly said, "You have made a mistake; you must go back to your kennel!" The dog sank down upon his fore feet, but still growled angrily; the Canon repeated his word in a firm voice, advancing step by step as the dog gave way. He continued speaking grave reproof, as to a human being, until he had forced the mastiff back into his kennel, where the latter silently and perhaps remorsefully, lay down.

The extent to which a horse also may be taught to understand speech, is not generally known. The simple fact that he likes to be talked to makes him attentive to the sounds, and I am convinced that in a great many cases he has an impression of the meaning. I have at present a horse who had served his country during the war, and came to me only after its close. His experience while on scouting service made him very suspicious of any grey object, as I soon discovered; he would shy at a fallen log in a thicket, a glimpse of a mossy rock, or a laborer's coat left in a fence corner. By stopping him whenever this happened, and telling him, in an assuring tone, that there was nothing to fear, he was very soon completely cured of the habit.

The affection and fidelity of the horse have always been admitted. My first acquaintance with these qualities was singular enough to be related. When a boy of fourteen, I was walking along a lonely country road, with a companion of the same age, and came upon an old grey horse, standing in the middle of the track, over a man who was lying upon his back. We hastened up to give assistance, but presently saw that the man, instead of being injured, was simply drunk. He had tumbled off, on his way home from the tavern, and a full bottle of whiskey, jolted out of his pocket in falling, lay by his side.

The fore feet of the horse were firmly planted on the side of his neck, and the hind feet on each side of his legs. This position seeming to us dangerous for the man, we took the animal by the bridle and attempted to draw him away; but he resisted with all his strength, snorting, laying back his ears, and giving every other sign of anger. It was apparent that he had carefully planted himself so as completely to protect his master against any passing vehicle. We assisted the faithful creature in the only possible way, by pouring the whiskey into the dust, and left him until help could be summoned. His act indicated not only affection, involving a sense of duty, but also more than one process of reasoning.

My horse had a playful habit of snapping at my arm when he was harnessed for a drive. I always talk to a horse before starting, as a matter of common politeness. Of course, I never flinched, and his teeth often grazed my sleeve as he struck them together. One day, more than a dozen years ago, he was in rather restless spirits and snapped a little too vigorously, catching my arm actually in his jaws. I scarcely felt the bite, but I was very much surprised. The horse, however, showed such unmistakable signs of regret and distress that I simply said, "Never do that

again!" And he never did. From that moment he gave up the habit of years; he laid back his ears, or feigned anger in other ways, but he never again made believe to bite.

Items.

—*The Tract Repository.*—David Heston has published his report of this useful periodical for the year 1886. It was originally and especially designed for the benefit of the colored people of the South; and the monthly issues are sent to them at a subscription price of seven cents a year. "This amount the colored people were advised they could pay if they found it convenient to do so; but if not, and they desired it, it was agreed to charge the subscriptions to the Tract Repository Fund, which was set apart for this purpose. While nearly all appeared leirous of having the paper sent them as heretofore, the wish to have their subscriptions paid from the Fund was also quite general."

The report further states:

"Cheering evidences continue to come to hand from time to time that the seed sown in giving circulation to *The Tract Repository* has not been in vain, but that decided good has resulted in some instances, especially among the children and young persons in whose hands it has chiefly fallen.

"Will our friends still co-operate by contributing the funds necessary to enable the publisher to send out an edition of 10,000 copies? The paper can be placed before probably 50,000 colored people each month. The average monthly edition during the year was 9120 copies. The circulation has been mainly confined to South Carolina, North Carolina, Virginia, Arkansas, Georgia, Florida, Texas, Alabama and Maryland, in the order named is to quantity, South Carolina receiving much the largest number of copies. Scattering copies have also been sent to nearly all the States, both to colored persons and to those of our friends who are interested in distributing the paper in their respective neighborhoods.

"The Receipts and Expenditures for the year have been as follows:

RECEIPTS.

Balance on hand, 1st mo. 1st, 1886.	\$104 12
Donations received up to 12th mo. 15th, 1886.	580 49
	684 61

EXPENDITURES.

120 Copies @ 7 cents per annum, (12 issues.)	638 40
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Balance on hand, 12th mo. 15th, 1886.	\$ 46 21
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Very Respectfully,

DAVID HESTON."

Frankford, Phila., 12th mo. 15th, 1886.

—*Laws Affecting Marriage.*—At a meeting of Presbyterian ministers in Philadelphia, it was reported that the number of divorces granted in that city had increased from 187 in 1881, to 274 in 1885. To correct the evils growing out of the present laws on his subject, it was proposed to make an effort to repeal all laws allowing divorce for any offence except marital infidelity; and in such cases the guilty party not to be allowed to marry again during the life of the plaintiff. In lieu of divorce for cruelty, separation for a limited time to be substituted, with a provision for the support of the wife by the husband.

—*Decay of Family Life.*—*The Christian Advocate* quotes the following paragraph from an English paper: "The attention, sympathies, and energies of the family are all claimed by engagements that take them from home. Almost every night brings a meeting of some kind. Concerts, lectures, classes, emperance meetings, missions in endless variety and exhausting continuity, crowd every evening in the week. The members of the family go divergent ways, as their various pursuits and hobbies lead them. They meet only at hurried meals. Their life knows no repose, and their very happiness becomes dependent upon external excitement. An evening without an engagement, finding them with a home pursuit, is felt to be tedious and all but unportable." On this it makes the comments:—"The description of the state of things of London applies to thousands of families in this country. Let it be carefully read, and the happier they will

be who do not find it a description of their ways of living. Wise will those be who, finding it a true description, at once lay the ax of common sense at the root of such a poisonous tree."

—*The Negro Population of Kansas.*—J. L. Hulbut in writing to the *Christian Advocate* of the effects of "prohibition" in Kansas, says: "I was especially impressed with the improved condition of one class, the colored people, who were dropped down upon Kansas so suddenly and so strangely in 'the Negro exodus' a few years ago. They came literally in want, without money, without clothing, without shelter, and without food. In nearly all instances the first meals which they ate in Kansas were provided by charity. But for the first time in the life of many of them they found work at fair wages, paid every week. Some of them have been idle and improvident, but at least ten thousand of them now own the little houses in which they live. Any one who will ride through the suburb of Topeka, where several thousands of them dwell, and compare their past and present condition, cannot fail to see one benefit of Prohibition."

—*A Race of Turkish Christians.*—In the beginning of the year 1886, Dr. Porjakow found two old decayed grave-yards with numerous grave-stones, many of which bore a cross and other chiseled inscriptions, near the ruins of a fortress in the north east of Kokand, and west of the Chinese frontier. Some of the tombstones, and photographs and copies of the inscriptions were forwarded to St. Petersburg. A report upon them to the Royal Academy of Sciences at St. Petersburg, says that the inscriptions are in the Syria-Nestorian language, and bear dates from the beginning of the ninth to the middle of the fourteenth century. They are regarded as proving that at that early date the Nestorians had succeeded in converting to the Christian faith the Turkish population which dwelt in those remote regions.

—*Westtown Boarding School.*—This school was opened, as expected, on the 4th instant, and the scholars assembled very promptly. At the meeting of the Committee in charge, held on the 7th instant, the number of students expected for the present session, was reported to be about 225, nearly all of whom were then at the school. As the session will be seven weeks shorter than usual, owing to the delay in opening, special arrangements had been made to prevent a derangement of the classes, by increasing the hours devoted to recitations, shortening exercises, and omitting the public examination at the close of the session; as well as by making a slight curtailment in the studies to be gone over during the session.

Additional subscriptions to the Building Fund, since the last stated meeting of the Committee, of over \$36,000 were reported. The whole expenditure involved in the erection of the new buildings thus far is about \$210,000. It is probable that about \$90,000 more will be required for the completion of the improvements. Towards this, there are money and subscriptions of about \$55,000, leaving a balance of \$35,000 yet to be raised. It was thought to be very desirable to proceed promptly with the removal of the old building, and the erection of the girls' wing (who are now crowded into the central new building); but the authority given by the Yearly Meeting did not authorize the incurring of indebtedness, or encroaching on the invested funds of the institution. So, a minute was made authorizing the Building Committee to enter into a contract, and proceed with the work as fast as the resources at their command would justify. It was hoped that as the building progressed the needful funds would be provided by the continued liberality of the friends of the school.

THE FRIEND.

FIRST MONTH 15, 1887.

The discussions which of latter times have been going on in some parts of the Society of Friends about the introduction of "Ordinances," show the

wisdom of that caution which has long been felt in the more conservative portions of it, against encouraging and fully opening the way for the visits of ministers who are not soundly attached to its primitive doctrines and testimonies. This caution may have seemed to some in time past, as narrow-minded and intolerant. But the course of events has fully justified it, and indeed emphasized the importance of greater care in this respect than has heretofore been exercised.

The *Star and Crown* of Indianapolis in its issue of Eleventh Month 17th, argued earnestly against that "toleration" which would permit "revolutionizing teachers to sow seeds of disunity. It says:—"To unsettle in the Scriptural faith of the church, it is not necessary that the teaching should be public. The most subtle, and often the most effectual, is the private teaching in the homes of those whose confidence and Christian sympathy have been won by public preaching, apparently clear from these innovations." "The church that allows [toleration,] when an attack is made upon its standard doctrines may prove suicidal to its own interests."

These remarks of the *Star and Crown* are directed against those who advocate the introduction of the outward "ordinances" (so called) into our Society. We believe them to be just and true; and that some parts of the Society of Friends, have suffered loss from the visits of persons who were disposed to urge upon those with whom they came in contact, views of doctrine or practical measures not in harmony with our principles. But is the line of argument of the *Star and Crown* to be confined to "ordinance" advocates? Is it not equally applicable to that class of revival preachers, who teach other doctrines contrary to those maintained by Friends in the beginning?

The Western Friend for the Eleventh Month, regards the effort to introduce the use of the outward ordinances into the Society of Friends, as merely "the last act, the finishing touch, the culmination of the system of doctrine, which has been substituted for the original faith of Friends." We believe this view is correct; and that there has been a gradual departure by many from the fundamental doctrine of our Society, which was a belief in the inward manifestation of the Spirit of Christ, as that which alone reveals to the soul its true condition, raises it into spiritual life, gives power to forsake evil, and effects its practical redemption from the pollutions of sin.

If this is so, how unwise is it to permit the advocates of doctrines more outward and less spiritual, to sow the seeds of change and of disunity, without check or restraint!

We hope there are yet preserved in every branch of the Society of Friends, even in those bodies which have sanctioned measures and preachers not in harmony with its principles, many individuals to whom the Truth is precious, and who mourn over the weakness and degeneracy so apparent. Some of these may feel that thus far they have done what was required of them in opposing the innovations that have been made; but there are others who may have lost strength through a false tenderness and an unwise toleration of what ought to have been openly resisted.

We believe this was the case years ago in Canada, where at that time there were many elderly Friends who appeared to be attached to our doctrines and testimonies. But instead of exercising that restraining authority which the Truth would have given them, they permitted visitors from abroad to mislead their young people, and sow the evil seeds which after a time produced the bitter fruits which have since developed there.

That the ministry which produced such fruits

was a *spurious* ministry is evident from the text laid down by our Saviour himself: "Men do not gather grapes of thorns"—neither do fig trees produce thistles. Even true words do not make a *true* ministry, if they are uttered in the will of man and without the anointing power of the Lord, which only can enable anyone to minister in the life and power of Truth. If this were abode in and kept to, these troubles would not spring up, for the Holy Head of the Church is not the author of discordant views, but of peace in all the churches, where his dominion and power are established. It is by being baptized by the one Spirit into the one body, that the members come to be settled on the one sure Foundation.

But where a ministry is permitted, which springs from the will and reason of man, which takes up certain views of doctrine, and then searches the Scripture for texts to support it; in such cases the true Guide having been lost, confusion and discord are likely to be the result.

We have received from Nathan Pinson, of Danville, Ind., a short account of an aged Indian woman, of whom, he says, many readers of "The Friend" [in the West] have some knowledge. The remarkable age to which she is said to have reached, renders her case one of interest. The letter of N. P. states—

"We notice in the columns of the *Baxter Springs News*, (Kansas,) a notice of the death of an "O-tawa" Indian woman aged one hundred and nineteen years. She was generally known as Grandmother King. She said she could remember when the unfortunate whites, when captured by her race, were burned at the stake.

In company with some others, I had the pleasure of conversing with Grandmother King about two months ago, at her own house. She was then in delicate health; she was aware her end was near at hand, and seemed entirely resigned to her lot. She said she prayed every morning and every night, and asked an interest in our prayers."

SUMMARY OF EVENTS.

UNITED STATES.—On the 4th instant, an express train and a freight train on the Baltimore and Ohio Railroad collided about two o'clock in the morning, on a curve about seven miles from Tiffin, Ohio, and both trains were wrecked. The telescoped cars caught fire from the stoves, and many of the passengers, who were not killed outright, were burned to death. Seventeen persons lost their lives.

Representative Tillman of South Carolina, has introduced a bill in the House of Representatives, to prevent the destruction of human life by fire in railroad accidents, forbids the use, in mail or passenger cars, of any stove or heating apparatus containing inflammable substance, except illuminating gas. The bill also requires the cars to be heated by steam and lighted by gas or electricity, and to carry saws, hammers and other tools for wrecking purposes. It provides for the punishment of railroad directors who neglect to observe its provisions.

The German ship *Elizabeth*, from Hamburg for Baltimore, was wrecked on the Virginia coast, near the Little Island Life-saving Station, fourteen miles south of Cape Henry, before daylight on the morning of the 8th instant. Two life boats were sent out to the vessel and took the crew on board. On the return to the shore both boats were capsized and all the occupants were drowned, except two of the life savers. One of these is not expected to recover. The latest estimate of the number lost is 27.

Earthquake shocks were felt at Summerville, S. C., on the 4th, 5th, and 10th instants. At Charleston, on the same State, on the 4th and 10th. At Patge, Texas, on the 5th, and at Westminster, Maryland, on the 2d, 3d and 4th instants.

It is feared that large numbers of cattle in Montana have been killed by the intense cold.

A despatch from Leavenworth, Kansas, says Attorney General Bradford has compromised the case brought under the Prohibitory law against Jacob Law,

a saloon keeper. Law has agreed to close his place and remove his stock. It is said to be the first successful closing of a saloon in that city.

After several days' trial, a jury at New Bedford, Massachusetts, on the 8th instant, under the Civil Damage act, gave John O'Connell a verdict of \$6300 for the sale of liquor to his wife. O'Connell's son and daughter testified to the purchase of liquor for their mother from Fifth to Eleventh Month, 1854. A physician testified that during that time she was at the point of death with delirium tremens. The wife and mother testified that every day she drank from a pint to a quart of whiskey, even during her serious illness. The law permits the recovery of \$100 for every sale.

In the Missouri Legislature, on the 7th instant, a concurrent resolution was introduced in both branches providing for the submission of the question of the prohibition of the sale of intoxicating beverages to a popular vote.

John Roach, the great ship-builder, died on the morning of the 10th instant, in New York, aged 70 years. He was a native of Ireland.

It is stated that a grower of cranberries in Camden County, N. J., gathered ten thousand bushels of berries during the past season from his bogs in Waterford.

The receipts of the Philadelphia Post-office for the year ending Twelfth Mo. 31st, 1886, were \$1,695,097.63, and the disbursements, \$360,586.47. The receipts for 1886 show an increase of \$130,620.06 over 1885. The receipts from the money order business for 1886 were \$3,968,268.73, making the total receipts \$5,664,367.36.

According to the returns made to the Board of Health, the deaths in Philadelphia from First Mo. 2d, 1886, to First Mo. 1st, 1887, numbered 20,003, a decrease of 1001 from 1885. Of the total number 4860 were under 1 year of age, 7 from 100 to 110 years, and 1 from 110 to 120 years. There were 79 deaths from alcoholism, 427 from Bright's disease, 495 from cancers, 328 from casualties, 2835 from consumption of the lungs, 837 from convulsions, 681 from cholera infantum, 770 from diseases of the heart, 93 from drowning, 626 from typhoid fever, 639 from inflammation of the brain, 1417 from inflammation of the lungs, 830 from marasmus, 775 from old age.

The deaths in this city last week numbered 409, which was 43 less than during the previous week, and 35 more than during the corresponding period last year. Of the foregoing 209 were males and 200 females; 67 died of consumption; 46 of pneumonia; 20 of crop; 18 of inflammation of the brain; 18 of bronchitis; 21 of diseases of the heart; 16 of debility; 16 of apoplexy; 14 of convulsions, and 11 of typhoid fever.

Markets, &c.—U. S. 4½'s, 110½; 4's, 127½; 3's, 100½; currency 6's, 125 a 134.

Cotton was quiet but firm, at 9½ a 9¼ cts. for middling uplands, the latter for time sales.

Petroleum was dull and unchanged, at 6½ cts. for 70 Abel test in barrels, and 5½ cts. for 110 test in cases.

Feed supplies were fair, with a limited inquiry at former rates, viz: Bran, western winter, spot, per ton, \$17 a \$17½; bran, spring, spot, \$16 a \$16.50; red middlings, \$16 a \$17; white middlings, \$18 a \$20.

Flour and Meal.—Trade in flour was slow and prices less firm. Sales of 125 barrels Ohio, clear, at \$4.25; 250 barrels do., straight, at \$4.50; 375 barrels winter patent, at \$4.90 a \$5; 125 barrels Minnesota, clear, at \$4.25, and 500 barrels do., patent, at \$5.15 a \$5.25. Rye flour sold in a small way at \$3.25 per barrel for choice.

Grain.—Wheat was quiet, No. 2 red closing at 91½ cts. bid and 91¼ cts. asked. Rye was dull at 57 a 58 cts. per bushel. Corn was steady; No. 2 mixed closing at 43½ cts. bid, and 46 cts. asked. Oats reflected no material change; and No. 2 white closing at 35½ cts. bid and 35½ cts. asked.

White potatoes, per bushel—Early Rose, choice, 55 a 58 cts.; Early Rose, fair to good, 48 a 53 cts.; White Stars, choice, 53 a 55 cts.; White Stars, fair to good, 45 a 50 cts.; Burbanks, choice, 53 a 55 cts.; Burbanks, fair to good, 45 a 50 cts.; Hebrons, choice, 50 a 53 cts.; Hebrons, fair to good, 45 a 48 cts.; Mammoth Pearl, choice, 50 a 55 cts.; Mammoth Pearl, fair to good, 45 a 48 cts.; Peerless, as to quality, 45 a 50 cts.

Beef cattle were unchanged, viz: extra, 5½ cts.; good, 5½ a 5½ cts.; medium, 4½ a 5 cts.; common, 3 a 4½ cts.

Sheep were unchanged, viz: extra, 5½ cts.; good, 5 a 5½ cts.; medium, 4½ a 4½ cts.; common, 3 a 4 cts.; lambs, 4 a 7 cts.

Hogs were ¼c. higher, viz: 7 a 7½ cts. Milch cows were dull, at \$25 a \$60. Fat cows were unchanged at 2½ a 4½ cts. Milch calves were active at 5 a 8 cts.

FOREIGN.—The composition of the new British Cabinet is announced as follows: Lord Salisbury, Secretary

of State for Foreign Affairs; W. H. Smith, First Lord of the Treasury; G. J. Goschen, Chancellor of the Exchequer; Edward Stanhope, Secretary of State for War and the Colonies; Henry Holland, Secretary of State for the Colonies. There is no change in the other Cabinet offices.

Negotiations between Joseph Chamberlain and John Morley are tending toward an agreement on the Land Bill on the basis of Chamberlain's former proposals to limit the operations of the bill to the purchase of the smaller holdings, thus requiring a total capital guaranteed by the Imperial Exchequer, of £25,000,000. The differences as to the functions and powers of the proposed Irish Parliament continue.

The fifty-six men who were arrested in Ireland last summer for resisting the collection of rent and eviction on the Clanricarde estates at Woodford, County Galway have been sentenced to various terms of imprisonment ranging from twelve to eighteen months. The Judge who delivered the sentence censured the Inspectors of Police and the two Magistrates for allowing the rioting, and declared that no Chief Secretary for Ireland or Under Secretary and no Inspector General should be justified in giving orders to the police for assisting the Sheriff in making evictions or carrying out the processes of laws for the collection of rents due.

The receipts of the French Treasury for 1886 show a decrease of 32,000,000 francs, as compared with the receipts of 1885, and a deficiency of 71,000,000 francs as compared with the amount estimated in the budget for 1886.

French engineers have under consideration a plan of constructing a ship canal from the Mediterranean to the Persian Gulf. It would shorten the route to Asia by three days, and open up a new country to trade.

A despatch from Vienna, dated the 4th instant, says Russia has suggested as a basis for negotiations between the signatories to the Berlin treaty for the settlement of the Bulgarian question, that the Bulgarian Regent resign; that two new sobjranje be elected for Bulgaria only; that two Zankoffites be admitted to the Bulgarian Cabinet; that Prince Nicholas of Mingrelia be proposed to the new sobjranje for the Bulgarian rulership, and that an ordinary Provincial Assembly be convoked for Roumelia.

Advices from Vienna say that the influence exercised by Prince Bismarck is having the effect of smoothing the relations between Austria and Russia.

Tunis, First Mo. 7th.—The village of Djemel was severely shaken by an earthquake to-day. A number of houses fell down and seven persons were killed and a number hurt.

During last month 700 cases of cholera and 352 deaths were reported in Buenos Ayres, South America.

A telegram from Lima says that, in consequence of the closing of Peruvian ports against vessels from Chili (on account of the cholera), the wheat supply from that country has ceased, and in order to meet the demand for wheat the municipality have been authorized to take steps to have the necessary supply brought from California.

A Special Meeting of the Indian Committee occurred on the 14th instant, at 10 o'clock.

Geo. J. SCATTERGOOD,
First Mo. 1887. Clerk.

GEORGE PITTS TRAVELS.

Henry Longstreth, No. 723 Sanson St., Philada. has received a few copies of George Pitt's Travel Around the World, which will be sent to any part of the country, *post paid*, on receipt of one dollar.

MARRIED, at Friends' Meeting-house, at Middleton, Ohio, on the 23rd of Twelfth Month, 1886, NATHAN KIRK, of Winona, Ohio, to MARY F. MORLAN, of the former place.

And at the same time and place, ABNER I. HALL to ANNA MORLAN, both of Middleton, Ohio.

DIED, at his residence in Salem, Iowa, on Twelfth Mo. 29th, 1886, JACOB READER, in the 81st year of his age, a member of Hickory Grove Monthly Meeting of Friends, Iowa. He was born in Columbiana Co., Ohio in the year 1806. In 1828 was married to Hannah M. Miller; in 1852 they moved, with their family of several children, to Salem, Iowa. In early youth he united with the Society of Friends of which he was a consistent member to the end; in full accord with the principles and practices of Friends in their primitive days.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 186.)

Twelfth Mo. 17th, 1843. In our meeting this morning, I sat, I suppose, for half an hour in great poverty of spirit; "I abhorred myself," truly I may say, in dust and ashes, feeling as "a worm and no man." Still through all, my eye was turned towards Him, who is the alone helper of his people: when finally strength was once more given, secretly to plead for a deepening in true vital religion; and that I may be prepared, through whatever suffering necessary, to bear my portion in the church militant, if it be only a silent sufferer with the Lord's suffering seed, which truly is in suffering in this day of treading down. So that I feel as though I could say with the mournful Prophet formerly, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." At the close of our meeting we were made to feel very sad, feeling death was again about entering our dwelling. One of the little boys who had been ill for the last two weeks with scarlet fever, was taken increasingly ill, and to all appearance his end just at hand. About half an hour after meeting closed, he was quietly released from all his sufferings, which had indeed been great. I humbly trust to him the change has been a happy one. His bereaved parents are much to be felt for; neither of them with him at the time. This unexpected blow has cast a gloom over our little world. Would that it might so dwell with the dear children, as well as the rest of us, as to stimulate to fresh diligence to be found making our calling and election sure, before we, too, be summoned hence to be seen of men no more.

24th. Our friend William Evans, attended our meetings both morning and afternoon. In both of which he was engaged in testimony; powerfully so, I thought, particularly in our morning meeting. His concern seemed principally for the children; and a very awakening all went forth to some among them. Surely here could not have been one present but must have felt it. In our afternoon meeting, several of our precious testimonies were revived, and excellent counsel given, particularly respecting the use of the plain language, bringing forth many Scripture passages to show it was the language of our blessed Lord and Master, and his apostles.

30th. Some hovering of good this morning.

Keep quiet, oh my soul, with thy eye singly staid on Him, who remains to be the alone sure helper of his people. May it please Him, in his boundless love and mercy, more and more to anoint my eyes to see the way wherein He would have me to go, both as relates to my spiritual and temporal life. If I do know my own heart, there is a willingness to be anywhere and anything He would have me to be. I am sensible my outward path here is an easy one to the creature; and if there has been a settling down at ease under it, lay thy hand, thy chastening hand, more and more heavily upon me. Spoil every pleasant picture, that thou alone may be exalted.

First Mo. 21st, 1844. Oh thou, who alone knowest the secret travail and exercise of thy depending ones, look with an eye of compassion on thy poor child, who does desire above every thing else to be found serving thee faithfully; and in the way which is most consistent with thy blessed will, whether it be in doing or suffering, for thy name's sake. Anoint mine eye to see, both spiritually and temporally, the way wherein thou wouldest have me to go, and I will follow if it only bring me out of this Egyptian darkness. Thou hast been pleased, this day, in thy matchless love and mercy, once more to enable me to lift up my cry unto thee, with secret sighs and tears. Be pleased, moreover, to have respect unto the vocal supplication that was poured forth this morning, to which, I humbly trust, many of our spirits could say, amen. Dear Sarah Emlen fervently interceded, that our hearts might be purified, so that acceptable prayer might arise. That every thing which was defiling might be cast out. That He would enter with the whip of small cords, and would overthrow the table of money changers, &c. Then, oh! how sweetly did she plead for the little fearful ones whose hearts were poured out as water, and who were afraid of offending either in thought or word; that He would turn his hand upon such, and raise up a David as from the sheep cote, and a Deborah to stand as a mother in Israel.

25th. Week-day meeting has just closed. It was held in silence. During which, a little ability was afforded secretly to crave a further manifestation of the Divine will concerning me. I have felt of latter time, as if my little labors here, at Westtown, were nearly done. But, that it may please my Heavenly Father to grant a clearer evidence, is my secret petition by night and by day.

Second Mo. 6th. Since last note, I have proceeded so far in the concern above-mentioned, as to inform the Superintendents, and my sister teachers, as well as friends at home, that my prospect is to leave this place the coming spring, if way should open with the Committee. Since this subject has been pressing heavily, it has appeared to me as if this would be a right step.

12th. Four committee Friends, viz: William Evans, Joseph Snowden, Hannah Warrington and Elizabeth Pierson, left this morning. Their company and labors have tended both to comfort and encourage. In our morning meeting H. Warrington was constrained to call upon the

children in a very feeling manner to give heed to the reproofs of instruction, which are the way to life. To those who were endeavoring to attend to this witness for Truth in their own breasts, a very encouraging language flowed. Saying that as there was a following on, they would know their "peace to flow as a river, and their righteousness as the waves of the sea." A solemn warning went forth to those, who were time after time slighting those gentle reproofs, and turning a deaf ear. These were reminded that the Lord's Spirit would not always strive with man, and to such as had wandered far astray, a precious invitation was extended to return, while the arms of their Heavenly Father were open to receive them. In our evening collection, when addressing some of the visited ones, she desired them to remain in a waiting state; so as to be ready, like Mary, when the Master came and called, to "rise up quickly." In our afternoon meeting, dear W. Evans was drawn to speak comfortably to a state or states present, quoting: "Why art thou cast down, O my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God." He seemed to think there was no need to be cast down or disquieted; that these were necessary baptisms, to preserve from a form without life: with more very encouraging. After which, a very solemn warning went forth to a worldly, miserly spirit; to some who were worshipping, as it were, their gods of silver and gold. Representing that these perishing things had the uppermost place in their affections, and that their earth had got above the heavens. These, he said, were poor; but they were not the Lord's poor. They had made themselves so; and were shown what such a state would inevitably land in, if not turned from. It was a very solemn communication, and O! saith my soul, may it not return void; but accomplish that whereto it has been sent. Whether or not, the Lord will be clear, and his poor servants.

19th. Attended Concord Quarterly Meeting, in great weakness: having no strength to approach the mercy seat, till near the close of the last meeting; when the fountain of the great deep was broken up, and tears were poured forth, accompanied with silent secret intercessions, that the great work of the soul's salvation may be keeping pace with the day; and that I may know more and more a travelling in spirit with the true travelling seed. Can I not in sincerity appeal unto thee, O Heavenly Father! that there is nothing I desire more, than the prosperity of the blessed Truth in the earth. Therefore, if in any way I can be instrumental in advancing it, do by and through me as consistent with thy blessed will. It must be alone by and through thee, for thou only knowest the limited capacity of thy poor child. But, praised be thy ever worthy name, thou often works through very poor and feeble instruments. Therefore fit me, oh dearest Father, for the smallest stone in thy building. Had the company of our friends, Dougan and Asenath Clark, from Carolina, now on their way to England on a religious visit.

Both were engaged acceptably in testimony in our first meeting. In the last meeting our dear friend, Sarah Eulen, in a weighty manner, laid before us a concern, which had rested upon her mind for years, to pay a visit, in the love of the everlasting gospel, to Friends and others of Great Britain and Ireland. Stating that it felt very awful to lay it before her Friends in her present delicate state of health. A very precious covering pervaded the meeting after our friend opened her concern; and after a season of stillness, much unity and sympathy were expressed. Elizabeth Stroud, from Wilmington, said the language that had arisen in her mind was, "Loose her and let her go," then would her "light break forth out of obscurity, and her darkness be as the noon-day." I understand that when she opened it in the men's meeting, D. Clark revived something similar; quoting our Saviour's words when He called Lazarus forth out of the grave, who came bound hand and foot in grave clothes: "Loose him and let him go," which seemed to be the prevailing feeling in both meetings. She produced a certificate from Chester Monthly Meeting, which was endorsed by this.

(To be continued.)

For "The Friend."

My Favorite Swamp.

On the 4th of Tenth Month, I again wandered into the tangled mass of vegetation which clothed this retreat. One or two slight frosts had occurred, but not sufficient to injure any but the more delicate plants; or to affect the foliage of the trees. Yet I observed a maple in full leaf, on one of the branches of which the leaves had changed to red, contrasting prettily with the general green of the tree. This change is connected with the decay of life in the leaf. Shortly before its fall, a delicate layer of cells starts from the side of the leaf stem and as it grows separates the leaf from the general circulation of sap in the plant. This arrests the vital functions of the leaf, which ceases to absorb carbonic acid, decompose it, appropriate the carbon, and give out the oxygen it contained—the process which is going on during its period of life and growth.

The oxygen of the surrounding air now acts on the green matter of the leaves, no longer protected by the existence of life; and it is changed into yellow or red, by a process of slow combustion. This often takes place in one limb of a tree before others are affected—as was the case in the maple I saw. In evergreens, such as Pines and Spruces, no transverse cells are formed to cut off the leaves from the general circulation of the plant.

Most of the Golden-rods (*Solidago*) had passed the time of their greatest beauty, but there were still some of them, of which the poet could say:

"When I the sunshine of thy bloom behold,
And pluck and bear thee home with fond caress,
I am the richer for thy lavishness.
Thy Midas touch hath turned the land to gold
For me to have and hold."

The ripened seeds of many had taken the place of the yellow blossoms, and these had an interest of their own, as well as the fruit of several other species of compound flowers,—Asters, Wild Sun-Flowers, &c. Where the florets had once stood, closely packed in the common envelope, now were to be found the seeds similarly packed side by side, each with its crown of silky plumes, such as every one is familiar with in the thistle, and dandelion, and which aids the wind in scattering the loosened seeds over the land.

Similar to the down of these plants, but more abundant, silky, and beautiful, were the long tufts

attached to the seeds of the Milk Weed or Wild Cotton (*Aselepias*), contained in the pods of the orange-flowered species (*A. Tuberosa*), and of a pink species (*A. incarnata*). Remembering the wishes of one of my young friends, I gathered a number of the pods, the contents of which she intended to form into globular clusters of silky plumes, beautiful to behold.

Equally curious were the long, slender, curved pods, which hung in pairs, like diminutive elephant's tusks, from the end of the branches of another plant bearing a milky juice—a species of Dog-bane (*Apocynum*). I had never met with them before; and was interested on opening one to find it filled with slender seeds, and a fine, silky down similar to that in the Milk Weed pods.

The leaves of this Apocynum were also of peculiar interest, from the manner in which the veins or ribs on the under side stood out from the body of the leaf, and from the transparent hairs which lined them, and which the microscope showed to be tubular.

After emerging from the swamp, a glance at my clothing showed that there are other ways besides parachutes of down, by which seeds may be widely distributed. Adhering to the cloth were scores, perhaps hundreds, of seed-vessels, mostly the flat pods of the Desmodiums, (which grew abundantly in that place) which are thickly clad with fine hooks which take so firm a hold of the fibres of wool, that they will remain fastened to it for days, unless forcibly removed. There were a few also the seeds of the Beggar's-ticks, (*Bidens*). In these, the plumes which crown the seeds of the Golden-rod and Thistle, are changed into two arms or spear-like projections, armed with sharp reversed points. So it is easy for them to penetrate, but more difficult to withdraw.

Late as the season was, the swamp was not altogether destitute of flowers. The small white star-flower (*Aster*) was there; and the beautiful closed Gentian (*Geniuna saponaria*) showed its clusters of large blue flowers at the summit of the stems, and in the axils of the leaves.

Several of the leaves of a pin-oak tree on the border of the woodland were dotted with small round balls of the size of a large pea. They were almost woody in texture, and on being cut open, were found to contain in the centre the grub of a gall-fly, which provides for its offspring by stinging the leaf of the tree where its eggs are deposited. This causes a diversion of the sap from its natural course and produces a swelling or gallnut in which the young insect passes the earlier stage of its existence, fed by the juices of the plant; which thus provides it both house and nourishment.

J. W.

For "The Friend."

A Call to Prepare for Death, and sincere desires for the welfare of the Militant Church, and Zion's Travellers.

All flesh is as grass; the grass withereth and the flower fadeth, but the truth of the Lord endureth forever, and his tender mercies are over all his works. It is by and through Him that we live, and move, and have our being. Hath He not frequently caused the alarm to be sounded, "Prepare to meet thy God, oh Israel." The all-important query ariseth, Do we heed the alarm? Do we experience our day's work to be going on with the day? Are our houses set in order, having our lamps trimmed, and oil in our vessels, with our lights burning, and we awaiting the signal for the dissolution of these houses of clay; and humbly trusting that we may be permitted to enter a house prepared for us, not

made with hands, eternal in the heavens, in that blessed enclosure whose walls are salvation, and whose gates are praise; in that city that needeth not the light of the sun by day, nor of the moon and stars by night, for the Lord God and the Immaculate Lamb are the light thereof; and that we may have a right to the tree of life, which is in the midst of the Paradise of God.

Whilst meditating, the fire burned within me, and the language of David, the great Psalmist of Israel, seemed applicable, "Lord make me to know mine end, and the measure of my days: what it is; that I may know how frail I am."

God so loved us that He gave his only begotten Son a sacrifice for our sins; and not for ours only but for the sins of the whole world. And it is unto Him that every knee must bow, and every tongue confess: for there is no other name given under Heaven, nor amongst men, whereby we can be saved, but by the name of Jesus Christ of Nazareth.

Strait is the gate and narrow is the way that leadeth unto Life. It is the path the vulture's eye hath never seen, the lion's whelps have never trod, nor the fierce lion passed thereon. It is the path that leads to true peace; all true believers walk in that path, let them belong to what sect they may. Many, very many, are the alluring enticements to draw the hearts of the children of men away from the true fold; the lust of the flesh, the lust of the eye, the pride of life, and riches "especially." They who sow to the flesh, shall of the flesh reap corruption. They who sow to the Spirit shall of the Spirit reap life everlasting: sow to the Spirit, not to the flesh. As we bear the cross and deny the flesh, we shall be able to receive the second man Christ Jesus, who is King of kings and Lord of lords. They who have become possessors of a very great abundance of the things of this world, are in danger of having their spiritual eye blinded therewith, and of neglecting to procure for themselves Heavenly treasure—the true peace—comparable to which the riches and honors of this world are but dirt. It is for these, in a great measure, that sorrow has arisen in my heart, in reflecting that some who have no apparent need are daily laboring for that meat that perisheth, instead of laying up for themselves incorruptible treasure in Heaven. For so the soul becomes dry and barren, and their spiritual eye becomes dimmed, and they are not able to discern the things that belong to their peace.

I believe there are many, scattered up and down, who are of the true fold, and know the voice of their Divine Master, who have gone mourning on their way, and whose locks have become white with age. For such as these the prayer of my heart goeth forth, that the remaining days of their pilgrimage may be crowned with peace, and that the great Shepherd of Israel will enable them to sing praise unto his ever excellent, worthy and adorable name, on the banks of deliverance; and that they may become as pillars in the house of the Lord our God, who may go no more out. The Lord will not leave nor forsake any of his flock who put their trust in Him.

Let none of us be found trifling with Omnipotence, for God will not be mocked. We cannot serve two masters, we will love the one and hate the other, or cling to the one and despise the other: we cannot serve God and Mammon. Then let us in humility try to serve God, and seek his honor only.

I trust it is under a feeling sense of my own unworthiness, these lines are written. Great weakness and prostration of soul I have experienced whilst engaged herein; and I think I can

truly say I have nothing to depend upon for support but the Divine Arm of Him in whom are the issues of life and death, and through whom his dependent children are enabled to look upon Jerusalem, a quiet habitation, none of whose cords shall ever be broken, nor any of the stakes thereof removed. And my sincere desire is that our hearts may be filled with his Divine love and grace, which is sufficient for all.

A LOVER OF THE TRUTH.

Twelfth Month 10th, 1836.

Extracts from Journal of James Cresson of a Visit to Barbadoes in 1785.

(Continued from page 183.)

9th. First day of the week. Arose this morning with a sense of the Lord's goodness. We had told our friend, John Luke, we [were] desirous to have a meeting to-day at his house as the most convenient place at present, which he readily made offer of, and sent, I believe, to most of the descendants of Friends that are in town, and some in the country. Most of [those] in town and some from several miles distant, with some others, attended, though there [were] but very few of us all together. I believe it was a time of profit, and that the living presence of the great Master of our assemblies was among us, for which I was truly thankful.

11th. [We] meet with some trials and exercises, and difficulties are thrown in the way of our getting in the country. Being disappointed [these] two days from going to Spightstown and its neighborhood, we this afternoon went to see the family of James and Thomas Polegum [and] drank tea with them, after which we had a satisfactory time with them, and I believe discharged ourselves as faithful stewards towards them; which I feel a daily engagement I may be enabled to do wherever my lot may be cast; for I find as I go along, the great Master furnishes us with a little to drop here and a little there, which at least seems to be received in the goodwill it is intended, and which yields peace to my own mind, [so] that I have cause to speak well of his excellent name who is God over all, worthy in Himself and in his Son forever.

12th. This day a meeting at the house of John Luke, which was much larger than the last, and I believe the power of the Most High was witnessed to be among us. I had considerable service for me; to the Lord's name be the praise. We went to dine with Valentine Jones, the Secretary of the Island, where were a number of persons of fashion who dined with us, and by the help of the great Master I was made willing to be as a fool among them, and opening to their view, in the ability then given, the abuse there is of the good creatures which the Almighty hath given us for the sustenance of these poor tabernacles; in which I had peace, and believe it gave no offence to the company, for which I was thankful. There was among those present a Church of England parson, who behaved very civilly. He was also at the meeting in the morning. I think there is still cause of encouragement to attend to duty.

13th. We have for several days past been disappointed in going to Spightstown. I write things down as they occur.

The hurricane they had in 1780, in the Tenth Month, continued one whole night, and was so violent that it blew the clothes off the women and left many quite naked. They mostly left their houses and huddled together, black and white, in the best manner they could; being in many cases obliged to hold by bushes or shrubs to prevent being blown away. There was one

case of a wooden house, with all the family six in number, being blown into the sea and never heard of afterward.

14th. Went down to Spightstown by water, being about three hours in going. Dr. Joseph Gamble Jackman having come from there to accompany us down to his house. Joshua Luke son of John, also went with us there; and likewise to accompany us to [those] places we might incline to go to on any part of the island.

After we had dined with Dr. Jackman, we went to see the ruins of Friends' meeting-house near Spightstown. There is, we find, about fourteen acres of good land, the property of Friends, and the remains of a good stone house about fifty feet by thirty feet, wall two feet thick or near it; an apartment adjoining that a family used to live in, of fifty feet by twenty; and also a good kitchen. Also a large stone stable to put Friends' horses in, and a large burying ground well walled in, which is going to rack for want of care. The whole now claimed and possessed by a Thomas Whitney, a lawyer, who married one of the Callender family, and is pulling down the remains of the building and carrying the stone away to build other houses with. In this burying ground we were shown the place where Charles Pemberton, the son of Israel and Mary, is laid, who went there for his health. The grave is flat with the ground.

This evening had an opportunity in Dr. Jackman's family. I believe I have been made willing and able, through Holy Help, to support the testimony in all company, to the Lord's honor and mine own peace, which I esteem a great favor.

15th. Went this morning to the house of Joseph Collins, one and a half miles from Spightstown, who is a professor with Friends, and one of the present trustees of their estate. He appears very kind and candid; but says he has had nothing to do with the Trust though he was appointed; having not seen the writing on that behalf [it] being in the hands of John Luke, who has all the papers of Friends belonging to the whole island in his hands. He says he paid into the hands of John Luke, in or about the year 1763, the sum of five hundred pounds; who also has in his hands, with that and other money paid by the father of Dr. Jackman and some others, fifteen hundred pounds, the property of Friends, for which he has received interest from 1763, aforesaid.

We had a satisfactory time in Joseph Collins' family, to the great Master's praise be it spoken. He often being near to help and make way for us.

16th. Went this afternoon to the widow Gibson's, sister to John Luke, which is about seven miles, where we met with a kind reception. Here are a few Friends who meet at her house every First-day morning. After supper my mouth was opened by way of encouragement to them. I have daily to admire the Lord's goodness in thus opening the way for us. Being fatigued went to bed early and had a refreshing night's sleep, which is a renewed favor.

18th. Renewed desires are begotten to move under the great Master's directions neither too fast nor too slow; but that I may diligently attend to the state of things on this island, and proceed from day to day accordingly. Had this morning a seasonable opportunity in the widow Gibson's family, to the tendering of the hearts of those present, and to my great comfort and consolation. Went afterwards to see the family of Benjamin Buck, a Friend who lives about half a mile from the widow Gibson. An honest man,

his wife also a tender-spirited woman, though not brought up among Friends. We had a satisfactory opportunity with them; finding as we go along, through the Lord's help and power, that we have bread to break from house to house in singleness of heart, I believe to his praise and our own peace.

(To be continued.)

What One Woman Did.—Some years ago, a young Englishwoman, named Beilby who had studied medicine to fit herself for usefulness as a missionary at Lucknow, India, was sent for by the wife of the native Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a dangerous one; if she went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return, the Ranees sent for her and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranees brought paper, pen, and ink, and, with tears, besought her to write her petition to the Queen to send to them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it into the hands of the great Ranees herself."

Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket with the message in her hands. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince as a hospital for Hindu female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Sow the seed, however small it be, of good deeds. Only God knows what the fruit will be. —*Youths' Companion.*

Kindness Saved Him.—We'll call him Jim, for I do not remember his name. He had lost all respectability, and was a common gutter drunkard. His family had disowned him, and would not recognize him when they met him. Occasionally he would get a job at the stables where Dr. Davis kept his horses. One morning the doctor laid his hand on his shoulder and said:

"Jim, I wish you would give up the drink."

There was something very like a quiver of the man's lips as he answered:

"If I thought you cared, I would, but there is a great gulf between you and me."

"Have I made any gulf, Jim?" Think a moment before you answer."

"No—you—haven't."

"If you had been a millionaire, could I have treated you more like a gentleman?"

"No, you couldn't."

"I do care, Jim!"

"Say it again, won't you?" There were tears in the man's eyes now.

"I do care, Jim," with a tender little emphasis on the Jim.

"Dr. Davis, I'll never touch another drop of liquor as long as I live. Here's my hand on it." This was 15 years ago, and "Jim" is to-day respectable and respected.

For "The Friend."

Reminiscences of Hannah Batty.

While travelling on a religious visit she had an appointed meeting in a village among those not of our Society, in a locality not now recollect. Many of other denominations were in attendance. She was soon brought under deep and unusual exercise of mind. At length she arose and repeated the text, "I am for peace, but when I speak they are for war," adding, "I am for peace, I am for peace; lay down your arms; lay down your arms!" She then continued in substance as follows: That since she sat down amongst them, from the impressions which had so strongly and so unusually arrested her mind, she was led to believe there were some present who had come to that meeting in a spirit of controversy, and were ready and willing to cavil at the truths that might be uttered, rather than to be benefited and instructed on so solemn an occasion as that of meeting to perform acceptable worship to their Father in Heaven. But they might well be assured that nothing but a sense of duty to our gracious Heavenly Parent, and the value of the immortal souls of her fellow-men, for whom Christ died, could ever have induced her to leave her home, her family and friends and call them thus together.

But she believed there was also another class who had assembled for the purpose of worshipping "Him who liveth forever and ever; who made the earth and the seas and fountains of waters and man in his own likeness and image for the purposes of his own glory." Towards these her spirit had gone forth in the love of the everlasting gospel of our Lord and Saviour, Jesus Christ. She continued to enlarge in a tender, weighty and impressive manner for a considerable length of time, claiming the earnest attention and full appreciation of her large audience. Then as is believed, she closed with solemn and fervent supplication on behalf of the assembled company of every class and of every name.

After meeting, her hearers gathered around her, many of them in brokenness and tears, expressing their thankfulness for her visit, and telling her that should she ever again travel in their vicinity, to remember them. Their hearts and their houses would be open to receive her.

Similar to this meeting, though in some respects different, was one held in Hindsbury, a small village not very far from Hannah Batty's residence. Persis Hoag, when visiting friends in Starksboro, felt a concern to hold a public meeting in that place. Hannah was dipped into sympathy and unity with her in her prospect. She was well known in that vicinity, and the meeting was appointed for both of them, and was held in one of their meeting houses, being largely attended by the public and people of different persuasions. They were both earnestly engaged in testimony and religious service. Many in the audience were tendered and the preachers were informed that should they ever think it their duty and place again to visit them, they might be assured of a cordial welcome.

We may feel assured that a ministry which reaches the witness for the Truth in the hearts of its hearers, is a living, gospel ministry.

L. T.

THAT LINE FENCE.

Selected.

Old father Smith came home in a miff
From his field the other day,
While his sweet little wife, the pride of his life,
At her wheel was spinning away.

And ever and anon a gay little song
With the buzz of her wheel kept time;
And his wrathful brow is clearing now,
Under her cheerful rhyme.

"Come, come, little Turk, put away your work,
And listen to what I say;
What can I do, but a quarrel brew
With the man across the way?"

"I have built my fence, but he won't commence
To lay a single rail;
His cattle get in, and the feed gets thin—
I am tempted to make a sale!"

"Why John, dear John, how can you go on!
I'm afraid it will be as they say."

"No, no, little wife, I heard that strife
In a lawyer's hands don't pay.

"He is picking a flaw, to drive me to law—
I am told that he said he would—
And you know, long ago, law wronged me so,
I vowed that I never should.

"So what can I do, that I will not rue
To the man across the way?"
"If that's what you want, I can help you haunt
That man with a spectre gray.

"Thirty dollars will do to carry you through,
And then you have gained a neighbor;
It would cost you more to peep in the door
Of a court, and as much more labor.

"Just use your good sense—let's build him a fence,
And shame bad acts out of the fellow."
They built up his part, and sent to his heart
Love's dart where the good thoughts mellow.

That very same night, by the candle light,
They opened with interest a letter:
Not a word was there, but three greenbacks fair
Said—the man was growing better.

HYMN FOR THE NEW YEAR.

Selected.

I take my pilgrim staff away,
Life's path, untrdden, to pursue,
Thy guiding eye, my Lord, I view;
My times are in thy hand.

Throughout the year, my Heavenly Friend,
On thy blest guidance I depend;
From its commencement to its end
My times are in thy hand.

Should comfort, health and peace be mine,
Should hours of gladness on me shine,
Then let me trace thy love divine:
My times are in thy hand.

But shouldest thou visit me again
With languor, sorrow, sickness, pain,
Still let this thought my hope sustain,
My times are in thy hand.

Thy smile alone makes moments bright,
That smile turns darkness into light;
This thought will soothe the grief's saddest night,
My times are in thy hand.

Should those this year be called away
Who lent to life its brightest ray,
Teach me in that dark hour to say,
My times are in thy hand.

A few more days, a few more years—
O, then a bright reverse appears,
Then I shall no more say with tears,
My times are in thy hand.

That hand my steps will gently guide
To the dark brink of Jordan's tide,
Then bear me to the heavenward side:
My times are in thy hand.

—Charlotte Elliott.

THE SECRET OF THY PRESENCE.

Selected.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce so'er'er it dieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O Purest!
There is a temple, sacred evermore;
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And no loving thoughts rise calm and peacefully;
And no rude storm, how fierce so'er'er it dieth,
Disturbs the soul that dwells, O Lord, in thee!

O rest of rests! O peace, serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy, forever and forever!

—Harriet Beecher Stowe.

One Kind of Reading.—How few persons who can devote but an hour or half an hour a day to reading and study, take due thought as to how they can make the most of their little leisure. They read in a desultory way whatever comes to hand, and think that if they had more time for books, they would soon become much better informed.

But the half hour a day, if used in the wisest manner, would make a vast difference in one's mental growth as the months and years glide by.

An incident occurs to me that well illustrates this. A pretty maiden-hair fern, growing in a flower-pot, was given to a young girl, hopelessly ill with spinal disease. It proved a thing of beauty and of inexhaustible interest, as the delicate graceful fronds came up, one by one, and slowly uncurled. There was a little pot beside the fern, and under its spreading fronds, in which grew an aloe. By-and-by, the sick girl noticed in the little pot some tiny ferns, scarce an inch high, quite unlike the maiden hair. Whence came they? Her interest was aroused. She was no botanist, but she wanted to learn something about ferns. She could use her eyes for reading but five minutes at a time, and not more than twice a day. A book on ferns came to her, and another and another. Friends, knowing her interest in ferns, brought them to her fresh and green from the woods or sent her pressed specimens of rare varieties gathered in distant lands. Sometimes a visitor would read to her from one of her precious books, but only for four or five minutes. "I cannot remember more at a time," she would say, "and you have read enough for me to think about for a long time."

It is now some years since the maiden-hair fern was given to her, and she has become an authority as to the species and culture of ferns, and is an enthusiast in regard to them. It is true that she has become educated in one direction only, and is not particularly well informed in other respects. But is it not a great gain that she should talk about her ferns and their wonderful methods of reproduction, awakening her listeners' interest and teaching them many things worth remembering, rather than to dwell chiefly on her pains and privations? It is many years since she was able to step out of doors, but when you are with her you do not think of her as an invalid, so interested and interesting is she.

The growth of cryptogamous plants would not be a matter of absorbing interest to all persons, but the habit of reading thoughtfully and carefully what we read, and of retaining it in memory, is a great factor of mental growth.—*Boston Transcript.*

For "The Friend."

Incidents and Reflections.—No. 114.

DIVINE GUIDANCE.

It requires care that people do not imagine that every idea that may be suggested to their mind is a Divine impression; and, on the other hand, that they do not reject those feelings which are mercifully given for their guidance and help. Even the humble and sincere soul may for a time be in doubt what step to take where there is danger in either course; and this very doubt, and the conflict of mind it involves, may be part of that humbling discipline which our Father in Heaven sees to be good for it to pass through; but in due time it will experience the fulfilment of the promise, "Light is sown for the righteous, and gladness for the upright in heart."

That the Lord's servants are sometimes led in a manner for which they do not see an adequate reason, is shown in an anecdote preserved of George Richardson and Solomon Chapman. When they were engaged in a religious visit in Ireland, George felt a strong impression that it would not be best to hold a meeting in the meeting-house in a certain neighborhood, but that he must visit Friends in their families, going from house to house. As there was no known reason why a meeting should not be held, Solomon rather objected to its omission, because then other persons not members would be passed by, who often attended the meetings of Friends. But George's judgment was clear, and Solomon yielded. It was believed afterwards, that if the meeting had been held, the house could not have borne the pressure of the people, but would have fallen upon them. The roof was very heavy, and some of the timbers much decayed, so that it fell on the evening of a Seventh-day, when there was no unusual wind or other exciting cause, the evening before the time when Friends were expecting to meet in it, to hold their usual First-day meeting.

The following incident is told by J. D. Hampton, who listened to Joseph Hoag's relation of it, in his father's house in 1841.

When Joseph Hoag was on a religious visit in the Southern States, he felt it right to have a meeting in a neighborhood where he was a stranger and Friends were not very well known. A full and attentive audience assembled.

When the meeting had settled into stillness, it was soon made manifest to him that he should speak of slavery and the evils thereof. At this he was almost ready to flinch, as he had good reason to believe that most of his audience were slave-holders.

While thus pondering the subject, and knowing the magnitude of it, he had some misgivings whether he should be able to treat the subject as it should be treated, and asked his Lord and Master to excuse him from speaking on that subject, lest he might not be able to do it justice, and the truth suffer by it. But the query came immediately, "have I ever required anything at thy hands that I did not enable thee to perform;" to this he could not say nay. So he concluded that it would be safest for him to watch the pointings of his Master in this matter, as on other occasions. At the proper time he arose to his feet and took the subject of "Slavery and the Evils Thereof" as his text. After the meeting closed, many of the slave-holders gathered about him, giving him an invitation, here and there, to dine with them; and, as he could not go with them all, he accepted the hospitality of one, to whose home the others followed to the number of twelve or fifteen. After they were all seated in his stately parlor, Joseph began to talk upon the subject on which he had preached, continuing his conversation for about

thirty minutes, not giving any one an opportunity to say anything; and, just as he closed, the landlord made his appearance and announced that dinner was ready. All repaired to the dining room save one, a lawyer. The landlord gave him a pressing invitation, saying there was provision for all, now in waiting. The lawyer replied: "I can't eat with that preacher." "Why?" asked the landlord. The lawyer said there was something about him that he couldn't comprehend. "I was at his meeting, as you know, and did not not like his subject, nor the manner in which he treated it, and so I concluded I would trap the old man by watching his discourse and taking note of such points as I thought he would not be able to answer. I followed him here for that purpose. To make it more effectual I have made known my intentions to no one. Here I have twelve questions arranged respecting his sermon, and, while we were all in this room he has answered them. I can't eat with him; there is something about him I cannot comprehend." J. W.

Vulgar Anecdotes.—If a young man has had his education among low associations, unless he has great care, the things he has heard and learned in such places will cling to him and follow him all his days; he may come to occupy a high position, but unless he is so thoroughly changed that he loathes the things that he once loved, and unless he is watchful against his besetments, he will from time to time find himself indulging in the same evil propensity to which he was formerly addicted. Thus it has sometimes come to pass that persons in very high positions, who ought to be examples to those around them, have forgotten the injunction, "Let no corrupt communication proceed out of your mouth," and have defiled the memories of others with things which could do no good, but which might do much harm.

It is related that General Grant was once sitting in his tent with officers around him, when a general came in in much glee and said,

"I have a good story to tell; there are no ladies present, I believe."

"No," said General Grant, "but there are gentlemen present."

The man's countenance fell; the good story was never told. Some Christians could learn a good lesson from the great commander's remark. They might learn a still better lesson from the great Apostle's words—"Let no rotten communication proceed out of your mouth."—*The Christian.*

All true progress is through conflict. The progress of an intelligent belief in the Bible as a result of divine revelation, and as a divinely inspired work, is no exception to this general rule. A century ago the Bible was adhered to by very many with a blind acceptance of traditional renderings of its text and its teachings; while, on the other hand, it was, by very many, rejected and sweepingly denounced as a mass of errors unworthy of serious consideration. But largely in consequence of deliberate attempts, both scientific and critical, to prove the Bible untrue, the Bible has gained in both popular and scholarly confidence to an utterly unprecedented degree. And now the Bible is accepted and trusted by a larger proportion of intelligent scholars than ever before since the original writing of its earliest pages. No better proof could be given of the inspired authorship of Genesis, than is shown in its increasing lustre, under the vigorous rubbings of merciless critics and uncompromising scientists.—*S. S. Times.*

For "The Friend."

A plain Quaker father, proud of his lofty son: a plain Quaker mother proud of her pretty daughter; and if not pretty, willing to make her attractive through the medium of dress, are I believe objects which the Lord contemns.

Parents sorrowing for these things are happier in their sorrow, than the proud are in their pride. Knowing that the carnal mind is at enmity with God, the true-hearted can take no pleasure in their children's finery; if they cannot prevent it, they will take anxious pains that their own hands are clear.

The Fold and the Door.—For the greater part of the year, it is not necessary that the sheep should be housed in Palestine. When protection from the weather is essential, the shepherd erects a light booth for himself, and a larger one for the sheep; but in cases where there need only be protection from wild animals and from robbers, it is the usual thing to construct an enclosure of thorn bushes, or of rough stones surmounted by thorns, within which the sheep are led. The door is simply an opening in the enclosure, and when sheep and shepherd are safely within, this is closed by branches of trees. The shepherd keeps watch near this door during the night. The thorn enclosures are generally secure against wild animals, but they are not so secure against the ingenuity of robbers, who, if they get an opportunity, will quietly open a hole in the enclosing wall, and get the sheep away through that. Not to enter by the door is a characteristic of Oriental thieves, from the Nile to the Ganges. When a tent is to be attacked, the common method is to approach it under cover of the darkness, cut a hole large enough to crawl through, and then silently to enter and as silently to retire with the booty. Bolder robbers will occasionally dig through the walls of a house in the same way. The experience of a British officer in India affords a curious illustration of the skill of Oriental thieves. During the officer's absence in the evening, a man crept quietly up to the tent without attracting the attention of the sentry on guard, cut an opening in the rear of the tent, and began to collect his booty. While he was engaged in this process, the officer returned. The Hindoo instantly fixed himself, silent as a statue, close to the tent wall, with arm drawn up and hand slightly extended. The officer came in, and proceeded in the half darkness to prepare for rest. Noticing the extended hand of the thief, and mistaking it for a pin of some sort, he hung his helmet and his coat upon it. The thief stood silently holding the helmet and the coat until the officer was asleep, when he retired as he came, taking the helmet and the coat with the rest of his booty. Next morning the hole in the tent and the missing "pin" told the whole story.—*S. S. Times.*

What strong testimonies we have to the integrity of the New Testament! Versions made from the original Greek in the second, third and fourth centuries in widely distant lands, and which are still in existence. Manuscripts going back to the fourth, fifth and sixth centuries; the extant works of Christian writers, who in all parts of the Roman Empire, from the middle of the second century, made the most extensive use of the New Testament and give us numerous quotations. All these witnesses testify to the same great truths, and their divergences from each other are generally of small moment; and from the comparison and combination of the whole testimony we can in almost every instance detect the specific errors of each witness, and fix with

a wonderful degree of exactness the contents of the original documents for which they are vouchers. For the integrity of what writing of the Augustinian age have we so many witnesses?—*Prof. Harman.*

A Genuine Love Story.—A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house, where was gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion; and, of course, it had been altered and re-made, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, careworn and preoccupied. Her small hands, roughened with coarse toil, were unloved. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude a great sense of all her patient, loving faithfulness came over his heart. Looking up, she caught his earnest gaze, and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion; and when he tenderly took her hand, and, placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked, ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and their children, a great wave of happiness filled her heart, a light shone in her face that gave it more than its youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privations they had endured.

Natural History, Science, &c.

The Lick Telescope Lenses.—The most extraordinary precautions are being taken in the care of the great lenses ground by Alvan Clark for the Lick Telescope which is to be erected in California. The lenses were ground in Cambridge, Mass., and the problem of transportation across the continent, as described in the *Boston Transcript*, is solved as follows: "The two lenses will first be wrapped separately in fifteen or twenty thicknesses of cloth drawn very tight. The cloth will be cotton, and in order to make it soft and perfectly free from grit it will be washed many times and thoroughly beaten. Next to the cloth will come a thick layer of paper. A box made of wood and lined with felt will contain the glasses when so prepared, the felt lining of the box coming next to the paper. The lenses with their coverings will be packed tightly in this box. The shape of this box will conform to the shape of the lenses. The felt will be attached with glue, so that no nails will be anywhere near the glass. Outside of this wooden box, and enclosing it, will be a strong steel box, about the shape of a cube.

The wooden box will be tightly packed into the steel box with curled hair. To enclose this steel box will be still another steel box or chest, and the inner steel box will be kept from touching it by a large number of spiral springs covering the whole interior of the outer steel chest. This outer chest will be packed with asbestos, to render it fire-proof, and both of the steel boxes will be made air-tight and water-proof. The outer chest will be suspended by pivots in a strong wooden frame, and a contrivance has been adopted for turning the chest one-quarter around every day during its progress to California. This is to prevent any molecular disarrangement in the glass and avoid the danger of polarization, it being feared that the jarring of the train will disturb the present arrangement of the molecules unless the position of the glass is daily changed, and all lines of disturbance thus broken up. The glass will be insured for its full value—or rather its cost—\$51,000, and all the precautions mentioned are taken to prevent any accident to it. It would probably be impossible to replace it, as Fell, who cast it, and the elder Clarke, who ground it, are both old men.

Peacemakers Among the Warring Birds.—A resident of Memphis, Mo., erected on his lawn a large bird-house, intended as the summer-house of a flock of martins. It was a three-story affair, and three varieties of birds inhabited it—martins, bluebirds and sparrows. The numbers were about equal. The mixture of breeds did not appear to cause discontent for a long time. Each bird nation gathered sticks and straw and other material for nests, and harmony prevailed for weeks.

One day, however, this gentleman's family discovered that there was something wrong with the inhabitants of the airy house on the lawn. There was unusual commotion, a squalling, pecking and fluttering which denoted trouble in the hitherto happy family. A close watch brought the further discovery that the martins and bluebirds had joined forces and were making a mighty effort to drive the sparrows off the premises.

The sparrows battled pluckily for their home, but were in the end doomed to defeat and an ignominious flight.

Opposite the lawn, in a neighbor's yard, stood several large oaks. A small colony of bluejays had pre-empted homes here. The sparrows on being forced from their homes and nests took refuge in the oaks. Their advent was followed by bird chatter, and chirp, and squall, participated in by both sparrows and jays. The noise attracted the family, and now two households were watching with interest the actions of the winged tribes.

Shortly the sparrows, seemingly escorted by a number of the jays, returned to the lawn and house. This was followed by a convention of bird music, in which the jays took the prominent part. By and by, the bedlam of voices ceased, and the jays did the talking or chirping. They soon returned to the oaks, leaving quiet and peace on the lawn. The three bird colonies worked all summer without further jar or disagreement. Did the jays act the part of peacemakers?—*St. Louis Globe-Democrat.*

Vegetables in Japan.—A paper on this subject, prepared by the Japanese Commissioner at the New Orleans Exposition, says that there is no vegetable so extensively used in Japan as Radishes. They are mostly cylindrical in shape, and the largest reach six inches in diameter and a yard in length.

Burdock roots are greatly esteemed, and require deep cultivation. Taroes (*Colocassia*) of the Arum family are very extensively grown, and

are used as potatoes in this country. The *Calladium* which is grown in America for its ornamental leaves, belongs to the same family and is profitably cultivated in shady places, as orchards. Its annual production is estimated at 6 or 7 million bushels. They taste like potatoes, but are more mealy. Japanese Yams, and a species of Lily are grown for their roots and tubers. Onions in Japan are cultivated like Celery, and have long, white, tender stalks. Among Peas and Beans, the most important crop is the Soy bean, the annual product of which is about 11½ million bushels. The reason that the Japanese consume more pulse than any other people, is the demand for nitrogenous food, which abounds in beans, and supplies the place of meat, which is but little used.

The young shoots of ferns and bamboo are used as asparagus; the roots of the Lotus or African water-lily, of the Arrow-Head, and a species of rush are collected for food; and the shoots of the Water-Shield (*Brasenia peltata*) which grows in our New Jersey ponds, and are thickly covered with a transparent gelatine, are regarded as delicacies.

Gapes in Chickens.—This disease is caused by little parasitic worms which collect in masses in the wind-pipe. Dr. Walker in a paper in the Bulletin of the Buffalo Society of Natural History, says that the fowls swallow the embryos of these parasites in the earth-worms which they eat. The embryos are liberated from the intestines of the earth-worms, and work their way through the wind-pipe into the lungs. When they are mature, they attach themselves by their sucker-like mouths to the mucous membrane of the wind-pipe and its branches. In about seven days more their eggs mature, and are coughed up by the fowl. After they pass into the soil, they are hatched in about 3 weeks, and taken in their food by the earth-worms, thus completing the circle of their existence. Dr. Walker found that any locality where the gapes prevails can be rendered safe for fowls by destroying the infected earth-worms in the ground with common salt. He regards it as probable that similar parasites such as the lung-worms of calves, hogs and sheep, may have the earth-worm as their original host.

Discovery of Anthracite Coal.—Anthracite was discovered in Pennsylvania in 1790, by Nicholas Allen. This Allen had come down from the Lake Champlain lumber region, and opened an inn on the summit of the Broad Mountain. For a time he led a wandering existence, hunting, fishing, and lumbering, while his wife attended to the wants of thirsty travellers. In one of his hunting excursions, he camped out at the foot of the Broad Mountain, at a spot where a coal vein cropped out, and, upon lighting a fire, was astonished at the immense heat it threw off. He also saw that some of the black stone had become red hot. He dug some of it, and carried it home, when his wife, more practical than himself, pronounced it coal. They saw the coal crop out in abundance, and visions of fortunes that might be realized out of it flashed through their minds simultaneously. So disposing of their effects they loaded two large covered wagons with the coal, and set out for Philadelphia, with the intention of marketing it there and discovering its true value. They drove along the banks of the Schuylkill, sleeping in the open air at night. At Pottstown three of their horses died, and the coal was dumped into the river. Wearied and disheartened, the pair returned to the old place at the summit of the mountain, and shortly afterward Allen laid his faithful wife to rest over the coal vein that proved their ruin, and turned his face toward the

West, where, after an uneventful career, he enlisted for the campaign under Harrison, and fell at Tippecanoe.—*Scientific American.*

Items.

—*A Grateful Acknowledgment.*—A New Year's wish from Charleston, (S. C.) is sent out by the Councils of that city, which unanimously drafted the following: "At the close of this year, memorable by our sudden and terrible affliction from mysterious visitations of earthquake, the Corporation of the City of Charleston, in grateful memory of the blessed bounty that came from all parts of this land, and even beyond the seas, for the needy sufferers in this stricken city, send to each and all these generous givers this city's heartfelt gratitude and glad greetings in new hopes of the new year. Families in more than 2000 homes restored, the multitude of the poor fed and sheltered, the orphan, the sick, the aged, and the needy, in their rebuilt hospital and places of refuge, will always cherish this gracious and universal giving, and in the heart of this city the memory of it shall be precious as a charity, the fruit of which is on earth and its growth in heaven. To all our brothers, far and near, who have been touched by our woe, our heartfelt wish is that, even unto us in this human spring time of peace and good will, so unto them may come, in God's good providence, the charities that soothe and bless."

—*The Religious World in 1886.*—In a review of the religious movements of the past year, *The Independent* says it "has been to the Churches one of peace and prosperity; of larger fields, larger force and larger funds; and of a growing spirit of Christian fellowship and Christian unity." The additions to church membership appear to have been larger than usual.

"The way has been opened toward a union of the Free Baptists, the Christian Connection, and the Christian Union denomination." The Episcopal General Convention of this country has made a declaration in favor of Christian union, and in Canada Episcopal, Presbyterian and Methodist committees are inquiring for some common ground.

"An important event in the history of the Roman Catholic Church in this country was the promulgation of the decrees of the Baltimore Plenary Council, by which the Church becomes in reality a national Church, administered according to canon law and not as a missionary organization. The decrees provide for a strictly Catholic education for Catholic children by means of parochial schools, and for a great central university. They also condemn Sabbath desecration and the saloon business, and encourage total abstinence societies."

In Great Britain a struggle for the disestablishment of the Church of England seems to be approaching. On the Continent the Reformed Churches are showing increased life, in the reaction from Rationalism. In France the old Huguenot Church has been active and zealous. Nearly all lands are now open to laborers in the cause of Christ, and converts are increasing in India, China and Japan. So that "The note of the watchman standing between the old year and the new, and looking both ways, is not a note of discouragement or despair."

—*Football.*—The brutal manner in which this game is often played, is shown by the following extract from the *London Lancet*: "Scarcely has the football season got into full swing ere our attention is again directed to the very dangerous nature of the game by a sad fatality. Daniel Houghney, a married man, while playing in the Football Cup tie-match, on Saturday last, near Glasgow, between his club, the Mearns Athletics, and the Howood Club, was struck in the abdomen by the knee of an opposing player. Houghney was carried off the field, and died on the following day. It was also stated that three other players of the Mearns Club were injured. We are not acquainted with the particulars of this sad case, and do not know whether the play was unduly rough; but we do not hesitate to say that football nowadays too often degenerates into a species of free fight. The number of broken legs and other accidents already sustained this season bears tribute to this."

—*Persecution in England in Former Years.*—The

early records of the Baptist Church at Broadmead, England, which cover the period when Friends suffered so severely for their religious principles, have been published; and show that the Baptists of those days had much to endure from the intolerant spirit manifested by the authorities. Yet they resorted to some stratagems to shield themselves from the informers, which their more bold and straightforward cotemporaries were not easy to adopt. The records say:—"At our own meeting, to prevent spies that might come into our room as hearers—and yet that no strangers might be hindered from coming into our meeting, whether good or bad, to hear the Gospel—we contrived a curtain to be hung in the meeting place, that did enclose as much room as above fifty might sit within it; and among those men, he that preached should stand; that so, if any informer was privately in the room as a hearer, he might hear him speak, but could not see him, and thereby not know him. And there were brethren without the curtain that would hinder any from going within the curtain that they did not know to be friends; and so let those would come into our meetings to hear, without the curtain. And when our company and time were come to begin the meeting we drew the curtain, and filled up the stairs with women and maids that sat in it, that the informers could not quickly run up. And when we had notice that the informers or officers were coming, we caused the minister to forbear and sit down. Then we drew back the curtain laying the whole room open, that they might see us all. And so all the people began to sing a psalm, that at the beginning of the meeting we did always name what psalm we would sing, if the informers or the officers came in. Thus still when they came in we were singing, that they could not find any one preaching, but all singing, which means the Lord blessed, that many times when the mayor came they were all singing, that he knew not whom to take more than another. And so when the mayor, Hellier, or the other informers had taken our names, and done what they would, and carried away whom they pleased, and when they were gone down out of our rooms, then we ceased singing and drew the curtain again, and the minister would go on with the rest of his sermon until they came again—which sometimes they would thrice in one meeting disturb us—or until our time was expired."

"Brother Gifford's people took this course. A company of tall brethren stand about him that speaks, and having near his feet made a trap door in the floor, when the informers come they let down the speaker into a room under."

THE FRIEND.

FIRST MONTH 22 1887.

We are pleased to see in the *Christian Worker* of Twelfth Mo. 30th, 1886, a thoughtful communication from Dr. Richard H. Thomas of Baltimore, replying to an article previously published in that paper, which favored the employment of regularly supported "pastors" in the Society of Friends.

R. H. Thomas states, that in the early Christian Church, "the freedom of every member to preach in the meetings for worship, as he might be led by the Spirit, the need of no other preparation for the ministry but that given by the Lord, the entire compatibility of following what are erroneously called secular pursuits with the duties of ministers, were not only allowed but maintained as the doctrine of Christianity." The growth of a clerical class as distinguished from the laity, was a later development. The introduction of stated "pastors" into our Society, as has been proposed, he believes "must kill out, sooner or later, the freedom of the ministry among us." On this subject he remarks:

"A thoughtful minister of another denomination told me that the present movements in the Society of Friends in regard to the ministry were of pecu-

liar interest because, making allowances for changes in time and place, we seem to be re-enacting on a small scale the struggle that went on in the early centuries of Christianity. In that struggle formalism and stated methods of worship, and the assumption by the ministers of special rights and privileges triumphed, and the original freedom and spontaneity of worship was lost. Shall we see the same result come about amongst us? At least, let us know whether we are tending, and go forward with our eyes open to the inevitable results that await us. This is not theorizing; it is the simple statement of fact. That we have not in a very few years of occasional trials of the new system seen the final legitimate result is not surprising. The bulk of our meetings are still largely on the old lines. But are we never to look forward, are we never to learn by the experience of others? And when we see one invariable result wherover the system of stated pastors has obtained, what right have we to say the result with us will be different? There is no danger, we hear. But there is danger, and we already see the buds that will soon ripen into fruit. What else does the distinction already drawn in some places between the ministers and laity mean? What does the increasing substitution of pulpits in the place of galleries point to—the adoption of the clerical dress, the styling of our ministers "Reverend," the arrangement before the meeting opens as to who shall speak; are all these for nothing?"

"Finally, has it never occurred to us that wherover we find a church with a system of stated pastors, they do a church whose members need, or think they do, the use of the outward symbols of baptism and of the supper? If we educate our members to depend on the outward ministrations of a man they will come to rely on external things, and we shall be opening the door to those very practices we are now trying to shut out. Our principles are consistent with themselves, we cannot discard one without endangering all."

To this, we would add, that not only is the freedom of the ministry endangered by this scheme (of which the Editor of the *Christian Worker*, in the same issue states he is in favor, thinking it "to be the mind of the great body of Friends,") but still more certainly and immediately will our doctrine as to the authority and qualification for the right exercise of the ministry be departed from. In truth, the whole plan belongs to a different church system from that of Friends, and we do not see how it is possible for it to grow up among a people who really retain their confidence in the principles we profess.

We have received from R. Barclay Murdoch, publisher, of 461 Eglinton Street, Glasgow, Scotland, a copy of a new edition of Part I. of the "Spirit of Prayer," by William Law.

William Law was born in 1686, and died in 1761. He received a University education and was ordained a clergyman in the Church of England, but he felt it his duty to resign that office, and lived a retired life. He was a voluminous author. The present treatise evinces that he held deeply spiritual views of the practical work of religion, closely approximating to those of the Society of Friends. The benefit derived from its perusal in early life, appears to have been a leading influence in promoting its republication at this time.

Connected with the sound practical advices contained in this little book, are certain speculative views held by its author, as to the Divine purpose in creating man, the condition of Adam before the fall, &c.; on the correctness of which we will not venture an opinion—remembering what Moses of old said to the children of Israel, "Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever."

Since writing the above, we have met with a

letter written by John Rutty, in 1756, from which the following is taken:—

"Among the books that have lately fallen in my way, I much value some of those written by William Law; but I fear this excellent man has a little blocked up his way by adhering so much to Jacob Behmen; and as to his account of the transactions of the angels before the fall, I could wish he had never meddled with it."

At a recent examination by the Presbytery of Troy of a person who had been invited to assume the charge of a congregation in that city, the candidate was asked, whether, if he should become convinced of any truth contrary to the Confession of Faith, he would preach it. He replied, "O, yes, but I would leave the Presbyterian Church first."

Such a course is honest and straightforward, and would command the respect even of those who might not unite in the doctrinal views adopted by the preacher.

SUMMARY OF EVENTS.

UNITED STATES.—In the House of Representatives on the 13th instant, the Ways and Means Committee ordered a favorable report on Breckinridge's bill to abolish unnecessary customs districts and ports. It abolishes 60 districts, leaving 75 in all, and it is estimated that a saving of \$100,000 annually will be effected by the bill. Among the districts to be dispensed with are Bridgeton, Burlington; Great Egg Harbor, Little Egg Harbor and Newark, in N. J.

General W. B. Hazen, Chief Signal Officer, died in Washington on the evening of the 16th instant, aged 56 years. He had been suffering for some time from a constitutional disease, but the immediate cause of his death was a severe cold contracted at the President's reception to the Diplomatic Corps.

The gross mineral output of Montana last year is stated at \$24,000,000, of which there was \$3,500,000 in gold, \$7,000,000 in copper, and \$13,500,000 in silver. Governor Swineford, of Alaska, arrived in St. Paul on the 12th, on his way to Washington. He says the white population of Alaska has more than doubled in eighteen months.

Two Catawba Indians were in Columbus, S. C., recently, as representatives of their tribe, seeking redress for sequestration of their territory, which they claimed had been reduced to less than 800 acres.

The Superior Court in Cincinnati has rendered a decision affirming the constitutionality of the Dow liquor law, and declaring that it applies to wholesale dealers. The case will be appealed to the Supreme Court.

There is fear of a coal famine in Chicago, less than 1000 tons being now stored on the South Side of that city, against 60,000 tons a year ago. Meantime the demand has increased twenty-five per cent. According to an Associated Press despatch, a prominent coal merchant says the trouble is caused by the inability of the railroads to handle the amount required.

It was said in New York last week that "at least 10,000 workmen have been thrown out of employment, and that 30,000 persons are suffering as a result of the strike of the 3000 coal handlers." The retail price of coal for all sizes, except pea, advanced to \$8 per ton in Brooklyn and New York. This price is not likely to continue, as the Long Island Company, at Hunter's Point, are offering to sell at \$4.75 per ton.

On the 13th instant, more than 223,000 cubic yards of limestone and slate rock on the bank of the Canadian side of the Niagara River, near the Horseshoe Falls, fell with a crash that was heard and felt for miles around. The break has made a considerable change in the appearance of the bank, and has exposed the dark chasm behind the fall. The mass of rock that fell was sixty feet wide by over one hundred long and one hundred and seventy feet deep. The fall from the main rock has left a perpendicular wall. The tremendous weight of ice which has accumulated during the past three weeks, with the steady frosty weather and low water, was the cause of the break.

A correspondent of the *Voice*, writing from Atlanta, Ga., says that Mayor Hillyer, on retiring from office on the 3d instant, used the following language: "Allusion has been made in print to alleged prosperity in other cities where the liquor traffic is still tolerated. I assert confidently that Atlanta has prospered more than any

of them in our State, and I think it highly probable that Atlanta has, during the last two years, advanced and increased more in houses built, and population, and in the general elements of prosperity, than the five of the next largest cities in Georgia that hold on to the bar-rooms, put together. Is there any other city, where they have bar-rooms, that has a surplus of over \$225,000 in the treasury on a clean balance sheet, at the end of the year, and can sell 4½ per cent. bonds at par?"

Dr. William Perry died on the 11th inst., in Exeter, New Hampshire, aged 98 years. He was a member of the 1811 class in Harvard, and became one of the most eminent physicians of his day. He was the sole survivor of the passengers on Fulton's first steamboat ride down the Hudson, 79 years ago.

It has been reported to President Bowditch, of Albany, that the toboggans on the club chute have been timed at the point of greatest speed, which is when they leave the chute and strike the ground, and found to attain a velocity of ninety-three miles an hour. The timing calculations were carefully made and repeated again and again by a civil engineer. If they are not fallacious, the toboggan is the fastest of vehicles and outstrips even the iceboat.

The deaths in this city last week numbered 418, which was 9 more than during the previous week, and 66 more than during the corresponding period last year. Of the foregoing 217 were males and 201 females; 57 died of consumption; 56 of pneumonia; 33 of diseases of the heart; 20 of debility; 19 of croup; 13 of marasmus; 12 of apoplexy; 12 of obstruction of the bowels; 11 of paralysis, and 11 of typhoid fever.

Markets, &c.—U. S. 4's, 110½; 4's, 127½; 3's, 100½; currency 6's, 125 a 134.

Cotton was quiet but steady at 9½ cts. for middling uplands.

Petroleum was dull and unchanged, viz: 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was quiet and weak. Quotations: Bran, western winter, spot, per ton, \$17 a \$17.50; do., spring, spot, \$16 a \$16.50; red middlings, \$16 a \$17; white middlings, \$15 a \$20.

Flour and Meal.—Demand for flour was of a hand-to-mouth character, but prices were steadily held. Sales of 125 barrels Penna. family, at \$3.80; 125 barrels Penna. roller, straight, at \$4.25; 250 barrels Ohio, clear, at \$4.25; 125 barrels do., straight, at \$4.50; 375 barrels winter patent, at \$4.75 a \$5; 125 barrels Minnesota, clear, at \$4.25, and 375 barrels do., patent, at \$3.15 a \$5.25. Eye flour was sold in a small way at \$3.15 a \$3.20 per barrel.

Grain.—Wheat closed irregular, No. 2 red left off at 92½ cts. bid and 92½ cts. asked. Rye was steady at 57 cts. per bushel for No. 2 Pennsylvania. Corn was quiet, closing at 45½ cts. bid, and 46½ cts. asked for No. 1 red. Oats were dull, No. 2 white closing at 38½ cts. bid and 38½ cts. asked.

Beef cattle were in fair demand at 3 a 5½ cts.

Sheep were ½ c. lower, at 2 a 5½ cts.

Lambs were dull, at 4 a 7 cts.

Hogs were active and ¼ c. lower. Western, 6½ a 7 cts.; country, 6 a 6½ cts.

FOREIGN.—Lord Idlesleigh died suddenly in London on the morning of the 12th inst. He faintly while ascending the stairs of Lord Salisbury's official residence in Downing Street, as he was about to make a visit. He was taken into the Prime Minister's room and almost instantly expired. Death was occasioned by heart failure.

G. Goschen has issued an address to the electors of the Exchange Division of Liverpool. He maintains that he is still a Liberal, and that he rallied to the support of the Government under the influence of deep conviction that the duty of men of all parties was to close up their ranks in the face of the common danger threatening the existence of the United Kingdom.

W. H. Smith, First Lord of the Treasury and Conservative leader in the House of Commons, has sent a circular to supporters of the Government asking them to make every effort to attend the opening of Parliament as they will be invited to proceed directly to the consideration of questions of grave importance.

A series of evictions was begun on the Winn estates in Kerry on the 11th inst. As the tenants were evicted their houses were burned. Intense excitement prevails in the district, and it is probable that there will be bloodshed.

The rent agitation has reached serious proportions. In Limerick the Sheriffs dread to take part in evictions owing to the menaces of the tenants. The latter are removing their stock and other belongings in order to prevent their seizure. There were 200 farmers engaged in this work on the 17th, near Murroe. The French Government has decided to increase this

year's extraordinary military credit from 50,000,000 francs to 80,000,000 francs.

Notwithstanding the strenuous efforts made by Von Moltke and Bismarck to prevent it, the fate of the Army Bill was settled on the 11th by the Reichstag adversely to the Government, and action was immediately taken to dissolve the Chamber. On the re-assembling of the Reichstag, Von Stauffenberg's amendment, limiting the duration of the bill to three years, was voted upon, and the amendment was carried, the vote being 186 to 154.

Emperor William is much affected by the vote and the dissolution, and hopes "the bill will pass in the near future."

The Austrian Cabinet have decided to increase the budget for the War Department by over \$5,000,000. The Minister of War will call out several classes of the Reserves in 2d. Mo. instead of 4th Mo. as was intended. Large contracts have been made for military equipments.

An important political and military agreement has been made between Austria and Roumania, with the approval of Germany.

Russian trains pass Wilna daily laden with materials to be used in increasing the fortifications at Warsaw. The Russian Government intends to construct fourteen new forts at Warsaw before spring.

Recent observations are said to indicate the existence of a submarine volcanic crater between the Canary Islands and the coast of Portugal. From a cable-laying steamer in latitude 39° 25' north, longitude 9° 54' west, the water was found to measure 1300 fathoms under the bow and 800 fathoms under the stern, showing the ship to be over the edge of a deep depression in the ocean bottom. It is well known that great inequalities are found in the bed of the sea off Lisbon, and these are thought to be due to a submarine chain of mountains.

GEORGE PITTS TRAVELS.

Henry Longstreth, No. 723 Sansom St., Philada., has received a few copies of George Pitt's travels Around the World, which will be sent to any part of the country, *post paid*, on receipt of one dollar.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, in KENNETT Square, Pa., on the 29th of Sixth Mo. 1886, MARGIE A., only daughter of Sharpless and Margaretta J. Mercer, in the 20th year of her age, a member of London Grove Monthly and Particular Meeting. This dear child bore her long illness with much patience, and though remaining entirely conscious to the last, said comparatively little to those about her; but the calmness and childlike faith, in which she lay awaiting her early dissolution, brought to mind forcibly the promise of Holy Scripture, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

—, at his late residence, Rahway, N. J., 10th of the Eighth Mo. 1886, MATHIAS E. THORNE, in the 58th year of his age, a member of Rahway Particular and Rahway and Plainfield Monthly Meeting of Friends.

—, from home, suddenly, of heart disease, Twelfth Mo. 8th, 1886, at the residence of her son-in-law, ELL Sharpless, near Moorestown, New Jersey, SARAH A., wife of Ezra Engle, in her 69th year, an esteemed member of Lower Evesham Monthly, and Easton Particular Meeting. She was a woman of meek and quiet spirit, strongly attached to the principles of the gospel, as professed by our religious Society; a diligent attendant of her meetings, manifesting an ardent desire that they might be sustained in their primitive purity; and she gave evidence that she was prepared to be gathered into the heavenly garner.

—, after a short illness, at his residence in Plymouth, Montgomery County, Pa., First Mo. 1st, 1887, JOSEPH ALBERTSON, in the 52nd year of his age, an esteemed member of Plymouth Particular and Gwynedd Monthly Meeting.

—, on the 2nd of First Mo. 1887, at the residence of her son Clayton Willis, near Cardington, Ohio, CYNTHIA, widow of Joel Willis, in the 82nd year of her age. This beloved Friend, after a long life of usefulness, made a peaceful close, expressing a desire to depart and be forever at rest. She was devotedly attached to the doctrines and usages of the Society of Friends.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 194.)

Third Mo. 2nd, 1844. I have been wanting since our meeting last Fifth-day, to make allusion thereto, yet hardly know how to do it; fearing I should not be able correctly to pen the solemn truths which were sounded amongst us. About the middle of the meeting, our dear friend Sarah Enlen arose, laid off her bonnet, walked along the aisle till she came to the fourth and fifth benches of boys from the back row; upon standing at the end of these, with a hand on each, and her back turned towards the girls, she thus remained, it seemed to me two or three minutes of profound silence, when she commenced nearly thus: "I believe it is in the authority of my dear Lord and Master Jesus Christ, that I am constrained to come and stand thus before you on this side the house. How has my spirit been grieved this day, with the lightness and frivolity of some of your spirits! I have been made to fear that the vials of the Almighty are ready to be poured out on the heads of some of you, for your irreverence towards Him. You have dishonored your exercised teachers and turned into contempt their labors;" with more not remembered. Then proceeding: "Though you are now young, your bones full of marrow, and veins full of blood, which is your life, yet ye may suddenly be brought low. Have ye not seen instances of which in this very house?" She then set forth the awfulness of a death for which we are unprepared; even to be brought before Him, whose eyes are as a flame of fire, and the hand writing on the wall appearing against you! She believed one more visitation was extended; and how pathetically did she plead with them to join in therewith! saying, "Can ye bear with me? I am a mother myself; and from the very depths of my spirit, I feel for you." After something further she returned to her seat, when great stillness prevailed for I suppose about fifteen minutes, when she knelt and interceded nearly thus: "We have all need of mercy, and that our sins and transgressions may be forgiven. But O! dearest Father, more especially would we intercede with thee for the wayward, the untoward, the disobedient, and, may we not say, hardened sons, spare these, O Lord, a little longer. Lengthen out to them the day of thy grace, that they be not cut off. Some of us this morning have been made to believe that for some present not many days, perhaps not many hours, are allotted for the great

work of regeneration to be effected. Bow thy heavens, O Lord, and come down! cause their hearts to melt as wax before Thee! that so they may receive again the impression of thy image, which has been defaced by iniquity. Inspirit them, we pray thee, with a desire for thy saving grace! make them to cry out from the inmost recesses of their hearts, 'what shall we do to be saved!'" And then concluding with very fervent petitions that the impression which had this day been made, might fasten as a nail in a sure place, by the Master of assemblies! and that we might all yet unite together in worshipping thee in the silence of all flesh! The meeting closed under a covering of great solemnity: and which lasted for some time after. Not a whisper was to be heard among the girls: many of them being much affected, and several wept aloud. May it not be as the morning cloud or early dew; but, on the contrary, may all profit by it.

Fourth Mo. 2nd. The second day of our Examination: at the close of which I am looking towards resigning my services here, and once more returning to my home; where I hope to be permitted to remain, should life be continued, a comfort and support to my dear mother; be the time longer or shorter that she is spared to us.

Fifth Mo. 1st. Almost one month has elapsed since last note. Am now at home, where I have been for the last three weeks.

19th. Meeting day; and again enabled to pour out my heart in tears. It seems sometimes when thus assembled, as if my eyes were as a fountain unstoppered. And oh! the pleadings which accompany for the life of the poor soul! Lead where thou wilt, do what thou wilt, only save alive.

Sixth Mo. 9th. A precious quiet feeling attends this afternoon; and a good meeting I had this morning. A door of access was opened, and the poor heart enabled to pour itself out: although the evidence is still withheld that my prayers and tears will ever prove availing; nevertheless felt this day afresh encouraged to struggle on; humbly trusting, that as the eye is kept single, the body will be more and more filled with light.

13th. On first gathering into stillness in our little meeting this morning, all strength seemed taken away, and great heaviness overspread, so that for a little time I could see nothing before me but a struggle for life. Whilst musing on my situation with great sadness of heart, access was given to the banqueting house, whereupon tears flowed, till it seemed as if there was no restraining them. I could have wept aloud, my heart seemed so broken. While thus weeping and pleading, Ezra Comfort arose and revived the appeal of poor Hagar, when in her cast-off condition: "Thou, God, seest me." He believed our afflictions were often seen, and prayer heard, when we knew it not, &c. It had a comforting effect. But oh! may it please my Heavenly Father, ere long to grant a little evidence that my sighs are heard, and tears had in remembrance! In looking around, far and near, can see none who travel just the same path I do; and often is the query raised, why is it thus with me?

but I have thought this day, what matter if only enabled to land safely at last? Have remembered that the children formerly, were to "come with weeping," and were to be "led with supplication." Believe I may say, I have experienced of latter time what this hath been; and should the following blessed experience be known, all passed through will be nothing:—"I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble."

16th. First-day. During our silent meeting this morning I strove to keep under religious exercise; though found it harder than sometimes. What a busy enemy we have to contend with! nothing short of Divine help can enable us to withstand his assaults.

23rd. Comforted once more in our silent sitting together this morning, in being enabled to approach the mercy seat, and there to pour out my troubles. I saw and felt my situation, and when access is thus given, oh how my poor life is pleaded for! and to-day the life of my people. May He, who hath apportioned a lone path, for I can see no one travelling with me, (notwithstanding many there are, who are journeying heavenward) be pleased ere long to speak the word only, loose the bonds and set the captive spirit free. Have been sweetly comforted this afternoon, while sitting by the side of my dear and only brother, in believing there is with him a deepening in best things, and how did my heart leap within me for joy! May it please our Heavenly Father to make us all a united band, marching forward towards the heavenly Canaan.

Eighth Mo. 8th. A secret condemnation attends for omitting my little notes. It seems to be something required of me, thus to pen them, whether it is for my own encouragement, or for some similarly poor, tried, tossed soul when I am removed hence! That I leave, while peace attends the little sacrifice. Since last note I have attended some favored meetings. In one of which our dear friend, Joseph Edgerton, who certainly is one of the favored of the Lord, after a time of silence arose, and life arose with him, which all must have been sensible of. My spirit was humbled as in the very dust; while gratitude flowed to Him who was pleased thus to remember the dust of Zion, and to satisfy her poor with bread. There is that handed forth in this day, which is not bread; and it don't satisfy, nor never will. May He who still remains able to feed his people, continue to do it either immediately or instrumentally; but let it come from Thee, dearest Father! for nothing short thereof will satisfy the cravings of an immortal spirit. How often is the little petition poured forth in the secret of my soul, when assembled with my friends for the solemn purpose of worship, that every offering may be restrained that is not of the right preparing. I fear that a day of deep suffering is awaiting this people! but oh! will not a seed be preserved, which shall be accounted to the Lord for a generation?

20th. My time and attention has been so taken up for this week past, it seems as though I hardly had a minute to call my own; a very

larg: family, much company, and my little school (about a week since, opened one here at home for a few children round, not large, from 16 to 20), but enough to keep me busy with our other cares.

Ninth Mo. 15th. Thou knowest, O dearest Father! that I love thee. Thou knowest how precious thy cause and testimony are to me! being bound up, may I not say, in my very life; or rather my "life is bound up in the lad's life." To know that Joseph lives, and not only lives but will rule and reign and be the governor of the whole land, is what I travail for; and, oh! if it stand good in Thy sight, rejoice the heart of thy poor child like Israel of old, in that, ere I die, the acknowledgment may be, "It is enough."

Second Mo. 2nd, 1845. Wean me more and more, O Heavenly Father! from every thing here below. Thou hast been pleased, in thy inscrutable wisdom, since my last entry, to remove a prop, Thomas Kite, which I have leaned and depended too much upon. But praised be Thy ever worthy name, thou hast given me to see and feel this day, that thou remainest able to support and sustain all that come to thee singly and with the whole heart.

Fourth Mo. 13th. The first of next month, we expect to open a boarding school for girls. It feels a very great undertaking. Cannot see how I am to get along; yet leave it with Him who has promised (if I am not deceived) to go before and open the way.

Fifth Mo. 8th. Attended our Quarterly Meeting at Germantown. Had the company of several dear friends not members of our Quarter, among whom was S. Hillman, who was lively and instructive in testimony in our last meeting, and in supplication in the first. In her communication she alluded to the removal of testimony-bearers from amongst us, there having been two deaths within the past year, ministers of this Quarterly Meeting, viz: Alice Knight* and Elizabeth Robeson.† She comforted us in the belief, that the mantle of the departed Elishas would be cast on some present; and that there would be raised up in this place, a Deborah, who should stand as a mother in Israel. That it may be so is the prayer of my soul.

(To be continued.)

For "The Friend."

Memories of the Prairies.

Grain and fruit were produced in great abundance by the new and rich soil of Henry County. In the fall of 1853, corn sold in Salem at from ten to fifteen cents per bushel, and apples and peaches could scarcely be disposed of at all. I remember seeing a load of fine looking peaches offered for sale in town, but no purchasers could be found. They were then offered freely to any who would come and get them. A few small baskets full were taken away, and the balance were shovelled out on the street. There were no easy and quick means of transportation from there at that time; and what were taken away to the newer countries north and westward, were bruised and perishing before a market for them was found. I think peaches have never been so abundant in this place since that season; and in

* Alice Knight resided at Frankfort, Pa., and was a member and minister of that Monthly Meeting. She died there the 24th of Sixth Month, 1844, in the forty-fourth year of her age. For obituary of her, see "The Friend," vol. xvii, p. 336.

† Elizabeth Robeson, a minister and member of Germantown Particular, and Frankfort Monthly Meeting, died at her home in Roxborough Township, Philadelphia Co., on the 15th day of the Ninth Mo. 1844, in the 79th year of her age. For testimonial concerning her, see "The Friend," vol. xviii, p. 80.

the greater portion of Iowa all efforts to raise them have been unsuccessful.

Apples, too, were produced in over-abundance that season, and hundreds of bushels rotted upon the ground in the fine young orchards around Salem. I have never found pears plentiful, or seen quinces grown in Iowa.

In the spring of 1854, we moved into Linn County, making the journey of near one hundred miles in open wagons. The country through which we passed was a succession of broad, rolling, beautiful prairies, interlaced with belts of timberland mostly occupying the more broken and hilly districts along the numerous streams that chequer Eastern Iowa. Some towns and settlements through which we passed had been occupied a dozen years or more, but much of our way was through new and sometimes unsettled country. I remember crossing one great prairie (in Washington County, I think) that stretched away to the distant horizon, mile after mile of grassy billows, without one tree or shrub as large as a riding whip, and without a sign of human habitation or presence save the narrow wagon road along which we travelled in our monotonous course. The wild grasses were springing up in their early beauty; but few, if any blossoms had yet appeared on the prairies; mile after mile, like scenes surrounded us, save perhaps, that here or there, one ridge rose a little higher than another; and here or there, one hollow between two grassy billows was cut a little sharper or deeper than its fellows; and here our road would lead us along the ridge top, and again would follow a while the valley.

While crossing this wild prairie, I had my first and only experience with a "joint snake," a reptile of which I had heard many stories. One of the teamsters and I had gone a little way from the road to pick some of the white gum from a cluster of the brown old stalks of "rosin weed," when he called me to see a "joint snake" that he had just struck with his whip. It was a pale looking striped reptile, much resembling the common garter snake, but lighter in color, and had been about 14 or 15 inches in length, but it was now broken into four pieces, but not of equal length, the head piece being nearly as long as the other three combined. It was making lively endeavors to hide itself in the short grass, while the other pieces were wriggling around in quite a remarkable manner. They were all plump and square-ended, as a broken pipe-stem, except one that had been mashed and somewhat mutilated by the stroke of the whip. There was little sign of blood, and no internal organs visible. The old driver repeated the strange story that I had often before heard, that these pieces would, if not killed separately, get together again, and be as good a snake as ever, but now as the wagons were getting some distance in advance of us, we had not time to make very extensive observations on this interesting subject; so the old man put an end to the hopes and sufferings of the head portion and we hurried away.

Of course there is no credit due to the story alluded to, but it owes its origin to some strange peculiarities of this creature, and I presume that the facts are that it is a snake with a short body and comparatively long tail, which is very frail or brittle, similar to that of some species of lizards and that it is only this portion that is broken to pieces by accident, while all the vital organs remain in the body connected with the head. Rattlesnakes of a small dark-colored variety are quite numerous on the newly settled prairies and along the brushy borders of the timber. They seldom exceed two or three feet in length, but are as venomous as the larger varieties, and are

only less dangerous because less powerful, and that is almost balanced by their more sly and wily dispositions. Accidents frequently occurred by them in the new country.

A friend of mine once went to a spring that bubbled up among the grass in a low place on the prairie, to quench his thirst. Kneeling down, he placed one hand on either side, and stooped forward and drank from the little pool; then glancing backward under his breast he saw one of these ugly beasts coiled in the grass, ready to strike its deadly fangs into his body at any moment, but he displayed such agility in rising and getting away, that he escaped unharmed.

Another young man, a cousin of mine, sat squarely down upon one that lay unseen in the grass beside him, and when it raised its quivering tail closely between his knees with its well known but never welcome music, he too, displayed such great activity that he escaped unhurt, but the early settlers were not always so fortunate, and numerous instances of their being bitten occurred.

A much larger variety, marked with brighter yellow, inhabits the timber-lands, and were numerous about the stone quarries and rocky hills bordering the rivers, but seldom, if ever, venture on the prairies. Their rattle can be heard to a distance of two or three hundred yards and when sounded amidst the thick ferns or brushwood of some deep hollow, or in the shadows of night, I think it the most terror-inspiring sound I have ever heard. Another very ugly, though I believe harmless, snake that inhabited the prairies, was the "hissing adder." They attained a length of two or three feet, and when molested would raise their heads six or eight inches from the ground, flattening out that part of the body raised up, into a broad thin sheet, and make a loud hissing noise. It was said that they blew poison into the faces of their foes in this way, but I never saw any evidence of the truth of the story. "Blue racers" and "black snakes" find shelter both in the timber-lands and grass of the prairies; and a number of other varieties are more or less numerous; but the largest of all the prairie reptiles was the "bull snake," which sometimes attained to quite a formidable size and appearance, but I believe was entirely harmless. It made a loud blowing noise. It was an object of special terror to cattle, and many an unpleasant accident has occurred by the running away of ox teams when one of these ill-looking creatures appeared in the grass or by the roadside. All these varieties have almost or altogether disappeared as the advancing settlements have taken possession of their old time abodes.

After the "joint snake was disposed of, our wagons rolled on over nature's monotonous but ever beautiful meadows, slowly approaching the distant timber line that lay to our right, bending away almost in front of us, and at its edge, scattered all along were the houses and barns, and fields of the pioneer settlers. In one place in front of us quite a group of houses appeared, and when the question was asked, "what town that was," our driver said it was "Stringtown," and so it proved to be, for it was nothing more than a portion of the same scattered settlement here viewed for a distance from its end. Thus the buildings seemed grouped together, and were easily mistaken for a village.

A dozen miles before reaching Iowa City our road lay for some distance along the summit of a high ridge, overlooking on the one hand the deep and partly wooded valley of the Iowa River, which flowed at the foot of a steeply descending slope and less than a mile away; and, on the other hand, a beautiful undulating expanse of

prairie and timber lands interspersed, was spread out below and before us as far as the eye could reach. The ridge along which we travelled was wooded with a straggling forest in which hardy looking oaks predominated. Here our road wound along through a group of ancient mounds, the monuments of that strangely far away people, the "Mound Builders." I think there were about twenty in this cluster on the crest of the hill. They were small, perhaps not more than three to four or five feet high and ten or twelve broad, but half way down the hill slope towards the river, on a "bench" of the hill, there was one or two much larger ones. Some of the largest trees in this vicinity stood upon these mounds, proving their antiquity, and showing the situation to have been a high prairie ridge when they were built. Farther up the river, where a still higher crest overlooks the city. I have been told there are a few yet larger mounds. These, and one on a hill in Jones County, are all the "Indian mounds" I have met with in Iowa.

T. E. BUNDY.

[The following communication has been received from a Friend residing in North Carolina; and it is published because it seems to be the expression of an honest concern for the promotion of truth and righteousness.—Ed.]

For "The Friend."

Dear Friends,—This day I am seventy-three years old, as it pleased the great Shepherd of Israel; and I have felt a motion of spirit to write a few lines to you, of encouragement to stand fast to the first principles of ancient Friends; for they did take hold of the everlasting truth as it is in Christ Jesus our Lord, and held it to it through much suffering, looking to Jesus whom they knew to be the Author and Finisher of the saint's everlasting faith—the faith that works by love and purifies the heart, and makes it a fit temple for the Lord's heavenly presence to dwell in.

It does my soul good to believe that you of Philadelphia Yearly Meeting know there is but one faith that is saving, and that it is the gift of God. It is all a spiritual work from first to last, for the battle is the Lord's, and his is the victory over every appearing of our adversary, and to Him be all the glory, for unto Him alone it is due, who alone is worthy for evermore, world without end.

Now dear Friends, I feel to say to you, the meetings in the name of Friends hereaway seem very much changed, not known from others in dress and address, and doctrine also in general. The love of the world and its vain fashions, seems to have got the victory in the hearts of a majority of those professing to be Friends. A sorrowful thing, in truth, it is. They seem to admire outside work, as though the shadow of forms and ceremonies were paramount to the substance; forgetting that Christ is the substance of all spiritual and saving religion. When the angel spoke to John to rise and measure the temple, he was not to measure the outward court, but to leave it out; so we see that pure religion is an internal work of the soul in the heart that humbly submits to the operations of the Holy Spirit, showing the exceeding sinfulness of sin. Now this is godly sorrow that works a repentance not to be repented of, if patience is abode in. This is very different from the sorrow of the world which worketh death.

Here the preachers call up mourners to a bench, as if that was the only place to find the dear Master. Now this is one of the world's fashions and ways to deceive the simple of all ages. My spirit mourns over such work. O, may

the good Lord in mercy help the people in general to discern, to distinguish between the voice of the True Shepherd and the voice of the stranger! When Christ puts forth his own sheep, He goes before them and they follow Him; and all true ministers sent by Him heed not the voice of the stranger, but preach as the Lord told Jonah, "Preach the preaching that I bid thee." But those sent by men speak to please men, because of advantage, and care not for the flock, but will flee when danger comes, because they are hirelings, and care not for the flock. But the Lord's true ministers ever hold their Master as their all in all; and these preach his gospel, the power of God unto salvation to every one that believeth—to the Jew and also to the Gentile,—for therein is the righteousness of God revealed unto us.

The love of the world and the deceitfulness of riches seem to occupy the minds of a vast number of professors in this age of the world, who are unmindful of what was said to the man who was about to pull down his barns and build greater, "thou fool, this night thy soul shall be required of thee;" then whose shall these things be which thou hast provided. So is every one that is not rich towards God—solemn thought indeed.

Pride seems to be the crowning sin of this country at the present day; and I much crave that we all would remember, that a proud man cannot be a happy man, and pride goeth before destruction, and a haughty spirit before a fall; and that pride and fullness of bread were the sins that caused Jerusalem's overthrow. Oh, dear reader, whosoever thou art, remember that humility goes before honor, and there is no true honor but what comes from God. Then

Be humble, learn thyself to scan,
Know pride was never made for man.

Oh that the whole world might soon come to the enjoyment of a meek and quiet spirit; then all wars and bloodshed would cease, from the rivers to the ends of the earth; then we would be prepared to love our neighbor as ourselves; then the wilderness would blossom as the rose, as saith the Prophet, neither would any thing hurt nor harm in all the Lord's holy mountain.

Now I am impressed with the feeling that many, very many, have left-off the watch, and have taken their flight from Christ, either on the Sabbath day or in the winter. His people ever have been, are now and ever will be a tried people; yet He never will leave nor forsake them if they will cleave to Him. They may have to pass through deep waters, yet his promise is to be with them. His promises are yea and amen. The baptism of the Holy Ghost and fire is what all his children must experience before they can attain unto that eternal life prepared for the people of God. Listen, oh reader! "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him." We were all created for a purpose of his own glory; and his creatures must often think in their getting along in this world of sorrows, that it is not in man that walketh to direct his steps. Hence we see the great need of waiting on the dear Master in all our movements; and then He will strengthen us to bring honour to his great and worthy name. He then will show us the beauty of holiness, and will teach us how to worship Him in the spirit and in the truth—the only true worship of the great Father of lights, the true light that lighteth every one that cometh into the world. God is Light, and in Him is no darkness; if we walk in the light as He is in the light, we have fellow-

ship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.

There are at this day many of different religious persuasions who have gone out under the name of ministers of the Gospel of the meek and blessed Jesus. The Scriptures tell us, "No man taketh this honor to himself, but he that is called of God as was Aaron." From this we see that the Lord's ministers must be chosen by Him, the Minister of ministers, qualified, anointed and appointed, sent forth with a commission from Him. Then their words will not return void, for this is the Lord's work and not man's. His chosen ones cannot receive pay, for they have received their ministry of the Lord Jesus freely; and they minister freely as the great Master said, "Freely ye have received, freely give." This is what He told his disciples when He sent them out; and when they returned, He said, "Lacked ye any thing, and they said, nothing, Lord." He has ever been their sufficiency. He says, "Lo, I am with you always, even unto the end of the world."

But I fear some professed ministers are seeking after filthy lucre, perhaps, more than the maintaining of the blessed Truth, and the good of their hearers. Such preachers neither go into the Kingdom of Heaven, nor suffer them that were entering to go in. Oh what a solemn reckoning there will be at the judgment of the great day when all the hidden things of darkness will be brought to light!

Now my mind seems to turn to Water Baptism, so much used of late even by many bearing the name of "Friend." Yet there is but one faith, one Lord, one baptism which is that of the Holy Ghost and fire, that consumes every thing that defiles the heart, and thus makes it fit for the Lord's holy presence to dwell in.

Now a few thoughts on the Sacraments, so called, that had its name from a military phrase not to be found in all the Scriptures of Divine truth. It never can affect the immortal part—a shadow only—not the substance, for Christ is the substance of all. Verily, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," meaning spiritual life. This eating and drinking is a partaking of the mystical flesh and blood of Christ in the soul. When we all meet in one spirit, with a single eye to the Lord, we are often made to sit together in heavenly places in Christ Jesus.

Now, unto Him who is able to keep his children in the truth, be everlasting praises, who alone is worthy, world without end.—AMEN.

DAVID L. FRAZIER.

Twelfth Month 26th, 1886.

Extracts from Journal of James Cresson of a Visit to Barbadoes in 1785.

(Concluded from page 195.)

19th. Had this day an appointed meeting at the widow Gibson's, which was small. [The attenders] were mostly of the descendants of Friends. * * * It being a very rainy morning [is] supposed to have hindered many of the neighbors, and horses being very scarce among them. It was to me a laborious barren time at the beginning, but was made willing to become a fool, and through Divine help to discharge myself faithfully among them on this subject—that Jerusalem is slain and Judah is fallen, for * * * their doings have provoked the Lord. This was the cause of the fall of the Jews, and is also applicable to the situation of Friends on this island; but that the Lord is still willing to help the little remnant that are left if they are faithful to build up the waste places of Zion, and to repair all the breaches. The meeting ended, I hope, to some

satisfaction. I may say at least it was to the peace of my own mind.

20th. Rode this morning to where the meeting-house called the Spring, stood, two and a half miles from the widow Gibson's. There is now said to be twenty-eight acres of the best kind of land belonging to it. The house forty feet by forty feet, built of stone, the walls two feet thick, but shattered almost down by the hurricane. There lives here a brother of John Luke, whose name is William Luke. His wife and several children [and] some of his neighbors being present, we had a seasonable and satisfactory time in his family. We find that John Luke pays the tax for this land and holds it. Went to dinner with Benjamin Buck, who had invited us and sundry of his neighbors to dinner with him this afternoon. We had a meeting with them, which was I believe to the Master's honor, as we discharged ourselves according to the ability given to the tendering of some hearts. Returned to the widow Gibson's to lodge, who is very kind and tender of us. Also her son Rowland is a tender-hearted man.

21st. Had this morning, previous to leaving them a solid opportunity in the family, to the tendering of their hearts; to the Lord's praise be it spoken, who is never wanting on his part as there is a single eye kept to Him. Rode to Bridgetown in time for dinner at John Luke's. Went in the afternoon to places where lived descendants of Friends. One which is Moses Miller, who not being at home, went to see the place where Friends formerly had a burying ground, which is called Pilgrim, having been possessed by a Friend of that name; but is now the place of residence of the Governor of the Island. There is no mark of a burying left but one stone, which shows the place—no walls or enclosure.

23d. Had to-day two meetings in Bridgetown, at the house of John Luke, which were pretty large, particularly in the afternoon, at which were several hundred people of the fashionable kind, and though we feel ourselves very weak and little, yet by the Lord's assistance we are made able to do our duty among them, having some very close and hard things to us, for to deliver.

24th. Went with dear companion to breakfast with Joseph Gibson, a nephew of John Luke, who I think a very tender-spirited man. His wife also, though not like a Friend in appearance, is a very tender-spirited, kind and affectionate woman. Oh that there were among them some that would be as nursing fathers and nursing mothers, that so the pure plant might be watered, and might, through the Lord's power, be seen to grow and flourish among the descendants of Friends on this island; for I may say to his praise that there is great tenderness in some. * * * I believe they are truly rejoiced at our coming among them. The widow Gibson with several of her children were at the meeting with us yesterday, she not having been in town I think she said for two years.

Went this afternoon to John Luke's plantation, about five miles from Bridgetown, on our way to where the Thicket meeting-house stood, where we lodged.

25th. This morning we set off from John Luke's plantation for the Thicket, where we had sent a letter desiring to have a meeting as near the place where the meeting-house stood as was most convenient. At ten o'clock this morning, the letter was sent to one Ralph Weekes, who is a descendant of Friends, but has been educated in the way of the Church of England, whose grandfather had formerly been clerk of that

Monthly Meeting; but for want of keeping his place had married a rich widow in 1707, and on the day of his marriage was baptized, as they call it. But during his life [he] kept the meeting-house in good order for the reception of Friends, and at his own house entertained them. We were shown the cleats that Friends used to hang their hammocks by for want of bedding, there often being so many. But lamentable is the degeneracy, at present there not being one in all that Parish, as they call it, that professes with us. We did not hold a meeting there. We dined with Ralph Weekes, who entertained us kindly, and went with us to show us the ruins of the [Thicket] meeting-house, which was about forty-five feet long and twenty-five wide, and about seven acres of land belonging to it. He also went with us to Friends' burying ground, near three miles off, at a place called St. Philips, being near a church (so called) of that name. This is a large burying place, and has been formerly kept in good order, but is now in a very ruinous situation. Here is a number of vaults which are large and dug out of the solid stone, belonging to the Weekes and other families that formerly were Friends, which are very curious and worth going to see. But oh it is sorrowful that there is now none of the honorable stock of Friends left, but what are entirely gone from every appearance of the simplicity of the pure truth. * * * We had something to deliver at the table of Ralph Weekes' which appeared to be kindly received, and which yielded peace to our own minds. May the Lord's name be praised. He wanted us to appoint some future day to hold a meeting, which he said should be held at his house, for which he was very pressing and assured us that we should have, as he termed it, a large congregation; but we told him we could not at this time engage to come at any time as we did not know but we might be clear, but that if it should be that we should still desire to have a meeting, we would give him proper notice. Took our leave of the family and returned to lodge at John Luke's plantation.

For "The Friend."

Incidents and Reflections.—No. 115.

DIVINE CARE AND PROTECTION.

There are many remarkable instances on record of the care which He, without whose notice not a sparrow falls to the ground, extends for the help and preservation of those who place their trust in Him. An article in the *Cynosure* relates the manner in which a teacher who was imbued with religious feeling, took advantage of a severe disease, which had caused the death of several of her scholars, to impress upon the survivors the importance of looking unto the Lord, who alone can control all events. Gathering the frightened survivors, she opened the Bible and read to them the 91st Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling." All were hushed into quiet hopefulness with the sweet words of assurance of the Psalmist. Then the recitations followed as usual.

Of course, there could be no assurance of exemption from physical disease, yet it remains an eternal truth, that no evil shall befall him who dwelleth in the secret place of the Most High—who lives in communion with his God and Saviour. To such an one, all the occurrences of life, "work together for good."

William Tallack relates of the late Endre Dahl, a well-known and greatly respected Norwegian Friend, that when a young man, he came to

England in 1843. After a considerable stay at Newcastle, he took passage in a small vessel bound for Norway, and found that he had a very ungodly and scoffing band of companions on board. In crossing the German Ocean, they were run down in the night by a much larger ship on her way to England. The smaller vessel began to sink, and, but for the vigorous assistance furnished by young Dahl, the little company on board must have gone with her, as the captain of the other ship pitilessly pursued his course and left them to their fate. They managed, however, to get into their boat, which was a leaky one. They had only one oar to row with, and a pair of boots to bale out the water. E. Dahl in this extremity was able to maintain a confident trust in God, and a profound peace. His companions who had previously ridiculed him, now relied upon him for comfort and guidance. He exhorted them to turn to the Lord.

When morning broke, the ship which had run them down was a mere speck on the distant horizon, and quite beyond the reach of any such poor signals of distress as the men in the boat could make. But as the day passed on it became evident that the ship had completely reversed her course, and was again approaching them. By-and-by she came up to them, and took them all on board, shortly after which the little leaky boat sunk beneath the waters. Endre Dahl could not refrain from expressing to the captain of the ship his sense of the cruelty he had at first shown in sailing away, and leaving them to their fate; but he also asked him why, after proceeding so long on his way, he had at length come back to their rescue. The captain confessed that he hardly knew why he had returned, for he had fully resolved to take no further trouble in the matter. But a mysterious impulse to rescue them had, after all, come upon him so strongly that he felt impelled to yield to it, and accordingly did so. The earnest prayers in the boat, and the strong faith reposed in God by the leader of the little party, had been responded to by the Highest.

An interesting incident is related in the *S. S. Classmate* that occurred in the Highlands of Scotland years ago, when inns were not numerous, and wayfarers were accustomed to ask lodgings at the houses by the wayside. At a lonely part of a highland road a weaver had his home. He was a very good man, and one who had real faith in God. He was poor, but hospitable, and kindly entertained belated strangers who asked to tarry for the night. But he was sometimes imposed upon by worthless characters, who rose early and made their escape with what they could most readily carry off. His wife frequently said to him that if he took in people he knew nothing of, after the way he had been doing, they would be ruined by their depredations; but he felt the necessity laid upon him, in his circumstances, to fulfill the Scripture command "to entertain strangers," and, although he wished to discriminate, he could not think of giving up the practice.

A person presented himself at his door shortly after he had suffered at the hands of dishonest guests; and he, wishing to satisfy himself and his wife of the man's goodness of character, said, "Well, now, you are a stranger to me; what security do you give that you are such a person as I ought to entertain?" Without a moment's hesitation the man answered, "The Lord." "That's quite enough," said the good man, opening the door wide to the wall. "Come in, come in. I receive you in the name of the Lord." And so the stranger admitted was hospitably treated, and, after worship was shown to bed; but he was a thorough rogue, and before the day dawned he

had left the house with a web the weaver had got ready on the previous evening to carry to his employer.

When the weaver and his wife got up the next morning, and found the fellow gone, his wife was in great perplexity, and, in her anxiety, gave way to upbraiding her husband, saying, "Now, you see, it is just as I said; we shall certainly be ruined by this foolish practice of yours. What are we now to do? The web's away, and how are we to live until you weave another?"

It was a dark day to her, but not so to him; for he said, "I got a good security, and I keep the security, and I am sure it will be all for the best. It was for the Lord's sake I received him; and although he has proved himself unworthy of our hospitality, yet Jesus is worthy, and we shall yet lose nothing by it."

As the thief was crossing a hill, shunning the usual road, God enveloped him in a misty covering. He wandered long upon the hillside, this way and that, and at last got to the foot of the hill, and, knocking at a cottage, he asked if they would keep him for the night. The good man of the house recognized the voice and said to him at once, "Come in, and down with the web!" The thief was thunderstruck, while the man said, "When you next intend to play similar pranks, mind not to give your security!" Down fell the web, and the thief, in consternation, took to his heels.

The explanation of the matter is, that the thief got bewildered in the mist, and instead of going down the farther side of the hill, he came down the same side, and knocked at the very cottage door from which he had set out in the morning with the poor man's web.

The *Rochester Democrat* describes as follows, a remarkable occurrence, on a New York express train that was running west from Albany:—

The engine's headlight threw a strong reflection in advance, but the storm was so blinding it was almost impossible to distinguish anything even at a short distance. Under such circumstances instinct necessarily takes the place of sight. All seemed to be going well, when, in an instant, the engineer reversed his engine, applied the air brakes, and came to a full stop. Why he did so we could not tell any more than any of us can account for the dread of coming disaster and death, and to the wondering inquiry of his fireman he simply said: "I feel that something's wrong." Seizing a lantern, he swung himself down from the cab and went forward to investigate. Everything appeared to be right, and he was about to return to his engine, when his eye caught sight of a peculiar appearance at the joint of the rail next to him. Brushing the accumulated snow away, he looked a moment, and then uttered an exclamation of horror. The rails on both sides had been unspiked and would have turned over the instant the engine touched them. What inspired this attempt at train-wrecking is unknown, but it was presumed the confederates of some prisoners who were on the train hoped, in the confusion of an accident, to deliver their friends.

Engineer John Donoboe, of Albany, to whose wonderful instinct was due the salvation of the train, when asked by the writer why he stopped his engine, said:

"I can't tell why, I only know I felt something was wrong."

There is peace, there is joy, there is fullness of satisfaction in seeking and serving God, and here is none in seeking and serving aught else in the universe.

For "The Friend."

How sweet to breathe the breath of heaven!
And feel the calming influence given,
Of Him who reigns above;
'Tis like the dew from Hermon's hill
That on the tender plants distil
Refreshments from God's love.

Tho' night's dark clouds around us spread,
In solemn silence, as the dead;
The still small voice is nigh,
To free our minds from earthly care;
And, on the wings of heart-felt prayer,
To waft them to the sky.

O grace divine! How can there be
A stronger proof that 'tis from thee
All heavenly blessings flow?
The unction from the Holy One,
Will give the prayer, "Thy will be done,"
And make a heaven below.

Our blessed Lord, while here with men,
Taught his disciples, even then,
The prayer that still is given,
And will remain till time is run,—
"Thy kingdom come, thy will be done,
On earth as 'tis in heaven."

Where is his kingdom here to be?
If not in hearts from sin set free,
And Satan's power left fall?
We then would own Christ's saving power
To rule and reign each day and hour:
"And crown Him Lord of all."

Our songs of praise would then be said,
More from the heart than from the head;
And, if in words at all,
Would rise in holy anthems high
To Him who reigns above the sky,
"And crown Him Lord of all."

But earthly sounds may mortals please,
And not the ear of Him who sees
As never man can see.
For man is clothed with cumb'ring clay,
Until the great eternal day,
Shall set the captive free.

Then, we shall know as we are known,
And find, that earthly sounds alone
Will give no lasting charm;
Nor raise the soul from earth to heaven,
Where no enchantments need be given
To soothe, or to alarm.

DAVID HUDDLESTON.

Dublin, Indiana, First Mo. 12th, 1857.

AMEN!

Selected.

BY F. G. BROWNING.
I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I cannot feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then, I know
God lives and loves; and say, since it is so,
Thy will be done.

I cannot speak
In happy tones: the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not know
Where falls the seed, that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting-hour below,
Sometime, somewhere!

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book:
And, I can wait.

I may not try
To keep the hot tears back—'but hush that sigh
"It might have been!"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen!"

THE LAST YEAR.

Selected.

Tender lights on sky and sea;
Milk-white blossoms on the tree;
Lull of storms and tempest bleak;
Faint bloom on a wan young cheek,
"Spring, the blessed spring is nigh!"
Said my darling, hopefully.

Violets' breath and primrose rays;
Sunshine threading leafy ways;
Gentle steps that, weak and slow,
Through the woodland pathways go,
"It were sad in spring to die,"
Said my darling, wistfully.

Glorious summer, crowned with flowers;
Dreary days of golden hours;
Sunset-crimsoned hills afar;
Dewy eve, and silver star,
"Strength may come with by-and-by"
Said my darling, patiently.

Growing fruits and ripening grain,
Languid days and nights of pain,
Fields so golden, earth so glad,
And a young life doomed! " 'Tis sad
Through the bright days here to lie,"
Said my darling, wearily.

Sighing winds and falling leaves,
Yearning love, that vainly grieves;
Patient eyes, with farewell gaze
Greeting the wan autumn days,
"Happy world, fair world, good-by,"
Said my darling, tenderly.

Wailing storms and weeping skies;
Soft wings spread for Paradise;
Solemn whispering accents thrilled
With the awe of hope fulfilled,
"Life! O blissful life on high!"
Breathed my darling, rapturously.

Wreathing snowdrifts, far and wide,
Mantling o'er the lone hillside,
Purer than that stainless veil—
Like a folded lily pale,
While the moaning blast goes by,
Sleeps my darling, peacefully.

Chambers's Journal.

"Golden vials full of odours, which are the prayers of the saints." Rev. v. 8.

The word *vials* is rendered in the Revised Version, as "bowls." A writer in the *S. S. Times* says, "The article was a broad, flat vessel, used for drinking, or for pouring out libations in worship or sacrifice; but sometimes used for ointments or even for cinerary urns. Our museums present abundant examples of these "phials," or bowls, with or without a foot or standard, and with or without handles at the sides. In the Metropolitan Museum of Art in New York are a number of them in silver, of a most curious manufacture and decoration, and probably at least as old as 500 B. C. As the Greek classics and inscriptions say, they were given as votive offerings in vast numbers. Of those found by Di Cesnola in the vaults of the temple at Curium in Cyprus, the fragments showed that here had been hundreds, if not thousands. But as silver does not endure unchanged like gold, only a few remain. The inscriptions on some of them, however, show that they were royal presents at the shrine. At Delphi, the famous Greek shrine, there must have been

enough of them to furnish an army. Aristotle says that silver was the material of these bowls, as water is of fog and rain. But the golden bowls with the incense denote something extraordinary. Silver bowls gilded, of most exquisite workmanship, may be seen in the Metropolitan Museum of Art, along with some in bronze and in pottery; along with one golden one. All came from the temples and tombs of Cyprus. Doubtless, also, the divining bowls of a later period, such as were found in Mesopotamia by Layard, would come under the general classification. Two of this sort, inscribed within in a kind of Hebrew character, were brought by Dr. W. Hayes Ward, from Babylonia, as one of the indirect results of the Wolfe Expedition. The bowls of this passage, therefore, present to the Oriental mind the most excellent and beautiful oblation and libation.

Natural History, Science, &c.

Eskimo Clothing.—F. Schwatka says that reindeer skin forms a principal part of the clothing of all the Eskimo tribes from the Atlantic to the Pacific. He thinks it makes the warmest clothing known to the world, and the warmest bedding also. He found when at North Hudson Bay, and the thermometer fell to 30 or 40 degrees below zero, that he could not sleep comfortably warm under two buffalo robes and some blankets, but when he procured a sleeping-bag made of two large reindeer skins, the cold nights were no longer to be dreaded.

Agricultural Suggestions.—The *Independent* suggests that there is a wide field of valuable labor open for agriculturist colleges and others interested, in the introduction and development of vegetables, fruits and animals. If we compare the wild strawberry with some of the new varieties, or the original tuber of the potato with the large and mealy forms now cultivated; it is easy to imagine that many of our wild fruits and vegetables may by careful cultivation be correspondingly improved. Among the plants which it mentions as worthy of being tested, are the Dewberry, Walnut, Persimmon, Wild rice, Wild plum, Huckleberries, Cranberry and American Lotus.

In speaking of animals, it says: "Let Georgia introduce and breed the beautiful milch goat of Damascus, and Mississippi the magnificent, the royal white ass of Aden; let Florida test the enormous buffalo of southern Mesopotamia, and Louisiana that of the humped oxen of India, while Dakota shall see what can be made out of our American bison; let Maine breed the horns out of the moose, and New York out of the elk, and see if we cannot have a better animal than the reindeer for draft or food; let Montana reduce the mountain sheep to civilization; and let our common deer be raised for market in the pastures. The ostrich is already domesticated in California, but why are not the emu, the Persian bustard, the Yucatan turkey, and fifty kinds of partridges, geese and ducks domesticated?"

Angora Goats.—Gilmore, of California, has a flock of 200 Angora goats, which he keeps on Mount Tellac, where they contentedly graze by day and camp for the night, at an elevation of about 10,000 feet. These goats take care of themselves and each yields about four pounds of mohair a year. This material is used largely for railway car cushions. Seven years ago there was not a single mohair factory in this country; now there are about forty of them.

Soda Locomotives.—A remarkably practical application of a well-known scientific fact has been recently made in the Soda-Locomotive.

These engines are now used in the St. Gothard Tunnel, Berlin, and other European cities, and are now to be put into operation in Minneapolis, where steam engines are forbidden on the streets. When caustic soda is exposed to the action of steam, an intense heat is caused. The caustic soda is thus used instead of fuel. The boiler is heated at the central station by superheated steam, after which the heat is kept up by allowing the exhaust steam to play upon the soda, the heat thus being formed keeping the water in the boiler at the required temperature. When the soda is all saturated, which occurs in about six hours, it is submitted to the action of superheated steam, which removes all the moisture from it, leaving it ready for use again. The locomotive is the invention of a German engineer.

Salt in Gas-pipes.—A natural gas company furnishing Washington, Pa., with the gaseous fuel, found their main pipe obstructed. It was at first supposed to have been closed by water freezing in the pipes, but, on investigation, it was discovered that the bore was entirely filled by crystalline salt, which had been deposited from the brine flowing with the gas. The mass extended a distance of forty feet.

Effects of Cold.—James Neill, a Methodist minister, recently described a terrible experience, which he underwent while riding circuit in Schuylkill and Carbon Counties, Pa., years before.

"While on this circuit I had an experience on the mountains, from the effects of which I have never fully recovered. One winter's day I left Mauch Chunk for an appointment in the mountains. In the valley, the thermometer registered 16 degrees below zero, and when I reached the plateau it touched 20 degrees below, with the wind blowing 20 miles per hour. Presently I experienced sharp piercing pain throughout my body, and every nerve was affected. In a short time the pain ceased in the lower extremities, and gradually passed upward until I was entirely free from suffering. I congratulated myself that I was getting along so nicely, and spoke encouragingly to my hardy and faithful pony. In a few moments I felt sensations of intense happiness, a thousand rainbows danced before my vision, seraphic songs of sweetest melody sounded in my ears, and I felt that I was being borne upward on wings of delight, when suddenly I felt a severe shock and realized that I had fallen off my horse to the frozen ground. The shock of the fall recalled me partially to my senses, and I realized that I was freezing to death. I attempted to move my feet and arms, but could not. With an effort born of desperation, I succeeded finally in dragging myself a few yards over the hard ground. The time occupied probably five minutes; it seemed as many weeks to me. My pony seemed to comprehend the desperate situation, and came and rubbed his nose in my face; the warm breath was on my cheek. The exercise of crawling revived me a little, and I finally succeeded in getting into an upright position, leaning heavily against my pony, who now slowly started onward. After going a short distance I met the farmer and his son, who were expecting me at their home, and, who, becoming alarmed at my prolonged absence, started out to see what was wrong. When I was taken into their house, I swooned, and when I again awoke, I was standing in a barrel of spring water, and again relapsed into insensibility. I did not wake again until next morning, when I found myself in bed with my boots on. Upon asking why this was done, my host replied that he had rescued a number of men from freezing, but that I was nearer death's door than any he

had ever seen, and had my boots been taken off the flesh would have come off with them."—*Christian Advocate.*

The Skunk.—C. C. Abbott in his *Rambles about Home* describes some of the habits of this animal as observed by himself. One trait is the marvelous quickness with which it can bury itself in soft ground. In the autumn of 1881, he met one in an open meadow, which immediately ran to a clump of trees and in less than one minute tunneled so far beneath the roots as to be out of sight. He relates another instance in which one that was hard pressed buried itself so quickly a to escape. "It did not throw out the dirt behind it as it progressed, but wormed itself through the loose earth, much as a mole does. I subsequently determined that the skunks, in this case, reached a depth of four feet and tunneled a distance of nearly twenty."

Frogs, birds' eggs and snakes, he says, seem to be their chief articles of food. To these should be added the grubs of beetles and other insect which they seek in their subterranean hiding places. In some parts of the "Pines" of New Jersey, the small round holes which they make when thus engaged, are quite numerous. When a snake is discovered it is seized by the tail and vigorously shaken till it is disabled, before being eaten.

Abbott describes a combat which he witnessed between a large skunk and a black snake which he thought was fully five feet in length. The skunk had evidently seized the snake by the tail and it had turned and enveloped the assailant in its coils, completely encircling both neck and body. The head was so far free that the skunk could give the snake nip after nip, though it could not get a strong enough hold to disable it. "Rolling over and over, hissing and snapping, the snake nearly concealed by the long hair of the skunk, the two creatures presented a strange spectacle. He struck the combatants a blow with a stick, when the snake relinquished its hold and slowly retired in a disabled condition; and its enemy laid motionless and dying, having been strangled.

Flying Squirrel.—This beautiful little animal makes its home in the cavity or hollow of a tree from which, as twilight approaches, it emerges and indulges itself in playfully scampering over the surrounding branches. From its smallest size it is not able to take such long leaps from limb to limb as the larger gray squirrel; but running up the trunk to an elevated point, boldly springs into the air, and stretching out the membrane which joins the front and hind limbs on each side, so as to form a widely extended surface it sails in a gradually descending line to another tree. As it nears the point at which it aims, it slightly ascends, so as to alight with the head pointing upwards. The extreme distance to which it can thus sail has been estimated at about 30 yards, but it does not often take such an extended flight.

This squirrel not only has the power of changing the direction of its flight so as to use the momentum acquired in ascending a limited distance, but it can alter its course in mid-air. Fifty years ago, they were common in the woods of Chester County, Pa., and were favorite pets of the scholars at Westtown. I well remember seeing some of the boys in pursuit of one of the animals in the woods that then covered the ground near the present swimming pond. The squirrel had taken its flight from one tree to another at a moderate distance; but when part way there it discovered a boy who had climbed the trunk

t immediately altered its course, and alighted on a third tree considerably to one side.

Flying squirrels often take possession of the attic rooms of houses, or of openings in the porches, and thus become semi-domesticated animals. In the woods, they occasionally build nests of leaves among the branches of the trees, instead of resorting to the hollow trunks. C. C. Abbott in his "Rambles about home," suggests that this may be a modern habit, which scarcely existed 100 years ago. But the first nest of a flying squirrel, that I remember to have found, was one of leaves, which nearly 60 years ago, I saw in the branches of a young tree by the side of a cart-path that ran along a piece of woodland. The mother, frightened by my too close inspection, sprang from the nest and scattered on the ground a brood of very infantile and helpless young, which awoke feelings of compassion. After gathering them together, and placing them where I thought she might see them, I passed on, hoping that her maternal instincts would lead her to timely care for her offspring. J. W.

Items.

—*The Morality of Fox-hunting.*—A writer in the *Public Ledger* of Philadelphia, refers to a description of a fox-hunt published a few days before in that paper, in which it was stated, that a fox that had been trapped for the purpose was set free from a fox, and chased and killed by 35 men on horseback, and 34 hounds. He says:

"The right of man in his domain over nature to kill animals for his use and comfort may not be a matter of dispute, and when he kills without inflicting unnecessary pain, this right will not be denied, but when the animal is first trapped, kept in distressing confinement for a time, then let loose to undergo a cruel death struggle (for it can hardly be called a struggle for life in which its chances are so small) there is manifestly a wanton disregard of the natural claims of the brute creation.

"Who is there with an average degree of moral perception, that can look upon such a scene as described in your paper without a blush of indignation, and the wish that the fox might have the power to turn upon his pursuers and put them to flight? Such sport, if necessary for the entertainment of those concerned in it, is a sad commentary on their ambition, and one might let them enjoy their level of taste without remonstrance were it not for the people that should be protected from the deteriorating influence of such exhibitions."

—*The Charity Ball.*—An announcement has been made of a ball to be held in Philadelphia, the proceeds of which (that is the money received for tickets of admission, less the cost of music, refreshments, and other expenses) are to be divided between four benevolent institutions. Our friend Josiah W. Meads, has on former occasions borne a faithful testimony against this scheme of dissipation and folly, in which persons may be tempted to join, and smother the voice of conscience by the weak plea that they are thus contributing to charitable objects. He has renewed his protest the present season in an article in the *Christian Statesman*, published also in pamphlet form. In this he takes the position, that invitations maintained by professedly Christian people, ought not to receive the proceeds of an entertainment, which does not deserve the countenance of a Christian community. The concluding paragraph of the pamphlet is as follows:

"Now, the words of the Apostle Paul upon this matter of giving, are clear, brief, and to the point, or he says: *He that giveth, let him do it with simplicity.* Will the managers of the Germantown Hospital, and those of the other three prospective beneficiaries of the Ball, stand upon firm Christian ground in this matter, or will they be willing to accept, with gracious thanks, a gift which will not have been given with anything like 'simplicity,' seeing that it will be the price of a sensuous entertainment, and a liberal flung out, as it were, at the heels of the giddy votaries of fashion."

—*Postars among Friends.*—"To us it looks as if there will be little left to preserve in our Society, if our practical testimony to the headship of Christ is lost sight of, as it inevitably will be if regular postars become the rule."—*The Interchange* (Baltimore.)

—*The Burnham Industrial Farm.*—Frederic G. Burnham, of Morristown, N. J., has conveyed to an association incorporated under the laws of New York, a farm located in Columbia County of that State, to be used as an industrial Reform School for Juvenile Offenders. The gift of the donor includes a fertile, well-watered farm of 580 acres, lying on Queequey Lake, with numerous buildings and shops, and stocked with cattle, horses, oxen and farm machinery. The *Independent* says: "The objects of the Corporation are to receive boys, between the ages of seven and sixteen years, by commitment of any committing magistrate in the State of New York, for vagrancy, truancy, &c., or by a written act of the parents or guardian, or by transference from other charitable institutions, to train them in honest and industrious habits; and, finally, to place them in situations where the surroundings will be wholesome, and the training they have received will give a fair start in any honest life.

"It is proposed to teach the boys the common branches of an elementary English education, and to give them such an industrial and manual training as will fit them to support themselves, as in farming, cattle-raising, fruit-growing, gardening, and, as far as practicable, a variety of trades."

—*Club Life.*—"We do not wonder that women and good men inveigh against 'club life,' as it is now seen in our great cities. Clubs are the rivals of the home, and dangerous rivals. Then they have an array of positive temptations from which the wary only escape. In the uncovering of some troubles in the 'Union Club' of New York it was discovered that 87,000 drinks had been taken at the bar of the establishment, in addition to the vast quantity of wines and liquors ordered by the bottle. Here is the place where many rich men's sons step on the inclined plane which runs sheer down to ruin."—*Selected.*

Faith—The foolish virgins in the parable had what is commonly called faith. They had a good deal of it. They had no fears as to their final salvation. They came to the door, saying, "Lord, Lord, open unto us."

This is precisely the character of a very large proportion of what passes for faith at the present day. The main ingredients of it is a feeling of security. It serves as an anodyne to the conscience, it stifles conviction, drives away fear, and makes its possessor feel safe, even when standing upon the verge of eternal death. The faith of the foolish virgins does not lead to the sacrifice required to obtain the grace necessary to carry one through. It takes things easy, under the plausible excuse that there is time enough yet. But the faith that will finally save, leads to sacrifices and self-denials. It takes up crosses, and bears reproaches. It "counts all things but loss for the excellency of the knowledge of Christ Jesus, our Lord."—*The Earnest Christian.*

THE FRIEND.

FIRST MONTH 29, 1887.

We have received from Houghton, Mifflin & Co., Boston, a copy of *The Pioneer Quakers*, by Richard P. Hallowell, author of *The Quaker Invasion of Massachusetts*. Like his former work, the present one vigorously defends the early members of the Society of Friends in New England, from the persistent charges against them, brought forward by the apologists for the cruelties practised upon them by the intolerant rulers and ministers of the Puritan settlers in that

country. In this respect the present volume is very satisfactory. Although many of the facts stated in it have been before published, yet it seems to require "line upon line and precept upon precept," to remove from the popular mind the oft repeated calumny, that the laws against Quakers enacted by the Massachusetts colonists, were rendered necessary by the extravagant conduct of some of the early Friends. We are glad to see the author so skillfully using his weapons in defence of historical truth; and wonder whether the time will ever come when professed historians will cease to reiterate unfounded charges.

The earlier part of the volume is devoted to a general view of the rise of the Society of Friends, and their distinguishing characteristics. In this portion of the book the writer speaks of the labors of George Fox, and of his doctrine of the "Inward Light." We wish the author had more clearly brought to view the close connection which George Fox ever made between this Divine Light, Spirit or Grace, and our Saviour Jesus Christ. He speaks of it in his Journal as the "Divine Light of Christ"—"the Grace of God, and the Truth in the heart which came by Jesus"—and says, "I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving Light."

"The Light of Christ" is the favorite expression of the early members of our Society, when referring to this fundamental doctrine of religion; and this is a more satisfactory term than simply the "Inward Light"—a phrase which is correct in itself, but does not so clearly point out the spiritual nature of this blessed manifestation of the will of God; nor its connection with Him of whom it was declared by the Apostle John, that He "was the true Light, which lighteth every man that cometh into the world."

We have received a communication from Isaac Larrance, of Plainville, Ohio, calling attention to the numerous accidents, involving severe wounds and even loss of life, which have occurred from the careless handling of firearms. He emphatically condemns the practice of pointing a gun or a pistol towards anything which is not intended to be shot, even if the weapon is supposed to be unloaded. This caution is certainly a judicious one, for a load may have been introduced into it without the knowledge of the person handling the weapon; or he may have laid it away in a loaded condition, and have forgotten that fact.

I. Larrance mentions several cases of injury and death which were caused by the accidental discharge of fire-arms; and his statements are confirmed by the reports in the daily papers, which frequently bring to view similar instances.

And here we will remark, that very often it would be better to apply a remedy nearer to the root of the trouble, by banishing fire-arms from our families, and making their presence the exception rather than the rule. There is, we suppose, a reason in many cases, on farms, for keeping a gun, especially in the more thinly settled sections of the country, where domestic animals are liable to be destroyed by the attacks of their wild enemies. But the possession of such an instrument is open to this objection, that it often encourages a love of hunting, which, when followed merely as an amusement, blunts the natural sensibility of feeling. It drew from the amiable Cowper the exclamation,

"Detested sport,

That finds its pleasure in another's pain."

Still stronger is the objection to owning or

carrying pistols; for the principal use of these is to destroy the life of a fellow man; and that is totally foreign to the Spirit of Christ, who commands us to love our enemies, and to do good to them that hate us. Such implements should be banished from every household.

The proper exercise of the discipline of our religious Society, even when it is rightly carried to the extreme of cutting off a delinquent from membership, is one of the means of its preservation. But no rules or regulations, and no degree of care in their enforcement, can take the place of a sincere devotion to the Lord's cause, and a close walking in spirit with the blessed Head of the Church. These constitute the life of our profession; and no outward formality can supply the deficiency if these are wanting. Where these are present, there will be found a true concern for the spiritual welfare of the flock, which will exercise its appropriate influence.

These thoughts are by no means new, but they have afresh been brought to remembrance by a letter in which the writer describes a Monthly Meeting, held many years ago in the house at Sixth and Noble Streets, Philadelphia. The letter says:—

The subject under discussion, and the final conclusion to issue a Testimony of Disownment, was the case of two young women who had joined another religious society.

After the matter was decided, our dear Friend, Sarah Hillman [a beloved minister of that meeting] arose; and while she agreed with the judgment of the meeting, "that further labor in these cases would be unavailing," she queried in a most touching and feeling manner (and I think with tears) whether we as a meeting, and overseers of the flock, had before it was too late, done all that we could or ought to have done, to keep these dear young people from going out from amongst us. Her language and great concern for these young women, and that overseers and other exercised Friends should discharge their whole duty to the members, made a great impression on my mind.

SUMMARY OF EVENTS.

UNITED STATES.—On the 21st instant, Senator Colquet, of Georgia, presented a petition from the Women's Christian Temperance Union of the District of Columbia, charging the Commissioners of the District with "disregarding the purity, safety and moral interests and rights of the people," and asserting that, "in direct violation of law, they have been, for months past, permitting and protecting gambling halls, pool rooms, and drinking establishments, as well as dens of vice." The petition gives numerous particulars, and charges that "a house owned by one of the Commissioners is used as an office by the agent of the Louisiana State Lottery, and that Frank Humm, the President of the Liquor Dealers' Association, is a bondsman of one of the Commissioners." It therefore "prays for a thorough investigation of the facts, and for the proper enforcement of law and protection of homes within the District." After some discussion, the petition was referred to the Committee on the District of Columbia.

The Inter State Commerce bill has passed both Houses of Congress. In the lower House the vote stood, yeas 219; nays, 41.

The Senate is now debating a Retailatory Firsherries bill against the Dominion of Canada.

The number of beggars in the streets of San Francisco has grown so large as to attract the attention of the local press.

Earnest efforts have been made in Boston to break up the fraudulent firms who advertise "work for women" and entice poor women into buying yarns and other materials at extravagant prices on the promise that when worked into finished articles the latter would be purchased at a high price by the advertisers.

The *Lexington Journal*, (Me.) says: "A veteran Maine school teacher remembers a school in which he had seven vulgar, profane and vicious boys, whose aim in life seemed to be to torment the teacher. This teacher recently visited the State prison in Thomaston and found three of those boys. Four others are in the reform school.

The number of cigars upon which tax was paid in this country last year, was 3,510,898,588, which is equal to fifty-eight and one-half cigars to every person in the country, placing the population at 60,000,000. The number of cigarettes on which tax was paid last year, aggregates 1,310,961,350, an increase of 252,212,112 over the preceding year, while the increase in cigars consumed during the same period was 151,925,855.

Olive trees are being cultivated for the oil in some parts of Mississippi.

A vein of silver has been discovered in Glenridge, Essex County, New Jersey. A load of ore was assayed and yielded about \$20 worth of silver.

In New York city, during last week, there were reported 18 cases of small-pox, with two deaths, against 6 cases and 1 death last week; 128 cases of diphtheria and 49 deaths, against 111 cases and 41 deaths last week; 651 cases of measles and 68 deaths, against 641 cases and 72 deaths.

According to the *New York Tribune*, there are now 14,160 newspapers and periodicals published in the United States. Of these 700 are religious and denominational papers. About 600 newspapers are published in German, and forty-two in French. The Polish, Finnish and Welsh papers have the most unpronounceable names; as for instance the *Deienvsivta* and the *Przejscie Ludu*, of Chicago; the *Yghdagsblaett* in Sanomat, of Ohio; and the *Y Wawr*, of Utica, N. Y. One paper is published in Gaelic, one in Hebrew, one in Chinese and one in Cherokee.

There were 385 deaths in this city last week; 195 males and 190 females, being altogether 33 less than last week. Of these 54 died of consumption; 52 of pneumonia; 19 of diseases of the heart; 17 of convulsions; 15 of debility; 14 of cramp; 11 of old age; 11 of paralysis; 11 of apoplexy; 11 of Bright's disease and 10 of bronchitis.

Markets, &c.—U. S. 4½'s, 110½; 4's, 128½; 3's, 100½; currency 6's, 125 a 134.

Cotton was quiet at 9½ cts. for middling uplands.

Feed.—Bran was firm but quiet; middlings were plentiful and dull. Quotations: Bran, western winter, spot, per ton, \$17 a \$17.75; do, spring, spot, \$16 a \$16.50; red middlings, \$15 a \$16; white middlings, \$15 a \$17.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—Trade in flour was slow and unsatisfactory, and prices were weak. Sales of 125 barrels of Pennsylvania roller, straight, at \$4.25; 125 barrels Ohio, clear, at \$4.25; 375 barrels Ohio and Indiana, straight, at \$4.40 a \$4.50; 375 barrel winter patent, at \$4.75 a \$5; 250 barrels Minnesota, clear, at \$4.25, and 500 barrels do, patent, at \$5 a \$5.25. Rye flour was dull at \$3.10 a \$3.15 per barrel.

Grain.—Wheat was firm and advanced, No. 2 red closing at 92½ cts. bid and 92½ cts. asked. Rye was quoted at 56 cts. per bushel. Corn was without activity, No. 2 mixed closing at 46 cts. bid, and 46½ cts. asked. Oats were dull, No. 2 white closing at 37½ cts. bid and 38½ cts. asked.

Beef cattle were in poor demand and ¼c. lower, at 3 a 5½ cts.

Sheep were dull, at 3 a 5½ cts. Lambs were lower, at 4 a 7 cts.

Hogs were firmer. Western, 6½ a 7½ cts.; country, 6 a 6½ cts.

FOREIGN.—The London *Daily News* professes to know that there is extreme danger of war. It says the Government is alarmed on account of its having heard that Germany is likely within a few days to ask France to explain the meaning of the French military movements on the frontier.

The police and bailiffs have been engaged in evicting tenants at Glenheigh, County Kerry, Ireland. On the 22nd, twenty-three men were arraigned before the Magistrate at Killorglin for obstructing the work of the Sheriff during the past week in making evictions. Immediately after the arraignment a mass meeting of citizens was held to express sympathy with the prisoners. Several of the speakers openly denounced the evictions as tyrannical and barbarous. On the 24th, the magistrates before whom the Glenheigh tenants were tried acquitted the prisoners. The hillsides for miles around were ablaze with bonfires in honor of the event.

A writ has been served upon John Dillon to recover from him the amount of his recognizances, already pledged, in the Government actions against him for agitating in favor of the plan of campaign, the ground being alleged continuance of the agitation. Dillon will resist the writ, and thus the whole issue will become one to be tried before a jury.

W. E. Gladstone has prepared a resolution affirming

the general principle of Home Rule, which Chamberlain and Trevelyan will be asked to accept on the resumption of the Gladstonian-Unionist conference. If the Radical-Unionists accede to the resolution, it will be proposed in the House of Commons at the earliest possible moment in the coming session.

The census of France for 1886 shows a total population of 38,218,903, against 37,672,048 in 1881. The population of Paris has increased only 75,000 against an increase of 280,000 recorded in 1881.

The French Budget Committee of the Chamber of Deputies has, by a vote of 18 to 6, rejected the amendment, budget presented by Dauphin, Minister of Finance, providing for an issue of bonds to the amount of 375,000,000 francs, redeemable in 66 years, to meet the temporary needs of the Government. Dauphin is consequently expected to resign, and a Cabinet crisis is imminent. The present Ministry was formed on the 11th ult.

The destructive power of the new explosive, discovered by Capt. Locard and Hironard, connected with the French Government gun factory, at Bourges, is reported to be one hundred times that of ordinary gunpowder, or ten times that of nitro-glycerine. An ordinary shell, falling on the roof of a building, bursts and shatters everything in its immediate vicinity. The melinite shell is intended to strike the ground at the foundations of the building, and once there it explodes and shoots everything into the air, reducing beams and joints to an almost impalpable powder. The new explosive gets its name from its resemblance to honey (*mit*) "War is cruel and you cannot refine it!"

On the 20th instant, a meeting of Belgian Generals was held at the Ministry of War to discuss the subject of the mobilization of the army. All expressed the opinion that war on the Belgian frontier is inevitable, and that hostilities will probably begin in a short time.

The *Kreuz Zeitung* says that the candidature of Prince George, of Leuchtenberg, for the Bulgarian throne is approved everywhere. The Bulgarian Regency, it says, must resign, leaving the election of a Prince to a new Sobranje, in which event Russia will accept the ruler chosen.

The Russian *Official Messenger* states that the Emperor of Russia has authorized his representative at the Hague, Count Kappist, to accept in his name the King of Holland's gift of the house in which Peter the Great lived at Zandam in 1697. This house was visited by the Emperor Paul in 1781 and the Czar Alexander II., while Czar Nicholas, in 1839.

It is stated that Italy has declared its seventeen universities open to women. Switzerland, Norway, Sweden and Denmark have taken similar action.

Despatches received in London from Brisbane, the capital of Queensland, state that that colony has been swept by a fearful cyclone, accompanied by a rainfall of such extraordinary copiousness that 20 inches of water fell in a short time. The result has been disastrous floods. In the city of Brisbane some of the thoroughfares are submerged to a depth of 20 feet. The city is entirely cut off by the floods from its suburbs. The reports say that many persons have been drowned.

The tail of a comet was seen in Melbourne on the evening of the 20th instant.

The U. S. State Department has received despatches from Buenos Ayres, saying that the deaths from Asiatic cholera in that city in Eleven Mo. last were ninety three and that business is virtually suspended there. The death-rate in Rosario has sometimes reached fifty per day.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supt.*

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on Tenth Month 3rd, 1886, MARY NOBLE LOGAN, of Philadelphia, daughter of Albanus C., and Maria D. Logan. Noble, generous and loving as a friend; and from early life to the end of an extended one, earnestly desiring the guidance of her Redeemer we cannot doubt but she has been received into his heavenly home.

—, First Mo. 1st, 1887, near La Porte, Indiana. WILLIS PARKER, in the Fifty-first year of his age. He was a member of Little Egg Harbor Monthly Meeting of Friends, New Jersey.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 202.)

Eighth Mo. 2nd, 1845. Since last note, I have been absent from home. No memorandum kept during the time, except the following, penned the morning I left Cape Island, Seventh Mo. 10th. "Having for several years past, suffered much with pain in my back, and for the last year been under the doctor's care, who advised sea bathing, and my friends also urging it, I yielded; being very desirous, if it could be so, to be restored to health. It was a trial to go, being aware of having many things to encounter which would be hard to bear. This morning we leave, after a trarriance of two weeks. Whilst here I saw and felt much which saddened."

10th. At our Quarterly Meeting on Fifth-day last, we had the company of several friends from the city, viz: William and Elizabeth Evans, E. Mason, R. Shober, and an aged female Friend named Hutchinson,* who all ministered to us. Wm. Evans in a very close manner. Elizabeth explicated very feelingly and pathetically for the children. It was a favored opportunity.

19th. Attended Concord Quarterly Meeting, a very large gathering, a number of strangers were present: William and Elizabeth Evans, Samuel Bettle, Elizabeth Pitfield, Sarah Hillman, and two or three others; Ebenezer Roberts, also, from New Jersey, with a minute. It was an interesting meeting. Our dear friend, Sarah Emlen, returned the certificate granted her more than a year ago, to pay a religious visit to Friends in England and Ireland; which service she has performed, she told us, "to the relief and peace of her own mind." During her sojourn here she was, to use her own words, brought very near to the grave; there seeming but a step between her and it. At which time (when giving in her account in the men's meeting) she said, many in her own land—one here and another here—were brought before her, for whom inter-

* This, no doubt, was Margaret Hutchinson; a minister of the Monthly Meeting of Friends of Philadelphia for the Southern District; and of whom a lively Memorial is on record. She was born in Scotland, in the year 1763; and educated in the principles of the Presbyterians, her parents being members of that Society. With them, she removed to Philadelphia in 1775. She was received into membership with Friends about her twenty-third year; exercised the gift in the ministry conferred upon her, for fifty-six years; and departed this life in the eighty-seventh year of her age—testifying just before the close, "Death is shorn of all its terrors."

cessions were poured forth. Some of the young men in an especial manner, who would walk as they pleased, say and do as they pleased, &c., comparing some present to the tall oaks of Bashan; and some who were sitting in the seat of the scornful, &c. Another class, also, she sweetly addressed; those who, if faithful, would have to come forth as with the two barley loaves and a few small fishes, and which would be found sufficient to refresh the multitude. Said, how her spirit had rejoiced over the new born babes already brought forth in our Zion! with more, though not lengthy. Throughout there was very little preaching, considering the number of ministers present.

24th. Be pleased, O Heavenly Father! to deal with me as thou seest best. All I ask or desire is, to be further and further instructed in thy school: that all I do and all I say, may be to thy glory.

28th. Monthly Meeting held at Gwynedd. A little quickened and made alive under the ministry of Robert Scotton; who travelled under a weight of exercise on our behalf, that there might be a willingness to bring our deeds to the light, and have them made manifest, &c. A concern also was expressed that faithfulness to all that was made manifest, might be lived up to. For, if not, no advancement would be made, &c. A part that struck me very forcibly was, when speaking of bringing our deeds to the light, he included our words even before they were uttered, as well as after, to try them. Were this closely attended to, how many idle words would be spared! I never felt more forcibly the awfulness of the account which is to be rendered for all such. "Set a watch, O Lord, before my mouth; keep the door of my lips," is the secret prayer.

Ninth Mo. 5th. Being on a little business in the city, attended Arch St. Meeting. We had the company of William Evans and Sarah Hillman. Near the close of the meeting William arose and so preached that I do not remember ever to have heard a more feeling communication. The burden of it was, to encourage to patience under suffering, quoting, "No affliction for the present seemeth to be joyous," &c. His faith seemed to be strong that there were those present who would be brought through victorious, if they held fast their faith and confidence, and did not give back or wrest themselves of the Divine hand. That although the enemy was permitted to buffet and sorely grieve them, there was a power above every power; and as He was looked unto and relied upon, He never would leave or forsake such—those who had none in heaven or in all the earth they desired before Him, &c. William seemed very sure if there was a holding out to the end, the blessing would come; concluding with: "Be thou faithful unto death, and I will give thee a crown of life."

Tenth Mo. 9th. Prostrated and laid very low; yet sweetly comforted in being enabled once more to approach the mercy seat, and there to pour out my troubles—secret hidden troubles—known to none but the Searcher of hearts, and to whom alone I am looking for an enlargement.

May I not be too anxious; but keep my eye steadily fixed on Him, who will, I humbly trust, in his own time, make a way for my deliverance. A word of encouragement was landed through our friend Ezra Comfort reviving the promise: "Blessed are those that hunger and thirst after righteousness, for they shall be filled," &c.

19th. At our meeting we had the company of our dear friends, James and Sarah Emlen; who are paying a little visit around amongst us. A word of encouragement flowed through dear Sarah for us, very sweetly. She revived the testimony, No man can redeem his brother, or give to God a ransom for his soul. We may be made each others helpers in the Lord; yet through Him alone we look for redemption. Her concern seemed to be to drive us from man, and from a dependence on man; and then to comfort us with the remembrance that his ear is open, and to Him we may go and pour out our troubles. She touched upon the low state of things amongst us, saying: The waters are very low, hardly ankle deep; yet seemed very sure they would by and by arise as the everlasting patience was kept in. Her faith seemed strong that there would be a little remnant preserved, as we were concerned to build upon Christ, the corner stone; assuring us that no matter how much out of sight we might be, if we only formed a part of the true Church! &c.

Eleventh Mo. 6th. Quarterly Meeting. At which we had the company of our dear friends Sarah Emlen and Sarah Hillman; both of whom had a word of encouragement to hand forth. S. Hillman spoke of the account we have of Naaman the Assyrian; who was so unwilling to go wash in Jordan; but was looking for some great thing to be done to heal him of his leprosy. She had something very encouraging respecting the low state of our poor Society; believing there would be raised up unto Abraham, children gathered from the east, west, north and south. Such as could say with Amos: "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me," &c. Dear Sarah Emlen followed, and faint would set her seal to the foregoing. She entered deeply into feeling with the afflicted and mourning children; believed the day was coming in which the hearts of such would be turned to their exercised parents, and the "hearts of the fathers to the children." That the day called for "afflicting" ourselves; and not only we, but the Church had an enemy to contend with. She spoke of the vessels of silver and gold that were carried away captive into Babylon; of the mourning and fast that Ezra called the people to, on account thereof, by the river Ahava; and believed the tears and prayers of such would be regarded. She advised to keep quiet, and to keep our exercises to ourselves. Saying that, however our trials might seem at present, they would be light in a day fast hastening, if they only worked out for us the far more exceeding and eternal weight of glory, even to be found worthy to sing the song of Moses and the Lamb: "Great and marvellous are thy works," &c.

Twelfth Mo. 14th.—First-day. I fear there was not that earnestness to wrestle for the blessing there ought to have been, on first gathering into silence at our meeting to-day. I thought there seemed some ability vouchsafed; but for want of keeping close to it, with the eye single, I was left to struggle with my soul's enemy. Oh! when will I learn to cast all care and every burden on the Lord, for He alone is to be depended on.*

First Mo. 1st, 1846. Thou hast been pleased, O Heavenly Father! to grant a continuation of thy mercy to a poor unworthy child, in sparing a little longer even to know the dawning of a new year; whilst many during the one past, even those who have been near and dear, have been summoned to their long homes. These shocks have been felt; and thou knowest that many and deep have been the breathings, that ere the tender thread of my life is cut, a preparation may be experienced therefor; all sins be washed away; and a new song be put in my mouth. Oh, for more weightiness of spirit; more deep inward travail of soul! Thou knowest, O righteous Father! that of ourselves we can do nothing; and that it is only as thou art pleased to breathe upon us, as it was in the beginning when man became a living soul, that these dry bones can be made to live. When thou seest meet to do thus for thy poor child, my soul shall praise and magnify thy ever worthy name. Till then strengthen me, I pray thee, "to sit alone and keep silence."

4th. A feeling of quietness attends this afternoon, from being enabled once more to draw near the mercy seat, and there pour out my tears; secretly interceding that they may be had in remembrance.

11th. Our dear friend, Ezra Comfort, appeared greatly exercised and wonderfully helped to relieve his mind; for which favor my soul bowed in secret humble gratitude; desiring that the

[For the sake of abridgment, some portions of the Diary of our friend near this period, are omitted; being, for the most part, a record of the deep religious exercises through which she was passing. The spiritual conflicts, humbling baptisms, and proving temptations, alluded to as omitted, as well as some inserted, are no doubt a part of the chastenings and tribulations, which our blessed Lord told his disciples they must in the world partake of, being a portion of the cup of suffering all his are required to drink, for the filling up their measure thereof for his body's sake, which is the Church. To escape these, is to cut ourselves off, also, from securing the union and communion with Him, who hath enjoined upon his disciples through all time, no less than to James and John, "Ye shall indeed drink of my cup, and be baptized with the baptism I am baptized with." This tends to deepen and enlarge the spiritual understanding; and whereby, also, the eye becomes anointed with the eye-salve of the kingdom. Hearing by the ear did not answer, or prove enough for the Patriarch Job; but when he could say, "Now mine eye seeth Thee," he so felt his own imbecility and insignificance, that he abhorred himself and repented in dust and ashes. Then may not one reason why Infinite Goodness whose compassions fail not, permits his loving children to be so often tried with seasons of withdrawing of the light and joy of his countenance be, to prove by such humbling, deeply exercising dispensations, their faith and allegiance, and whether their sole reliance and their hopes are well grounded upon the living, saving foundation, Christ Jesus! The God of Israel, is represented in Holy Scripture, as one that hideth himself; so that the Psalmist cried out in his affliction: "Lord, why castest thou off my soul? why hidest thou thy face from me?" And at another time of trouble, he prayeth: "Hide not Thyself from my supplication." He will strieth the righteous, and searcheth their reins and the heart. And while He promiseth to be an ever-present and all-sufficient helper and Saviour in the vicissitudes and conflicts of time, He will abundantly make up for the crosses, trials and sorrows of this fleeting scene, by the durable riches and exceeding joys of a never-ending eternity.]

word may not return void, but accomplish that whereunto it was sent. It appeared to be a renewed call, almost like a last one, to some present; to whom, he believed, not as many years of mercy would be lengthened out to them as they had seen. The fruitless fig-tree was spoken of, which was spared a little longer. It felt to him that our Saviour was weeping over some present, as He did over Jerusalem formerly, saying: "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." That this may not be the awful situation of any present was the burden of his exercised soul. Don't know when I have sat under ministry that felt more solemn.

(To be continued.)

For "The Friend."

Searching among Old Logs.

There is one class of the Fungi, which is apt to escape the notice of most observers, excepting those whose studies lead them to investigate closely the obscurer forms of vegetable life. I must admit that until within a few weeks, I was almost entirely ignorant of them; for the brief description contained in botanical works had left no permanent impression on the mind. But a present from a kind friend, who is an enthusiastic student of these Fungi, of a box containing a dozen or more species neatly mounted on cards, was like unlocking a door into a new department of nature's museum.

The Slime Moulds are generally found on decaying wood or leaves. During their period of growth, they are small masses of slimy or mucilaginous matter, found on rotten logs, or other vegetable matter, especially in moist woodland; and spreading over the substance which gives them support. In this state neither cells nor any other organs are discernible in them; yet they are *living* bodies; and the mysterious principle of life enables them to grow and spread. When the period of growth has past, the jelly-like mass gathers itself together, and develops the spores or seed, from which another generation is to spring. In the specimens before me, the spores are contained in capsules of various shapes, colors and sizes, but all very minute; and these are mostly mounted on thread-like stems. That a mere film of mucilage should have the power of thus changing its form, and becoming a mass of little egg-cases, each packed with spores capable of growth, may be no more wonderful than many other of the processes which we see going on in the animal and vegetable world; but few things have so strongly impressed me with a sense of the marvellous power which the great Author of the Universe has bestowed on the principle of life.

The weather had for weeks been so dry in our section of the country, as to be unfavorable to the growth of most species of the Fungi; but a day's rain having moistened the ground, I was tempted out on the afternoon of the 29th of Tenth Month. A small log by the side of the lane was noticed, and turned over in search for Slime Moulds or other Fungi. The insects which had taken refuge beneath it formed an interesting group. At one point lay coiled in a spiral a large hairy caterpillar. A small spider came forth from his retreat in a hollow of the log, to inquire into the cause of the disturbance. Another spider, small of body, but with immensely long, slender legs (which is known among children as "Daddy long-legs") stood quietly looking on. A brilliant beetle, whose polished wing-cases shone with metallic lustre, hid himself in one of the recesses of the log. A beautiful little mite,

clad in scarlet velvet, slowly crawled over the exposed surface; and a slender red ant, ornamented with a black band in the centre of its body, and with its abdomen ending in what looked like a small polished cone of black horn, seemed uncertain whether to stand its ground or to move off. The pointed termination of its abdomen was so suggestive of a sting, with which some species are armed, that I prudently left it undisturbed. The most numerous of the living creatures were the Wood Lice, curious little things, which have the power of rolling themselves into a ball. The back is covered with a series of transverse plates, like those on the tail of a lobster. Indeed these animals, although living on the land, are classed with the *Crustacea*, the same family that the lobsters and crabs belong to.

Under another log was a large Hornet, which had there sought quarters for the winter. Unlike the bees, which lay up a supply of food for the season when there are no flowers, and occupy the same homes from year to year, the wasps and hornets on the approach of cold weather, desert their skillfully constructed habitations. The males and neuters perish, but some of the females survive the winter, hidden beneath old logs and in other protected places; and in the spring emerge and commence the formation of a new colony. The largest of these thus spring from a single female. I carefully replaced the log, and left my hornet undisturbed; and it may be, that a ramble next summer will disclose the paper house of which she will lay the foundation.

In one of the rotten logs which were turned over during the afternoon, were thin, thread-like fibres of an orange color, branching, and penetrating the decaying wood. When examined under the microscope, these fibres were found to be composed of a mass of irregularly arranged threads, and resembled skeins of badly-tangled yellow silk. These branching tubes are a characteristic of the Fungus family, and are regarded as the vital and growing part of the plant. What form of fructification would develop from this orange spawn there was nothing to show.

Berkeley remarks that the "rapidity with which spawn penetrates, and the depth to which it enters, is often quite surprising. The most solid timber, in a few months, when exposed to the weather and in a damp situation favorable to the development of Fungi, will sometimes show unequivocal traces of spawn. I have seen, for instance, elm trunks which were perfectly sound when felled, penetrated by the end of the second year with spawn to within a few inches of the centre. The growth of dry-rot is unfortunately familiar to all, and instances occur in which its spawn not only enters the wood, but penetrates solid structures of brick."

At the end of the lane, a path led across a field into a small tract of woodland, where the description of the poet was partly applicable—

"The dead leaves strew the forest-walk,
And wither'd are the pale wild flowers;
The frosts hang blackening on the stalk,
The dew-drops fall in frozen showers;
Gone are the spring's green sprouting bowers,
Gone, summer's rich and mantling vines;
And autumn, with her yellow hours,
On hill and plain no longer shines."

—On one of these "dead leaves," which had fallen from an oak tree, the substance of the leaf seemed to be disorganized in spots. On placing a portion of the leaf under a microscope, the cause of the destruction of its tissue became apparent; for it was covered with a felt of the delicate tubes of a Fungus, which had been nourished at the expense of its host. J. W.

For "The Friend."

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."
—Acts xx. 30.

In its early days the Society of Friends had many besetments, chiefly by persecutions from without, with a few instances of those in membership who gave trouble. But from whatever source the wrong came, those devoted servants of Christ were diligent in their endeavors to clear the truth, not only by preaching the word, as ministers of Christ, but also by putting forth publications by which truth and error were presented in plain contrast.

More than half a century has elapsed since some persons in membership adopted Unitarian views, and put them forth so adroitly that many were drawn away, and a fearful schism was the result. The body that remained firm to truth's principles were careful to put forth documents giving, with a true balance, the doctrines ever held by Friends, and the testimonies resulting therefrom.

But a few years more passed, when the attention of the watchmen was turned to the insidious introduction of other views at variance with Friends' principles, and calculated to draw the unwary from the path of safety and usefulness. Some of the propagators of these questionable views were persons of influence and voluminous writers, who presented many truths, but interspersed with them, ideas which gave sanction and currency to error. The attempts which were made to check the progress of error were not fully successful. Many who were sound in the faith themselves did not apprehend there was any ground for the alarm which had been sounded.

Friends of Philadelphia Yearly Meeting foresaw the danger, and after having bestowed labor through the Meeting for Sufferings, in 1847 put forth publicly "An Appeal for the Ancient Doctrines of the Religious Society of Friends." The preparation of this Appeal involved much care and research on the part of those upon whom the burden rested. The prejudice which had obtained place in the minds of many Friends against the acts of Philadelphia Yearly Meeting, was a hindrance to the free circulation of the Appeal, and of other documents that were issued by that meeting. Yet the action taken in reference to the said questionable works were a check to their free circulation; inasmuch as they could not be appealed to as authority, or the authors considered as exponents of Friends' principles. As a consequence, comparatively few Friends had access to the said works, or to the documents which had been put forth to refute them.

Had all the Yearly Meetings taken the precaution that Philadelphia did, it would have saved much suffering and loss to the Society. When the alarm was sounded from several quarters, there were many sound Friends who thought that Friends' principles were so well understood as to be proof against any such contagion; and out of deference to London Yearly Meeting, which furnished certificates for a minister to travel in America on religious service, whose writings had given uneasiness; and in the absence of full evidence in the matter; and with the consideration that London Yearly Meeting was the responsible party; no action was taken by most of the Yearly Meetings. This non-action served as a negative license for the dissemination of the questionable views.

Dolier Street Tracts, Dublin, were made a means for the wide dissemination of similar views. A class of professed revivalists who claim

to be Evangelists, have industriously propagated the same ideas. These ideas have invaded to a greater or less extent various religious bodies; and they are the real principles of "fast Quakerism." Faith was chiefly dwelt upon, with little or no mention made of repentance. The way was opened for vocal religious service, without the necessary divine limitation and guidance, and the large amount of vocal offering that was made was considered by some to be due to a revival of primitive religious zeal. Others viewed those things with an honest suspicion, but feared to take action lest they might "hurt the oil and the wine." The hope was entertained that the effervescence would subside, and leave a healthy revival. The root error of the movement was clearly seen by only a few, and the defection increased in volume until it obtained the ascendancy in many meetings, and those who remained firm to Friends' principles were brought into deep sufferings; many of their names were cast out "as evil for the Son of man's sake." They were accused of being hinderers of the Lord's work. Some of the most faithful ministers and elders were deprived of their right, as members of the Select Meeting. And the discipline has been so changed in many places as to make the office of elder subject to revision every three years.

A separation took place in Ohio Yearly Meeting; and the true body was rejected by the greater portion of the Yearly Meetings, and consequently became much isolated and as it were out of sight for a time. But during the last few years, the real status of the two bodies in Ohio is becoming more generally seen; the one in its extreme departures, and the other for the true catholic spirit which it is manifesting in connection with the maintenance of Friends' principles and testimonies.

At the time of the establishment of Canada Yearly Meeting, and for the several following years, the members generally maintained an attachment to Friends' principles. But the pressure that was brought to bear, chiefly by persons from other Yearly Meetings, had an effect on the minds of the younger members and a few of the older ones. The defection took root first in Pelham Quarterly Meeting, and the contest between truth and error became severe in Norwich Monthly Meeting. The new views were promulgated by preaching and the profuse distribution of the "Dolier Street" Tracts, and their advocates tried, by every means in their power, to commit the Monthly Meeting to an official acknowledgment of their views and practices. After many months of painful controversy, those who desired the changes organized a separate Monthly Meeting. It became the duty of Norwich Monthly Meeting, for the clearing of truth, to issue a Testimony setting forth the causes which had led to the separation; and contrasting these erroneous views with the truth as ever held by Friends.

Some of these errors are the following: "That our Lord Jesus Christ, in shedding his blood on Calvary, wrought out complete salvation for mankind; consequently, all that is needful is for men to believe therein and appropriate it to themselves; or, as often expressed, to 'accept Christ's finished work.' That we are not to wait for, or expect, an inward sense of pardon and acceptance with God, but to believe what is recorded in the written Word, and to trust hourly and momentarily that the blood of Jesus Christ cleanseth from all sin."

According to the above sentiments, the inward work of regeneration is excluded; and therefore

they become a broad inlet to the inconsistencies so prevalent in these days.

Similar attempts were made in other parts of Canada Yearly Meeting, especially at West Lake, to introduce errors in doctrine and practice, and a season of sore conflict was the result.

At the Yearly Meeting in 1880, the revised discipline of New York Yearly Meeting of 1877, was presented, and a strong attempt made to impose it upon the meeting. The clerk went so far as to make a record declaring it adopted by the meeting; when, according to his own evidence, his ruling was according to a majority vote. A part of the members would not acknowledge the ruling of the clerk, and a separation followed; first in the subordinate meetings, afterward in the Yearly Meeting.

When the said revision of 1877 was presented to Canada Yearly Meeting, it was known to but few of the members. On comparing it with the previous Discipline, that of 1859, it appeared that the doctrinal part and some other portions, had been re-written and formulated in a manner, so ambiguous or defective, as to give license to the preaching of various doctrinal opinions which are not in accord with the views accepted by the Society of Friends.

The disciplinary part also is changed in very many particulars; so that the reader may understand the strait through which Friends of Canada had to pass, and the fortitude that was necessary to maintain the right. ADAM SPENCER.

Springford, Ontario.

For "The Friend."

Yearly Meeting Correspondence.

My experience has been, in the hearing of epistles read from other yearly meetings, and the answers to them from London Yearly Meeting, that it was such a dead sort of formal business, I could not feel I had part or lot in the matter. The same sense and feeling has very much been mine from year to year in listening to the London Annual Epistle. I do not speak for others, or pretend to be the judge of their experience, but simply give my own. From this, I believe that very little good is the outcome of this correspondence, but often, I believe, it has been productive of much injury in the promotion of unsound teaching. Because of this, I sincerely hope the desire of some to re-open correspondence between Philadelphia and London Yearly Meetings, will be frustrated. My own conviction in the matter is this, that London Yearly Meeting is in no condition, in a spiritual sense, to help Philadelphia Friends; neither, on the other hand, do I believe there is at present a channel open by which London Yearly Meeting would be likely to be benefited by anything that might flow from here to them.

In the early Church there were those who were laid under a concern to write to the Churches. It was so in the early days of our own body. Such writing was under the sense and weight of Truth resting upon their Spirits, the true authorization for such writing. Brotherly greeting, in simplicity and in love, is the outcome of a united exercise for the promotion of the Truth upon the earth. Where this exists, there is a sense of being true-yoke fellows in the bonds of the gospel of our Lord and Saviour, Jesus Christ. A fellow-feeling brings near together, but a worldly spirit mars the work of Christ in the Church as it does in the individual; and when natter of policy doth dictate, and worldly prudence governs, to whom to write, and what to write, there is little hope of profit in spirit arising to any from such a correspondence.

I would we should remain in isolation as a people rather than be drawn into an unsavory correspondence, dictated more by a polished intellect than by spirituality of mind and purity of heart, which the work of God's spirit alone can produce. We have need to cease from the many exercises that man doth form for himself to satisfy the unrest of his own unhallowed nature. There are so many voices, we have need to be still to hear the still small voice of the Spirit of Truth in our own souls.

It is with me, therefore, to say to my fellow-believers, be not drawn aside into the many entanglements tending to draw from an humble, self-denying walk. The path to the kingdom has not grown broader; neither is it the flowery path that many would make it to appear. It is a path of peace, because the tranquilizing power of God's grace is known to keep the soul in peace. Nevertheless, the path to the kingdom is a tribulated one. It is not too narrow for the lowly ones, but too narrow for the high-minded.

The meek the Lord teaches of his way, and these He guides in judgment. To this seat of judgment may we more and more each one gather, that our spirits may be quickened in God's holy fear. Then will our light shine brighter and brighter, and as a people set upon a hill we will not be hid. The work of our hands will God establish, and that more and more, so that God in us and by us will be glorified. People will indeed flow to the arising of the Saviour's life wherever it is seen in any, and kings and great ones to the glory of his power. Therefore, to this may we take heed, for without it we can do nothing.

It is a blessed thing that this, the redeeming, saving power of God, is not at the disposal of man, but that man must become willing to wait the will and pleasure of the Supreme One, who will not give his glory to another, or his praise to the graven images of men's devising. Likenesses of the true may be made, but the day of the Lord shall try every man's work; then, only that which is the work of his own finger will stand the ordeal of trial, and of sifting, and of proving, which will come upon all men to prove them.

Stand still and see the salvation of God, was the command to Israel of old, when the Lord was about to work a wondrous deliverance for his people which He had chosen out of all the families of the earth. The Lord can still work for those who trust in Him, and can deliver them out of the hands of all their enemies both outward and inward.

Therefore, I exhort to faithfulness to God in all things, and obedience to his holy Will, in which is the rich blessing of peace in time, and joy unceasing in eternity, to the soul who honors and obeys the heavenly voice of the Saviour, and is willing to follow Him in the path of regeneration and newness of life. This is the portion of God's children; happy are they who know it.

May the number of these within our borders be multiplied, and may the savor of their life and conversation be, to draw unto and into that secret inclosure, where God the Father is known, and the Saviour's power felt by the Eternal Spirit.

O, that every unhalloved thing may be removed, that the pure light of God's holy countenance may shine in, upon and through us, to the glory of the holy and eternally unchanging One; and our establishment and settlement in time and for eternity upon the rock immovable—Christ Jesus. Even so. Amen.

CHARLES W. THOMSON,

925 So. Fourth St., Phila.

Though I could not join in meeting together at set times, to read and comment on the Scriptures in an intellectual way; yet I believe they should be read privately, and in families, with reverent sobriety daily; with a word, sometimes, to see the children are attending to it, and understand the simple statement. Too much comment is unprofitable, and likely to lead into intellectual speculation.

I wish Friends, both older and younger, were more interested in reading the approved writings of Friends, which are published in the "Friends' Library." I think it would be profitable reading for all, not only as giving a knowledge of the doctrine and history of Friends, but as encouraging good order and stability under trials and difficulties; we may sometimes rejoice in great difficulties, when we remember how willingly the righteous have suffered. Jesus said, "I am the way, the Truth, and the Life, no man cometh to the Father but by me." The way and the truth remains the same, though there be few that find it. May the number be increased and united, is what I would seek after.

ROBERT KNOWLES.

First Mo. 10th, 1887.

He [Ambrose Rigge] bore his sickness with much patience and resignation to the Divine Will, and his love and esteem of the pure Truth abode with him to the last, declaring a little before his departure "If Friends kept to the root of life in themselves they would be the happiest people in the world." He departed this life the 30th of Eleventh Mo., 1704, aged seventy years or upwards and a minister forty-nine years.—*Gough's History.*

THE BOOK OF THE YEAR.

Of all the beautiful fancies
That cluster about the year,
Tiptoeing over the threshold
When its earliest dawn is here,
The best is the simple legend
Of a book for you and me,
So fair that our guardian angels
Desire its lines to see.

It is full of the brightest pictures,
Of dream, and story, and rhyme,
And the whole wide world together
Turns only a page at a time.

Some of the leaves are dazzling
With the feather-flakes of the snow;
Some of them thrill to the music
Of the merriest winds that blow.

Some of them keep the secrets
That make the roses sweet;
Some of them sway and rustle
With the golden heads of wheat.

I cannot begin to tell you
Of the lovely things to be,
In the wonderful year-book waiting,
A gift for you and me.

And a thought most strange and solemn
Is borne upon my mind—
On every page a column
For ourselves we'll surely find.

Write what we may upon it,
The record there will stay,
Till the books of time are opened
In the court of the Judgment Day.

And should we not be careful
Lest the words our fingers write
Shall rise to shame our faces
When we stand in the dear Lord's sight?

And should we not remember
To dread no thought of blame,
If we sign each page that we finish
With faith in the dear Lord's name?

—Margaret E. Sangster.

GIVE THANKS.

Give thanks! for the changeful seasons,
For the promises of spring,
For the perfume and the fruitage
That the summer blossoms bring;
Give thanks! for the autumn harvest,
For the ripened fruit and grain;
Give thanks for the winter's season,
When the days are short again.

Give thanks! for the harvest garnered;
Then the tired earth can rest,
And we'll gather round the fireside
With the dear ones we love best.
Give thanks! that the Master knoweth
When the thirsty soil needs rain,
Give thanks! that our choicest blessings
Are the undergrowth of pain.
Give thanks! that the hungry birdlings
Are well-fed from Nature's yield,
That no care for food or raiment
Have the dowerets of the field.
Give thanks! that the earth is lovely,
Give thanks! that each life is blest
With its trials or its blessings,
For He knoweth which are best.

THE OTHER SIDE.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often, we are dead to sigh and moan;
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn, and pass upon the other side.

The other side is trodden smooth, and worn
By footsteps passing idly all the day.
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide,
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore,
And bear them where a stream of blessings runs.
Instead, we look about, the way is wide;
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all,
In tender accents, born of grief and tears!
I pray you listen to the thrilling call;
You cannot, in your cold and selfish pride,
Pass without guilt upon the other side.

Clemens of Alexandria compares those women that curiously trick and trim up the body, but are negligent of the soul within, to the Egyptian temples: "Look upon their outside, and they are most splendid and magnificent, encompassed with delicate groves, built with large entries and stately porticos surrounded with several sorts of pillars; the walls both within and without set off with stones of several countries, curiously wrought and carved; the Temples themselves garnished with gold, silver, amber, and all the glittering precious stones that India and Ethiopia can afford; but enter within them, and inquire for the deity that is there worshipped, and you shall be gravely showed behind a curtain, a cat or a crocodile or a serpent of the country, or some such ill-favored beast, which is the residential or tutelary deity of that place. And just such do those women seem to me, who trim themselves with gold, and are taken up with curling their hair, painting their faces and blacking their eyes, coloring their locks, and other undue arts of softness and luxury, beautifying the rail and fence; but if a man look within the veil and covering of the temple, what is under all this gayness and finery, he shall not find the image of God dwelling there."

Our duty, our interest, our advancement, in the Divine life, consist not in comprehending in theory, but following in obedience, and in the simplicity of little children.—*J. Thorp.*

Selected.

Selected.

For "The Friend."
Incidents and Reflections.—No. 116.

DIVINE INSTRUCTION.

The great and blessed doctrine that our Saviour, who came into the world to redeem man from sin, visits the hearts of all by his Spirit, and shows unto them how they should walk to secure the Divine favor, so lies at the foundation of all practical religion, that it is illustrated by almost every incident of a religious nature, and is thus being perpetually brought into notice.

Some two years ago, I was listening to the remarks of a friend, who told us of a conversation he had had many years before with a man in England who was probably a sea captain. He was speaking of barbarous people among whom he had travelled, among whom he said there was no trace of religion at all. After some time, my friend asked him, whether these degraded people seemed to know the difference between actions as to their being right or wrong—for example, between telling the truth and lying; being honest or stealing, &c. "Oh, yes," said the Captain, "they know all about that." In their further conversation, the question was put, as to how these people came to know the difference in the moral character of their acts? After a little thought, as if it were a subject new to his mind, the Captain replied, "It must be from the Divine Spirit, you know."

It was interesting to observe the testimony thus borne to the truth of the Apostle's declaration, that "The Grace of God, which bringeth salvation, hath appeared unto all men;" and teaches them to "live soberly, righteously and Godly." This teaching is often present and effective in the minds of those who might be supposed almost incapable of appreciating it, from want of mental development; and who are quite unable to form any clear intellectual conception of many points of theological dogma. As an instance of this, may be mentioned the case of a young man of feeble intellect, who desired to become a member of a religious body in New England. He presented himself to the church committee. The first question put to him was:

"Do you understand the doctrine of the Trinity?"

"No; I can't say I do."

"Can you give the committee a definition of regeneration?"

"I don't think I can."

"Well, what do you understand by foreordination?"

"Take plenty of time to answer," said a kind hearted old deacon, thinking the candidate was confused.

"I don't know much about it," said the young man.

"Can't you give us some opinion respecting God's decrees?"

"I'm afraid not," he replied.

"Well, then," said the minister, a little impatiently, "what do you know?"

Promptly came the answer, "I know that I am a sinner, and I know that Christ died to save me, and I want to join the church to get more help from Christ and his people."

Every member of that committee felt rebuked, and one of them said afterwards, "I learned from that moment to respect the spiritual knowledge of the humblest man or woman, and not to think so much of that knowledge which comes from the head alone."

The late John B. Gough, widely known as a public lecturer, especially on Temperance, gives his own experience as follows:

"I remember once, when confronting some of

these knotty problems,—such as the origin of evil, and the eternity of sin,—I went to my dear friend, Dr. Wm. M. Taylor, of New York, and asked him to give me some light. Putting his hand on my shoulder, he said, "John, lay these things on the shelf. We shall see light by and by, when He shall reveal to us the deep things of his wisdom." So I have come to the conclusion that my great aim must be to bring my will into submission to His, in perfect harmony; believing that all I do not know now, I shall know in His right time, who knows the end from the beginning."

The teachings of the Holy Spirit of Christ are often immediately given to the mind; at other times it pleases Him to shed a Divine light on the words of Scripture, or to bless some incident that may have fallen under our notice.

Ann Haseltine, who became the wife of the pioneer missionary, Judson, is spoken of as a beautiful girl, educated at Bradford Academy, and characterized by great vivacity of spirit, and intensely fond of society. One morning, just as she was leaving her toilet, her eye accidentally fell upon the text—"She that liveth in pleasure is dead while she liveth." The words struck to her heart, and she stood a few moments amazed, as though some invisible agency had directed her attention to that verse, and this was blessed to the arresting of her soul to a higher purpose in life, even to great purposes she did not then dream of.

Many of the controversies amongst Christians on religious subjects grow out of attempts to understand and explain by the powers of natural reason, things which are beyond its limits. Speculations of this kind have confused and bewildered the minds of many. David Ferris relates that when he was about 8 years of age he was informed that the Divine Being was self-existent; without beginning and without end; and not being able to understand how that could be, he says, "I sometimes thought so intensely on the subject, that I became much bewildered. At length, it was shown me, that the proposition was too high for my comprehension; and I received something like a reproof for searching into things beyond my capacity. From that time I was fearful of prying into such deep mysteries."

In his lively narrative of his religious experience, David Ferris instructively shows how the Spirit of Christ, which had thus taught him in his childhood, continued to guide him, and became "a leader and teacher to direct and instruct me in the way to rest and peace. As I was obedient, He led me to forsake my vain course of life, and all those youthful delights and sensual pleasures which were displeasing to my dear Lord and Master." "But if at any time, I acted in my own will, I lost my strength, and found no acceptance nor benefit by my performances; by which I gradually learnt that I could do nothing acceptably without the immediate assistance of the Spirit of Christ, the Redeemer." "I clearly perceived that all right understanding in spiritual concerns must proceed from the immediate revelation of the Holy Spirit; and that we could not come to the knowledge of God, nor of anything relating to his kingdom without it."

Of thyself thou canst not do anything towards thy own salvation: but in the power of Him that worketh both to will and to do, thou may'st do a little at first: and as that power grows in thee, thou wilt be able to will more, and to do more, even until nothing become too hard for thee. And when thou hast conquered all, suffered all, performed all; thou shalt see and be able, under-

standingly to say, thou hast done nothing; but the eternal virtue, life and power, hath wrought all in thee.—Isaac Penington.

The Story of Africa.

"Well, I used to think no one could do two things well at once, but that boy seems to have managed it and no mistake."

So spoke an English traveller who was inspecting one of the great cotton mills in the west of Scotland, not far from Glasgow. And well might he say so. The lad whom he was watching—a pale, thin, bright-eyed boy, employed in the mill as a "piecer"—had fixed a small book to the framework of the spinning-jenny, and seemed to snatch a brief sentence from its pages every time he passed it in the course of his work.

"Ay, he's jist a wonder, yon laddie," answered the Scotch foreman, to whom the visitor had addressed himself. "We ca' him 'Busy Davie' here, for he's aye read-readin like any minister; but he does his wark well for a' that."

"And does he really understand what he reads?" asked the Englishman, looking wonderingly at the young student's book, which was a treatise on medicine and surgery that would have puzzled most lads four or five years older than himself.

"I's warrant he does *that*," replied the Scot, with an emphatic nod. "There's no a quicker chiel than Davie i' the hail mill."

And then the visitor passed on to look at another part of the works, and forgot all about "Busy Davie" for the time being.

But he was suddenly reminded of him two hours later, when the mill hands "knocked off" for dinner. Coming back across the yard when his tour of inspection was over, the traveller caught sight of a small figure in a corner by itself, which he thought he recognized.

A second glance showed him that he was not mistaken. There sat "Busy Davie," holding in one hand the big oatmeal "hannock" that represented his dinner, and in the other a soiled and tattered book without a cover, which he was devouring so eagerly that his food remained almost untouched.

The Englishman stole softly up behind the absorbed boy, and glancing over his shoulder at the book saw that it was one written by himself a few years before, describing the most perilous of all his journeys through the wild region beyond the Orange River in South Africa.

Just as the visitor came up, the little student, quite unaware that the author of the book was standing beside him, read half aloud one of the more exciting passages, following the lines with his roughened forefinger:

"The progress of our party was necessarily very slow, as we could only march in the mornings and evenings, and the wheels of the wagons often sank up to the very axle in the loose sand. In some places the heat was so great that the grass actually crumbled to dust in our fingers. More than once our supply of water ran out altogether, and men and beasts staggered onward over the hot, dusty, never-ending plain, with parched tongues and bloodshot eyes, silent and despairing."

At the thought of these difficulties, which he himself was one day to meet and overcome as few men have ever done before or after him, the boy's thin face hardened into the look of indomitable firmness which was its habitual expression in after-life. But it softened into a smile the next moment, as he read as follows:

"In several of the places where we camped, our chief food was a species of large frogs, called by the natives, 'mattlemetto,' which was kind enough to assist us in our hunts for it by setting

up such a tremendous croaking that we could easily find it, even in the dark."

Here the boy turned over a leaf and came suddenly upon a startling picture of a man lying prostrate on the ground, with a lion's fore-paw planted on his chest, and its teeth fastened in his shoulder, while several negroes, with terrified faces, were seen making off as fast as possible in the background.

"How would you like to travel through a country like that, my lad?" asked the explorer. It would be rough work, wouldn't it?"

"I wad like weel to gang there, for a' that," answered the boy, "for there's muckel to be done there yet."

"There is, indeed, and it's just fellows of your sort that we need to do it," said the traveller, clapping him on the shoulder. "If you ever do go to Africa, I'll be bound it will take more than a lion in your way to stop you."

The whole world now knows how strangely those lightly spoken words were fulfilled twenty-eight years later, when that boy *did* actually come alive out of the jaws of the hungry African lion, which had broken his arm with its teeth, to finish those wonderful explorations that filled the civilized world with the fame of Dr. David Livingstone.—*Harper's Young People*.

For "The Friend."

We love to gather evidence from sources outside of the Society, in support of the testimonies Friends are called upon to bear before the world. Editorials in "The Friend" of First Month 15th and 22d, remind of the expressions of John B. Gough, in respect to preaching the gospel of Christ. He says: "Having depicted the sins and sorrows of a great city, a gentleman said to me, 'You have revealed to us a state of things which is fearful, an amount of moral evil that is perfectly appalling. What do you consider the remedy for all this moral evil?' I said to him, as I would say to you or any one: 'The only remedy for moral evil is the power of the gospel of the grace of God!' He replied, 'Why don't you preach the gospel, then?' I said: 'The reason why I do not preach the gospel, according to your idea of preaching it, is that I have such an idea of the awful responsibility that rests upon any man who dares to stand between the living and the dead to deliver God's message to dying men; that unless I felt it in the core of my heart, 'Woe is me if I preach not the gospel,' with my sense of the requirements for the office, and with my views of it, I should not dare to occupy the position.' Then he said: 'You are preaching something else instead.' 'Oh, no!' 'Is not drunkenness a moral evil?' Yes. 'Is not the power of the gospel of the grace of God the only remedy for moral evil?' 'Yes.' 'Now, by the total abstinence movement we do not pretend to do more than the one thing. Drunkenness is a moral evil produced by a physical agency. Remove the agency, and the moral evil ceases, so far as drunkenness is concerned.'" He shows the work of the total abstinence or prohibition movement, to be that of removing the cause, and rescuing humanity from the blighting influence of strong drink; thus preparing them for church membership—and Christian lives.

His view as to the strength of the church militant, may give some encouragement to the small and scattered flocks, who are earnestly striving to maintain the testimonies and "faith once delivered to the saints." He says: "The strength of the church of Christ, I believe, consists not so much in its numbers, its wealth, or its popularity, as in its purity." Then, we say,

in the language of Scripture, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," if ye continue "steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know your labor shall not be in vain in the Lord."

Marshallton, Pa., First Mo. 24th, 1887.

Time to Quit.

The South Bend *Sun* tells of a man who once received wholesome instruction concerning this matter. He was a prominent professional gentleman, living in the city, who one morning stepped into a saloon to get his customary drink. After passing the ordinary salutation with three or four loafers who were hanging about the place, he went up to the bar and called for whisky, which was handed to him. As he filled the glass and was raising it to his lips, a miserable, wretched, drunken tramp stepped up beside him and said,

"Say, Squire, can't you give me a drink out of that bottle?"

Not wishing to be annoyed by associates of that class, the gentleman roughly told him to go away and mind his own business. The tramp angrily replied that he need not be so cranky about the matter, for before he got to drinking he was just as respectable as he was, and wore as fine clothes as he did, "And what is more," he said, "I always knew how to act the gentleman."

The gentleman stood for a few moments eyeing the man from head to foot, noting with deep disgust his blood-shot eyes, his bloated face, his long unkempt hair, his filthy, ragged garments, and his mismatched boots, after which he said,

"Then it was drinking that made you an outcast from society and the miserable man you are?"

"Yes," said the tramp.

"Then it is time for me to quit," said the gentleman, and pouring the glass of whisky on the floor, he turned and left the saloon, never to enter it again.

Earthly treasures are very apt to take up the mind and to draw it from heaven; and because Christ would have his children to be in heaven with Him, in tender love He adviseth them not to lay up for themselves riches or treasures on earth.

If it be said, we lay it up for our children, it may be said also, it is the same snare for them as to the parents, and sometimes a greater; and when it is gotten, it is liable to many casualties, and creates a great deal of care and trouble; wherefore Christ tenderly adviseth to seek after and lay up another treasure, of another nature, in another, a safer and better place, which will not be liable to the like casualties of the former treasure and place; and urgeth us to it with this great reason, "For where your treasure is, there will your heart be also."—*Thomas Chalkley*.

"*There was Much Grass in the Place.*"—It all depends upon the season in which one comes to the north-eastern shore of the lake of Gennesaret as to whether or not he will find much grass there.

The note of time ("now the passover . . . was at hand") shows that our Lord was there in the spring. At that season, the grass in that region is plentiful and green; a few months later, and it is burned up by the heat, and the country presents a dreary aspect. The remark "There was much grass there," indicates an exception to the general rule. It cannot be truthfully said of many places in the Orient that there is much grass there. In England, and in the well-watered regions of the United States, one of the chief

charms of the landscape is the soft carpet of green which covers the soil. In a characteristic Oriental scene, this charm is lacking. The grass may straggle here and there, or at special seasons it may show an unwonted luxuriance in certain places; but the universal carpet of green is chiefly conspicuous by its absence.

Natural History, Science, &c.

A New Use of Photography.—Over 25,000 sheets of "copy" are already prepared for the "Century Dictionary" and their preservation has been a serious problem. It is necessary to keep this large mass of manuscript in the printing-office for frequent consultation in regard to cross-references and the like. But if the manuscript were destroyed, the loss would be irreparable. It was proposed to insure the "copy" for \$150,000, but the insurance money would not have replaced the loss. Finally photography was suggested, and the idea has been successfully carried out. Each sheet of "copy," which is of brown paper, is eight inches by twelve, and bears printed extracts with corrections, interlineations and additions, as well as written paragraphs. Each has been photographed and reduced to a size measuring only $\frac{1}{4}$ inches by 2. All the words upon the positive of this size can be read with a magnifying glass, for every detail is, of course, accurately reproduced. The negatives are preserved, and the entire 25,000 would hardly more than fill a large bureau drawer. These negatives can be enlarged to any size which may be convenient. Should the manuscript now come to grief, these negatives would furnish a ready means of reproducing it in a very short time, and the cost for the whole 25,000 will not exceed \$300.—*The American*.

Cold-water Treatment.—The report of the German Miners' Union describes the methods employed to restore to life the persons who were rendered unconscious by the suffocating gases in an explosion at Camphausen. In some cases, where all other means had failed, this was effected by placing the patients in a warm bath, and rubbing the body to quicken the circulation and then allowing a jet of cold-water to fall on the chest and abdomen. This was in every case followed by a deep-drawn breath, and the breathing power increased by successive applications, till consciousness was restored.

Snail Gardens.—In Vorarlberg, the collecting and rearing of the large garden snails, which are so injurious to vegetation, forms a peculiar branch of agricultural industry, and amounts even to no inconsiderable trade. Whole cargoes of these snails are sent from Arlberg to the South Tyrol, where they are consumed as dainties. The mode of procedure in collecting and feeding them is as follows:—

In various parts of Vorarlberg, the snails are collected by boys and girls, and carried to the feeding places, which are commonly in the neighborhood of the dwellings of the owners. These snail gardens have usually an extent of from one to three hundred square fathoms of dry garden ground, and are quite divested of trees and shrubs, and are surrounded on all sides by a stream of running water. The stream, at its exit, is made to pass through a wooden grating, in order to prevent such of the snails as happen to fall into the water from being washed away. The grating is examined once or twice a day, generally morning and evening, and the snails found there are replaced in the interior of the garden; this is necessary, as they would otherwise collect into too large quantities, and would become weak and sickly by remaining long in the water. In the

interior of the garden, little heaps of pine twigs, generally of the mountain pine, mixed loosely with wood moss, are placed on every two or three square fathoms, for the purpose of protecting the snails from cold, and especially from the scorching rays of the sun. When the pine twigs become dry, and lose their leaves, they are replaced by fresh ones.

Every day, and particularly in damp weather, the snails are fed with the kinds of grass found most suitable for them, and with cabbage leaves. In harvest, at the return of cold weather, they go under cover—that is, they collect under the heaps of twigs, and bury themselves, if the ground under these has been previously dried, two or three inches below the surface, and there they seal themselves up for the winter; when this is completely accomplished, they are collected, packed in suitably perforated boxes lined with straw, and sent off.

Careful foddering, and a good harvest season, are essential to the thriving of the snails; and even in spite of this a great many are lost. Wood snails are larger and more savory, but are more subject to casualties. In each garden there are generally fed from 15,000 to 40,000, and these are sold at about three florins per 1,000. This manner of making use of the snails is of double advantage—freeing, on the one hand fields and gardens from burdensome guests, and affording, on the other, to those so employing themselves, a considerable source of profit.—*Chambers' Edinburgh Journal.*

What is Catgut?—The *Shoe and Leather Reporter* thus answers: "For many years the only article used under this name consisted of the intestines of sheep, cut and twisted. As the Italian sheep are the leanest of those accessible to market, and as the membranes of lean animals are known to be tougher than those of animals in high condition, the best catgut has come from Naples and had vicinity.

"There is no historical record concerning the use of the intestines of cats for strings of this sort, but from the fact that their name from earliest times has uniformly been applied to this article, it would appear altogether probable that the strings did first come or were supposed to come from that source. The chief use of catgut for many years was for the strings of harps and guitars; it was manufactured from the viscera of sheep. The membranes of smaller animals are sometimes used for the covering of whips, and such purposes, but sheep still furnish the strings or musical instruments. The process of preparing is quite curious. The membranes are ordinarily exposed to the power of burning sulphur, and then slit and twisted into cords of different sizes as wanted. Musical strings, whip cords, hatters' cords, strings of clocks, &c., are the chief uses on the list. They are then dyed, stretched on frames, and dried in a very high temperature."

Germination of Wheat in Ice.—During the latter part of the summer of 1884, or possibly the year previous, many of the pieces of ice taken from the ice-house used by the families of the teachers at Westtown Boarding School, Chester County, Pa., were found to contain plants of wheat. In each case, the seed had embedded itself in the block of ice, and having germinated, the roots had forced their way downward into the clear ice for distances of six or eight inches, while the plumule had grown two or three inches in an opposite direction mostly between blocks, or into very soft ice. The plants had a healthy look, except, of course, there was little or no color in the plumule. The ice was rather soft when har-

vested, and was covered in the ice-house with sawdust. The grains of wheat were probably gathered from the bottom of the wagon and thrown in with the ice.

The circumstance led to a reference to some authorities on temperatures at which certain seeds may germinate. Edwards & Collin published in 1834 the results of a series of experiments which gave 44.6° Fahr. as the minimum temperature for the germination of "winter wheat, rye and barley." De Candolle succeeded in germinating two seeds of mustard at 32°, but no record of wheat having been germinated at so low a temperature, is found. The length of time occupied by the wheat in germination may have exceeded that allowed by experimenters, or this may have been a particularly hardy variety of wheat.

Items.

—*Annexation of Burmah.*—The *London Friend*, in a review of the foreign policy of the British Government during 1886, says: "From Burmah the news throughout the year has been little else than a constant story of strife with the natives, of the need for increased troops, and of bloodshed and suffering from disease and disaster, divided not very unequally among the contending parties; except that on the British side it has been mainly Indian troops who have perished in a quarrel in which they have not had a shred of interest. The course pursued by Russia in Bulgaria, the kidnapping of her prince and the undisguised attempt to deprive her nation of freedom, has excited great indignation in England; but though the history of Bulgaria, her progress in civilization, and the character of her late prince, awaken a wealth of sympathy which Burmah fails to excite; yet, as a matter of justice and right, it would be hard to prove that the action of England in one country was not as black as that of Russia in the other."

—*Cheering Statistics.*—The same Journal gives some interesting statistics, showing that in Great Britain, there is a marked decrease in the quantity of alcoholic drinks consumed, and in the number of commitments for crime; and a growth in habits of thrift and economy, as shown by the increased deposits by the working classes in saving banks and mutual societies.

—*The Sanitarium Association of Philadelphia.*—This association has for a number of years carried on its useful work of relieving the sick, enfeebled and convalescent children of the poor of Philadelphia, at Point Airy, the southern end of Windmill Island, in the Delaware River, opposite the city. As its operations extended, and the number of patients increased, the ground occupied became insufficient, and was further diminished by unusual tides which washed away a portion of the island. It was concluded to remove the establishment to Red Bank, on the eastern shore of the Delaware, a short distance below the city, and a tract of 83 acres was there purchased, containing suitable buildings and a park of 12 acres. For the necessary repairs to the buildings, wharf, &c., and for the purchase of an additional steamboat, which will be necessary, about \$27,000 are needed, for which the managers appeal to the benevolence of the public.

Among those to whom contributions may be sent, is our friend Samuel M. Bines, No. 119 S. Fourth St., Philada.

—*Pennsylvania Seamen's Friend Society.*—The 42d Annual Report of this Society, for the year ending Fifth Month last, shows that 614 boarders were received during the year at the *Sailor's Home*, a boarding house supported by the Society in Philadelphia, where the seamen are comfortably accommodated, and shielded from many temptations. Fifty-two loan Libraries had been placed on board as many vessels; and tracts and bibles have been distributed as heretofore.

—*Formal Prayers.*—The newspapers state, that an English vicar recently discharged a parlor-maid because she refused to attend family prayers. She sued him at law, and obtained a judgment for her

year's wages, having shown that she could not go to the prayers in a spirit of devotion and faith.

—*A Sensible Decision.*—The Sophomore Class of the University of Pennsylvania recently passed resolutions declaring that the class would have no bowl fight at the University this year. We are glad to observe this breaking off from a foolish custom, and hope it may be followed by the abolition of other foolish practices which have grown up in several of our colleges.

—*A Reminiscence of Slave-times.*—"While practising law a number of years ago," said Judge Tourgee, "I had a peculiar will case. An old lady who was a slave-holder, dying, bequeathed her colored man, John, and her dusky maid, Jane, who sustained to each other the relation of husband and wife, to the trustees of the church, 'to be used as far as possible for the glory of God.' I was curious to know what course was taken, and upon investigation found that after meditation and prayer, the trustees sold their legacy at auction, and with the proceeds sent a missionary to China."

—*Life a Failure.*—A gentleman of high standing, a lawyer, a politician, a man of talents, and as the world estimates, a man who was successful in all his undertakings, was suddenly arrested by disease, and soon brought to the close of life.

As it was evident that he could not live but a few days, he was asked by a friend how he felt as he looked back upon his past life. And the answer, coming from a man of sense and thought, with eternity full in his view, was striking and memorable. "With all its success, I now see and feel that my life has been a failure! I have not gained one of the great ends for which life was given, and now it is too late to gain them!"

THE FRIEND.

SECOND MONTH 5, 1887.

Our readers may remember that in "The Friend" of Twelfth Mo. 18th, was published a communication received from our friend Joseph Morris, of Cardington, Ohio, with a few editorial comments thereon. This article has stimulated a Friend in eastern Indiana, who knew not J. Morris personally, but sympathized with his feelings, to write to him, expressing his own views of the situation of things in our Society. The letter has been forwarded to us by its recipient, with a suggestion as to its publication in our columns. In printing it, the Editor feels somewhat of the same hesitation as was expressed in the former instance, "because of its commendatory language towards the body to which he belongs;" but he is influenced by the consideration that it may tend to the encouragement and help of some who often feel pressed with a sense of the extent of the departures from our principles that exist, and of their own inability to check the tide of error—as well as of the weaknesses that exist among even the advocates of the truth. He heartily unites in the desire expressed in the letter, that Philadelphia Yearly Meeting "may remain humble, watchful, uncompromising in the principles of the Gospel." Especially desirable is it, that all who labor in the Lord's cause, for the maintenance of sound principles, and the spread of righteousness in the earth, should feel that without Divine help they can do no good; and that they continually need, for their own safety, to be kept in a humble, watchful condition, looking for daily supplies of spiritual food, and giving all the praise of his own works to Him to whom it ever belongs.

Ind., Twelfth Mo. 24th, 1886.

Joseph Morris,—dear friend,—On reading thy article in "The Friend" of Twelfth Mo. 18th, 1886, I have been afresh reminded of the firm stand which Philadelphia Yearly Meeting has taken and maintained, from the beginning, against the innovations in doctrine and practice which have been creeping into our meetings, until in many places the distinguishing views and practices of Friends have become nearly obliterated.

The position of Philadelphia Yearly Meeting, it seems to me, towards the different Yearly Meetings is a very similar one to that occupied by the church in Philadelphia toward the other churches of Asia at the time St. John wrote his Revelation.

"I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. iii. 8, 9, 10, 11.

Now it seems to me that Philadelphia Yearly Meeting ought to be encouraged by every loyal Friend, wherever situated, to continue in the faith, doctrines, testimonies and practices of original Friends; and continue from time to time to disseminate those principles by sending out epistles and documents setting forth the primitive principles and doctrines of the Society, and thus be a means of eventually gathering together into one fold, all that are in bonds everywhere. In the Providence of God, Philadelphia certainly has a great work to do. May she remain humble, watchful, uncompromising in the principles of the Gospel, that she may be instrumental in settling and establishing the shattered and reeling Society on the true foundation.

Very truly thy friend.

In another part of our columns will be found an article by our friend Charles W. Thomson, giving his views on the question of the resumption of epistolary correspondence between London and Philadelphia Yearly Meetings—which he does not think likely to be productive of benefit to either of those bodies at the present time. As his residence, excepting for a few months past, has been within the limits of London Yearly Meeting, he has had more opportunities for knowing the situation of things there than have fallen to the lot of our readers generally.

Without entering fully at this time on the general subject of the interchange of epistles by Yearly Meetings, we will simply state our own belief, that but little spiritual good will flow from such epistles, unless they are the offspring of a living concern for the promotion of the kingdom of Christ, and are something more than merely formal salutations.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate on the 31st ultimo, resolutions of the Massachusetts Legislature were presented, concerning the treatment of American fishing vessels in Canadian waters, declaring itself in favor of retaliation to the extent of denying to Canadian vessels in American ports the right to purchase supplies, and the eventual exclusion of all Canadian products by land or sea, until the offensive legislation and action of the Canadian authorities are discontinued.

The internal revenue collections during the first six months of the current fiscal year were \$57,503,503, being a decrease of \$1,054,340 as compared with the corresponding period of the previous fiscal year. There was a decrease of \$3,222,844 in the collections on spirits, an increase of \$683,881 on tobacco, an increase of \$1,112,461 on fermented liquors, and an increase of \$71,052 from miscellaneous sources. The total collections from oleomargarine since Eleventh Month last, amounted to \$293,109.

The total value of the exports from the United States during 1886, was \$713,289,666, against \$688,249,798 in 1885. The total value of our imports last year was \$663,417,210, against \$587,868,675 the preceding year.

The circulation of the standard silver dollar is steadily decreasing. The amount outstanding on the 25th ultimo—\$58,634,237—is over \$2,000,000 less than the amount outstanding on the 1st ultimo.

The total number of immigrants who arrived in the United States last year was 386,755, against 326,151 in 1885.

A despatch from Tahlequah, Indian Territory, gives a very interesting interview with a man named Johnson, of the Osage Nation, in regard to the condition and progress of the Osage Indians. He says it is impossible for the Osages to be paupers, for every head of an average family of six, draws about \$1000 a year annuity. This is simply the interest on their invested funds. A large portion of them have nice farms and plenty of stock; in fact, some of them are getting really wealthy. All they ask is to be let alone, and that their treaties be observed, and they will solve what the white people call a problem, and show to the world that Indians can become civilized.

On the 27th ultimo, the Senate of Michigan, by a vote of 22 to 10, concurred in a resolution from the House providing for the submission of a Prohibition amendment to a vote of the people.

The brewers at Des Moines, Iowa, have again closed their retail bars, finding "that, while a State could not interfere in a cause that had been transferred to the Federal Court, there was nothing to prevent its beginning another cause like it. So every glass of beer sold was claimed to be a new offence and ground for a new action by the State." Be encouraged friends of Prohibition in Iowa.

According to the New Jersey *Asbury Park Journal*, there were but two places along the New Jersey coast of any importance, twenty-five years ago—Long Branch and Cape May. Then the total valuation on the seaboard was less than \$7,000,000, while the last report of Controller Anderson gives the astonishing valuation of over \$100,000,000.

It is reported that the police of Wilkesbarre, Penna., have discovered a "regularly organized gang of robbers, the oldest of whom is 11 and the youngest 5 years of age." They are about twelve in number, and six of them have been arrested. They are said to have robbed at least fifty merchants, and their pilferings are believed to aggregate \$5000.

On the 27th of last month, the great strike ordered in support of the coal handlers in New York was begun. Twenty thousand men—coal shovelers, longshoremen, freight handlers and others—went out along the river front in New York city, and about thirteen thousand more joined the strike in Jersey City and Brooklyn. Day after day the number of strikers has increased, until it is thought about 50,000 longshoremen, coal-handlers, freight handlers, &c., are idle. Many new men, however, have been employed by the companies, and others are expected to be on hand in a short time.

The deaths in this city last week numbered 420, which was 35 more than during the previous week, and 22 more than during the corresponding period last year. Of the foregoing 217 were males and 203 females; 65 died of consumption; 48 of pneumonia; 25 of diseases of the heart; 26 of old age; 17 of convulsions; 15 of inflammation of the brain; 13 of apoplexy; 13 of Bright's disease and 12 of debility.

Markets, &c.—U. S. 4½'s, 110½; 4's, 128½; 3's, 100½; currency 6's, 125 a 135.

Cotton was in limited request by the spinners, at 9½ cts. for middling uplands.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—Flour was dull and weak to sell. Sales of 125 barrels Ohio extra, at \$3.10; 125 barrels of Pennsylvania family, at \$3.75; 375 barrels Ohio and Indiana, straight, at \$4.40 to \$4.50; 625 barrels winter patent, at \$4.62 a \$5; 125 barrels Minnesota, clear, at \$4.25, and 625 barrels Minnesota patent, at \$5.10 a \$5.25. Rye flour was quiet at \$3 per barrel for choice.

Grain.—Wheat was firm and higher, No. 2 red closing at 92½ cts. bid and 92½ cts. asked. Rye was nominal at 50 cts. for No. 2 Pennsylvania. Corn was firm. No. 2 mixed closed at 46½ cts. bid, and 46½ cts. asked. Oats were quiet; No. 2 white closing at 37½ cts. bid and 38½ cts. asked.

Beef cattle were fairly active at 3a 5½ cts.

Sheep were active, and ¼c. higher, at 3 a 5½ cts. Lambs, at 4 a 7 cts.

Hogs were active and ¼c. higher. Western, 7½ a 7½ cts.

The receipts were: Beaves, 2000; sheep, 10,000; hogs, 8500.

FOREIGN.—The following is a forecast of the Queen's speech which was read at the opening of Parliament on the 27th of last month:

England's foreign relations are friendly. Affairs in Southeastern Europe are in a fair way of settlement, but England must insist upon the observance of the treaty of Berlin. In Burma and Egypt there is gratifying improvement. Grave anxiety is caused by the force of Ireland. The system adopted there of combining to state tenants to evade just debts may compel further legislation, and the Government will not hesitate to ask additional powers if necessary.

On the 28th, United States Minister Phelps had a hour's conference with the Marquis of Salisbury at the Premier's request, to discuss the Canadian Fisheries question. The conference was most cordial on both sides. Lord Salisbury expressed himself gratified at the general tone of the American press and people in the dispute, and he assured Minister Phelps that England and Canada were equally desirous of an amicable adjustment of the whole case.

The election for member of Parliament for the Exchange Division of Liverpool to fill the vacancy caused by the death of David Duncan, was held on the 26th, and resulted as follows: Neville, Gladstonian, 3217; Goschen, Conservative and Unionist, 3210. The defeat of Goschen is felt by the members of the Carlton Club to be a great party disaster.

The British ship Kapunda, which left London on the 11th of Twelfth Month last, for Fremantle, Western Australia, with emigrants, came into collision, near the coast of Brazil, with the British bark Ada Melbourne. Both vessels sunk, and 304 persons were drowned. Some who were saved have arrived at Bahia, Brazil.

The municipal Council of the city of Cork has adopted a resolution declaring that, instead of the Irish people subscribing to the Queen's Jubilee, it would be more fitting for the Prince of Wales to send relief to the Irish people in distress.

Germany has made arrangements to at once erect barracks at various points along the French frontier, "thus answering France" as the despatch from Berlin giving the intelligence says, "with barrack for barrack."

A telegram from Montreal says that "all the leading Canadian papers, irrespective of party, agree that Canada's position is impregnable on the fishery question, and urge the Dominion Government to uphold Canada's rights at all hazards. At the same time the hope is expressed that the United States Government will not take the course which recent legislation indicates until every means of coming to a fair and friendly settlement is exhausted."

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at No. 140 North Sixteenth St., Philadelphia, on Seventh-day, Second Mo. 12th, 1887, at 2 P. M.

Prof. Wm. H. Payne, of the University of Michigan, will address the Association.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

DIED, at her residence in West Branch, Iowa, MARY J., wife of William W. Penrose, Twelfth Month 25th, 1886, in the 40th year of her age, a member of Springdale Monthly Meeting of Friends held at West Branch. She was the daughter of Samuel and Hannah Smith, formerly of Chesterfield, Ohio. Soon after her marriage, in 1868, she was deeply impressed with life's responsibilities, and the necessity of a change of heart to be prepared for the duties devolving upon her. She was an affectionate wife, and tender, patient mother, concerned to set a right example before her family, and sought to lead her children to Christ in their earliest years. Her sickness was of three months' duration, and from the first she believed it would be her last. I required a struggle to be resigned to leave her husband and six children that needed her maternal care; but He who had hitherto helped her, enabled her to give them into his care: while she was with them she was faithful to train and discipline them, and now "she, being dead yet speaketh." She had always felt "shrinking from the pains of dissolution as physical suffering, but the fear of death was all taken away, so that in the last moments she exclaimed, "If this be death it is an easy thing to die."

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 210.)

Second Mo. 6th, 1846. Our Quarterly Meeting, held at Germantown. William Evans and Ezra Comfort both ministered, though differently led. Uncle E.'s concern seemed to be, to warn of the danger of going to work in our own will and time; being very active, and thinking we were doing a great deal of good. But all would not do, if there was not a dwelling and keeping in the fear of the Lord. Fear God and keep his commandments; for this is the whole duty of man, &c. William's was an encouragement to the fearful, the timid ones, who were afraid to take one step without Divine help. Said, there was a danger of being too fearful. Even when little services have been shown and required, there has been a holding back, with a looking to others who we think are more fit! No advancement could be made while this was our situation. For we were to remember that all, even the most favored instruments, had a beginning; and it was by being faithful in the little that these were helped on. All have gifts committed unto them, and all were encouraged to be faithful thereto; and they would know a growth in the Truth. That although seasons of trial and proving may be meted out, and we left, as it were, in thick darkness, yet as faith and confidence were abode n, a way would be made, &c. I may acknowledge that dear William's communication sank deep; but whether I was of the class addressed, I know not.

9th. Quieted and comforted this afternoon in looking over the leaves of dear J. Barclay's life. In many of his notes and memorandums, thought I could read the lines of my own experience, and of others. Oh, how my soul coveted after them!

26th. Our Monthly Meeting, held at Gwynedd. While feeling my helpless condition, dear Robert Scotton arose with: "The Lord, whom we seek, shall suddenly come to his temple, even he messenger of the covenant whom ye delight in," &c. "But who may abide the day of his coming? and who shall stand when He appeareth? or He is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." From this, our dear friend was strengthened in a very plain manner to show us by what means alone we could be fitted to offer accept-

able offerings unto the Lord: declaring that the fire and the soap must be endured. He was also led into a tender feeling with some present among the children, who had made precious beginnings in the Truth, and who were now undergoing the ministration of condemnation. Which season, such were tenderly encouraged patiently to endure, when they would be brought through in the Lord's time, which must be waited for. Although such might feel as though they were doing very little for the good cause, and were very much out of sight, these were, he seemed to think, bearing their part of the burden, though they were not sensible of it. His faith seemed very strong that there would be those raised up to support our precious testimonies. Methinks, I never sat under a more encouraging communication, and I do know that a willingness lives in my heart, when prepared and sanctified, to stand forth for them, in whatever way my Heavenly Father may see best. This I have not been able to see as yet. And may I be preserved from being too anxious; be willing to live one day at a time, and that to the Lord.

Fourth Mo. 5th. Through hard struggling a little quietness attained. Ezra Comfort, near the close of our meeting, was led in a very clear manner to testify to the goodness and mercy of the Lord. He set forth that precious fellowship, which is felt and known alone through Him. "The children of the Lord are all taught of the Lord, and great is the peace of his children." "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." He seemed exercised, fearing there were too many, up and down, who were contenting themselves with living good moral lives, &c., &c. This would not save. He warned us of a day that was fast hastening, when every man's work shall be proved, &c. When life reigns, how the soul can rejoice! Be pleased, O Heavenly Father! to preserve a seed which shall be accounted to thee for a generation.

Fifth Mo. 17th.—Have been comforted and instructed this afternoon, in reading the early life of Joseph Pike; with the ministration of condemnation he passed under, not for months only, but even years. I could but believe, that my troubles bear a faint resemblance to his, though not so heavy. He held out to the end; and that I may be strengthened to do so, is the secret prayer.

Sixth Mo. 8th. Don't know when I have been more tried, than during our silent sitting together this morning. My thoughts wandering far and wide and no centering them on anything good. How oft did the silent query arise, Why is it thus with me? Oh that I were as in years past, when light shone upon my path, &c. Near the close, Ezra Comfort arose and addressed in a very pointed manner a state similar to this. He showed why they were not permitted to feed with the flock of Christ's companions; saying it was for want of more watchfulness, even a watching unto prayer. Said, the Lord's face was not hid in anger; but that we might be made sensible of our own impotency, and more carefulness and

faithfulness be sought. Then, he believed, there would yet be a feeding and lying down in the green pastures, or words to this effect. I felt the force of the words preached; and, it may be, there were other poor souls present did too. But I wish not to get from under them.

12th. A precious quiet seemed to overspread our little gathering this morning; and once more was my heart alive to the feeling of it.

Seventh Mo. 23rd. Since last note I have been visited with sickness. But am again restored, or nearly so, to my usual health. This is a fresh call for gratitude to the Author of my being, in that He was pleased to spare me a little longer; that so the great work of sanctification and purification may be perfected. Was fresh convinced this day, while silently gathered with my friends, how utterly unable I am of myself to perfect this. Oh for ability to petition for strength! Give me more and more to see and feel, O Heavenly Parent! my lost and undone condition, and the need I have of a Saviour. 'Tis this alone that will bring me, or any rightly, to plead with Thee. There are seasons, when I do feel my condition, but too seldom: therefore, Heavenly Father, bring me low and keep me low, till a change be wrought—a heavenly change—even from a state of nature to a state of grace.

Eighth Mo. 16th. At our little meeting this morning, we had the company and labors of a dear friend from the city, Rachel Thornton. The language of sweet encouragement flowed to the hungering and thirsting children. Quoting, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." She seemed very sure this time would come to some present, if faith and confidence were abode in; with much more very comforting.

Eleventh Mo. 12th. Our week-day meeting. We had the company of our friend, Robert Scotton; who ministered in a close searching manner. After quoting the Scripture concerning the Galileans, whose blood Pilate had mingled with their sacrifices, and those eighteen upon whom the tower of Siloam fell and slew them, he was concerned that there might not any of us settle down in what we might have attained to, or be feeding on manna gathered yesterday; which, if we did, would prove like that formerly which "bred worms and stank." He said our daily bread must be labored for, as much for the soul as for these poor bodies. He encouraged to faithfulness and obedience, with a language very impressive. I do desire to take his concern home into my own bosom; there is such a disposition alive in me, to feed on some good act said or done, that oftentimes I am made to blush when brought rightly to see and feel what a poor weak thing I am.

19th. In our week-day meeting at Gwynedd, held in silence, my heart was poured out before the Lord, who alone knew the secret travail of my soul. May I more and more seek an acquaintance with Him, who remains to be the alone sure bread of life. There are seasons when the appeal can be made, "Thou knowest all things;" thou knowest that I love thee! And

when, O Heavenly Parent, thou hast fully tested this love, be pleased yet more and more to manifest thyself.

Twelfth Mo. 6th. My meeting this morning was a precious one. Felt as though I could adopt the language, "It is good for us to be here."

First Mo. 10th, 1847. Upon first taking my seat in meeting this morning, my mind seemed in a very unsettled state. I was alive to my situation, without being able to help myself. After a patient struggle, help came, and I was enabled to center down in quietness; to draw near, and, with fresh confidence, to approach his sacred footstool, and plead for life. Oh that the Lord may incline, ere long, unto the pleadings of his poor child, however unworthy of his notice and regard.

31st. Our First-day meeting. My soul secretly travailed under the weight of manifold sins and transgressions; which I fear still stand recorded against me in the Lamb's book of life. Oh! what sacrifice would I not make, for a clear evidence of forgiveness and acceptance! I have been pleading for this for years; but fear I have not been asking aright, or my tears would be had in remembrance.

Third Mo. 18th. Our week-day meeting. We had the company of our dear friends Gerard and Samuel Cope; who were on their way to the city to attend (at least Samuel) the Meeting for Sufferings. Samuel was led near the close, to put up a petition on our behalfs. Oh how he pleaded for us! yea even for the lukewarm, and those who through the weakness of the flesh, are unable to maintain the watch; that watch which our blessed Master enjoined upon his poor disciples. The burden-bearers also were very sweetly remembered.

(To be continued.)

For "The Friend."

A Microscopical Exhibition.

A microscopical exhibition in the hall of the Academy of Natural Sciences, in Philadelphia, on the evening of the 9th of Twelfth Month, presented many objects of great interest to the spectators, and opened to the mind of one interested in natural objects glimpses into wide fields of study and research.

Most of the working naturalists connected with the Academy, devote their leisure time principally to the pursuit of some one branch in the unlimited range of subjects that Nature offers to her votaries; and, outside of their special line of study, many of them do not claim to possess more than a general knowledge of natural history.

More than one hundred microscopes were arranged on the tables in different parts of the Hall, each furnished with some object for examination. Some of the most beautiful of these were the mineral crystals of various shapes—among them, those of gold reminded the observer of the feather-lines of crystals, which may often be seen in winter diverging from a needle of ice.

Not less interesting were the thin sections of the stalks of plants, such as those of the Blackberry and Fern, showing the curious arrangement of their cells and tubes.

One of the botanists had arranged a series of objects which instructively illustrated the development of the fern. He commenced with a faint dot on the back of a fern leaf, in which the minute spores, commonly called seeds, lay packed together. Then some of these spores were shown in a loose condition. Then came the slender, thread-like bodies which are produced after these spores have vegetated. These are of two kinds,

and correspond to the stamens and pistils of flowering plants. It is from their union with each other, that the young ferns are developed; as, in the higher orders of plants, the absorption of the pollen by the pistil is essential to the maturing of the seed from which a new generation of plants is to spring. The last stage in the cycle of the fern was a young plant which had commenced to shoot forth a stem, and plainly indicated by its appearance the family to which it belonged.

One beautiful slide contained some of the transparent needle-shaped crystals, which are so abundantly diffused through the substance of many species of sponge.

Another slide, though less beautiful, was of equal interest, as furnishing an illustration of one of the low and minute forms of insect life. It contained a specimen of the *itch-insect*, which burrows in the skin, and produces the annoying irritation attendant upon the itch. As mounted on the microscopic slide, it was an ill-favored insect, with projecting arms and feelers. It is about one-sixtieth of an inch in length. After burying itself in the skin, it burrows, and forms winding galleries, which are pierced with small openings at intervals for the admission of air.

Of all the numerous objects exhibited, that which attracted the most observers (as was shown by the line of persons waiting their respective turns) was the circulation of the blood in a living salamander. It was a young specimen, and sufficiently compressed between plates of glass to keep it from moving, yet not enough to interfere with its vital functions. It was so arranged, as to be bathed in a slowly flowing stream of water from an elevated jar; and the part placed beneath the microscope was the branchiæ or gills, through which the blood was rapidly moving, being purified by the air dissolved in the water which flowed around them. The animal was so nearly transparent that the circulation was very distinctly visible.

Several of the microscopes were devoted to the exhibition of a minute form of vegetable life, belonging to the *Algae*, or Sea Weeds. They are found adhering to plants and other objects, both in salt and fresh water; and on the surface of damp rocks and walls, garden paths, &c., and are widely diffused over the world. They exist in countless myriads, though mostly so small as to be invisible to the naked eye. They consist of a cell of vegetable material, which rapidly decomposes; but this is covered with a silicious shield, composed of two pieces or valves, which is very permanent. These plants increase chiefly by division, the plant splitting into two lengthways; one of the old valves being retained, and a new one secreted by each half. From this habit of growth they are termed *diatoms* from a Greek word, which means "cut in two."

Their silicious shields are found in great abundance in a fossil state, Tripoli stone is almost entirely composed of them. There is a stratum of diatomaceous earth, 18 feet in thickness, underlying the city of Richmond, Virginia; and many similar deposits are found in different parts of the earth.

The rapidity of the dividing process, by which new diatoms are formed, is astounding. Professor Smith, the author of a standard work on these plants, has calculated that the progeny of a single *diatom*, in the course of a month, may amount to one thousand millions. By their rapid growth, and the indestructible character of their remains, they become of great importance both in a physical and geological point of view. They color vast tracts of the ocean, and form a large

part of the ooze which covers its bed. It has been estimated that, excluding the coarse sand, one-fourth of the finer part of the mud of the Thames is composed of their remains. They abound in the newly formed ice of the Polar Regions and form submarine deposits of great dimensions.

Minute as they are, the *diatoms* are very favorite objects with microscopists, from the beauty and great variety of form which they exhibit. Some are circular in their outline; others exhibit radiating points, or projecting spines; others are elongated ellipses, or triangles, or imitations of different mathematical figures; and they are most curiously ornamented with lines and dots symmetrically arranged. A writer on this subject says, "The imagination can scarcely picture a form of beauty which does not find a counterpart among these most wonderful of Nature's medallions."

So small are some of the *diatoms* that they are used as tests of the powers and qualities of microscopes—only instruments of a superior character being able to reveal their presence and structure. Others are much larger, so that they may be seen with an ordinary pocket-lens, adhering to the eel-grass, or other water plants.

A remarkable illustration of patience and skill was shown at the exhibition by a microscopical slide containing 148 species of *diatoms* arranged in rows on the glass plate. It was the production of C. H. Kain, of Camden, N. J.

On one of the tables at the Academy were placed some instruments to illustrate the polarization of light. The light reflected at a certain angle from a glass plate, passed through very thin strips of mica of different thicknesses, arranged side by side. The spectator looked at these through a lens made of Iceland spar. As thus seen, the mica strips were no longer colorless objects like glass, but each was differently colored. This peculiar property of polarized light is made use of in the examination of crystals, thin vegetable sections, and other colorless objects, such as the transparent creatures found in water. By attaching polarizing lenses to a microscope, the tissues of such objects appear distinctly colored, and far more readily distinguished from each other, than without this help.

J. W.

For "The Friend."

A Few Thoughts.

The time comes to earth's pilgrims wherein decision is called for, when the choice of either right or wrong is to be made. At a place where two ways meet, it is of great importance to the traveller to turn in the right direction. Believers in Christ are firstly shown the difference between right and wrong. The inward testimony of the Holy Spirit leads those who submit to it into the narrow way that leads to life. While walking in this way, under the tutelage of a Spiritual Guide, the Holy Scriptures in the experience of the child of God, are found "able to make wise unto salvation through faith in Christ Jesus.

"One thing is needful." This saying is worthy of being emphasized, for it came from Jesus Christ himself, who gave the assurance to the sisters, Martha and Mary, that the choice of the good part should never be taken from its possessor. What a rich possession! Surely "nothing earthly will compare with the soul's calm sunshine and the heartfelt joy," which is the portion of the true believer in Jesus.

But the inspired records declare that "man is born unto trouble as the sparks fly upward." How is it? Is it not, that with a nature prone

to err, man becomes oftentimes a willing subject to temptation, and thus, being himself cheated out of happiness, he becomes an agency of evil in the world? How true, that "disobedience brought sin into the world, and death by sin!" Since sin is in the world, producing many dangers, the believer should be warned in season not to delay making a wise choice of good that is set before him. "Procrastination is the thief of time."

The wise king said, "I said of laughter, it is mad, and of mirth what doeth it?" But the Bible does not pronounce it a sin to laugh. The wisdom that is from above finds expression in her children by whom she is justified. Her children seek to be temperate in all things, and to let their moderation appear unto all men. They know that those who dwell in the dark grow pale and sickly for want of sunshine; and that without it the earth would be a dreary waste. Adversity is oftentimes proved to be an instrument in the Divine Hand to bring into a condition of humiliation before the Lord. Humility raises the cry, "God be merciful to me a sinner." This is a blessed experience on the part of high and low, rich and poor. It evidences a preparation of heart to make choice of good, because of promised joy: a desire is then kindled that gives expression like this,—

"O give me, O give me, the wings of a dove,
To adore Him, be near Him, enrapt with his love;
I but wait the summons, I list for the word;
Alleluia—Amen—evermore with the Lord."

P. R. G.

First Mo. 10th, 1887.

For "The Friend."

Bible Readings.—No. 2.

THE TEMPLE OF JERUSALEM.

"There is, perhaps, no building of the ancient world, which has excited so much attention since its destruction, as the temple which Solomon built at Jerusalem, and its successor, as rebuilt by Herod." It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden, "because he had shed blood abundantly," although his desire was commended, and he was promised that his son should build it after he was gone. Therefore David made preparations, and collected materials for it; but the execution of the task was left for his son Solomon. He, with the assistance of Hiram, king of Tyre, commenced this great undertaking in the fourth year of his reign, B. C. 1012, and completed it in seven years, B. C. 1005. It occupied the site prepared for it by David, on Mount Moriah. "The dedication of the Temple was the grandest ceremony ever performed under the Mosaic dispensation." This Temple was destroyed on the capture of Jerusalem by Nebuchadnezzar, B. C. 586.

The facts and incidents relating to this building, are gathered from the narratives of different writers, as recorded in several of the books of the Old Testament. David's first expression of his desire to build the Temple, with God's approval of his design, and his promise that his son should build it after he was gone, and David's prayer and thanksgiving for these promises, are found in the 7th chapter of 2nd Samuel, and in the 17th chapter of 1st Chronicles. The 21st and 22nd chapters of 1st Chronicles narrate the particulars of the selection by God, and the purchase by David of the site for the Temple, and the erection of an altar thereon. This was at the threshing floor of Ornan the Jebusite, the place where the destroying angel of the Lord paused in his destructive course whilst executing the awful judgment against David for his pride

and arrogance in numbering the people contrary to the will of God. "And David saw the angel of the Lord stand there between the earth and heaven, with a drawn sword in his hand stretched out over Jerusalem; and the Lord said unto the angel, 'It is enough; stay now thine hand!'"

The 22nd chapter tells also of David's arrangements and preparations for the house. The 28th and 29th chapters contain his last charge and instructions respecting it, to his son Solomon, with his last prayer and thanksgiving to God.

The 5th, 6th, 7th and 8th chapters of 1st Kings, give an account of the building and dedication of the Temple by Solomon, with his lofty prayer on that occasion, which has been pronounced "the noblest utterance of the creed of Israel."

This Temple stood four hundred and nineteen years, during the reign of twenty kings after Solomon, as we learn from the 2nd Book of Chronicles, many of whom "did evil in the sight of the Lord." We learn from the latter part of the last chapter of 2nd Chronicles, that "Moreover, all the chief priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which He had hallowed in Jerusalem." "And the Lord God of their fathers sent to them by his messengers, rising up continually and sending, because He had compassion on his people and on his dwelling place. But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore He brought upon them the king of the Chaldees (Nebuchadnezzar), who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped with age."

"And all the vessels of the house of God, great and small, and the treasures of the king and of his princes, he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem and burnt all the palaces thereof with fire. And them that escaped from the sword, he carried away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia," to fulfil the word of the Lord by Jeremiah, "until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath to fulfil three score and ten years." See Jeremiah's prophecies in the 21st, 25th and 26th chapters; also 32nd chapter, 1st to 5th, and 26th to 35th verses.

The account of Nebuchadnezzar's final siege and destruction of Jerusalem, in the year 586 B. C., is given in the 39th chapter of Jeremiah, and in 2nd Kings, 25th chapter. This was the end of the Temple of Solomon. Its successor is spoken of as the second temple, or the temple of Cyrus, who ordered its erection, or the temple of Ezra, who was high priest at the time of its dedication.

In the first chapter of Ezra we read, "Now in the first year of Cyrus, King of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled), the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, saying, 'The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Juda. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem and build the house of the Lord God of Israel.'"

And the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem and had put in the house of his gods, even

those did king Cyrus bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Juda. From the second chapter we learn that about 50,000 persons returned to Jerusalem in the year 536 B. C. The third chapter tells of their commencing to rebuild the Temple in the second year of their coming. Then stood up Jeshua and Kadmiel, the sons of Juda, "to set forward the workmen in the house of God." And when the foundation was laid, "they sang together in praising and giving thanks unto the Lord, for He is good, for his mercy endureth forever towards Israel." "Many of the people shouted for joy; but many of the priests and Levites and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice," when they saw how greatly inferior their building must be in comparison with the magnificence of the former Temple, as they remembered it.

(To be concluded.)

For "The Friend."

Individual Responsibility.

It seems with me, at the present time, to exhort each and every one in membership in the religious Society of Friends, to take due care that we discharge our duties as individuals who are responsible for our several actions; that we may do what is required of us by Him who made us, and gave us the talents which we possess. Whatever they may be, in kind or degree, they are given in sufficiency to perform the part required of each of us; and if we are only faithful, though it may be in the little light given us, a blessed and glorious reward will be ours. If unfaithful, what can we hope for or expect?

There appears to me much encouragement, as well as instruction and warning, in reading the 33rd and 34th chapters of Ezekiel, and also the 2nd and 3rd chapters of Revelations, and my mind has dwelt on our responsibility as professing Christians and members of the Society of Friends. This Society was undoubtedly called into existence more than two hundred years ago, for some special purpose, or purposes; and it is very discouraging to many who may be looking to us of Philadelphia Yearly Meeting, to carry on the good work designed, to see so many of us, and even some who appear as ministers, and in other ways claim to represent our Society, so careless of our established practices and testimonies. "Let him that thinketh he standeth, take heed lest he fall," is an admonition that has need to be heeded to-day, as much as when Paul wrote it; and we cannot hope to prosper as a religious Society, or discharge our several duties, by living as it were on the faithfulness of our fathers, or ancestors. We must discharge our duties for ourselves.

Why do we look for some great or blessed result from the preaching, or faithfulness, of our most esteemed and consistent members? We must do our part, each of us, and if we do, perhaps many of the departures and weaknesses which we now deplore, may, by our small influence and example, be made less and less. "No man liveth unto himself, and no man dieth unto himself." Each and every one of us influences some one. If we do not by words, we may do it by our walk and example before, and among men. "Whoso doeth the will shall know of the doctrine," will be fully proved if we are obedient. It is not so important to us in our individual responsibility, what this or that man or woman may do, as what we ourselves do, or leave un-

done, and what we have felt was required of us, according to our measure or ability.

We will not be likely to be led astray by any professed minister, if we endeavor, in childlike trust and simplicity, to live in obedience to plainly evidenced Divine requirements; which may and will be clearly shown us in the secret of our hearts, if we honestly and sincerely seek for such light. Our Saviour declared "My sheep hear my voice and they follow me, and a stranger will they not follow, for they know not the voice of strangers."

I hope and trust that in the near approach of our several Quarterly Meetings, we may be led to seek for ability to do the parts assigned each of us, faithfully; whether it be to sit and wait, as at Wisdom's gate, or to raise the voice of encouragement, caution, or warning in obedience to what clearly appears a Divine requirement.

If we are faithful in the little, we will become rulers over more and more, and witness a growth and strength that we will know is not and cannot be of ourselves, but cometh from Him who has enabled and can enable "one to chase a thousand, and two to put ten thousand to flight."

Don't let us foolishly think we can cure or correct the errors or mistakes of others, by neglecting to correct our own. "Cast out first the beam out thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye." B.

First Mo. 11th, 1887.

For "The Friend."

First-day Publishing Relinquished.

The action of the editor of a daily paper, as related below, in determining to discontinue issuing his journal on the first day of the week, is a pleasant circumstance to mention, especially as the trend is all the other way. The *Christian Weekly* says: "We are glad to see that the editorial conscience has not been utterly stupefied by the denouncing pressure of the augmenting cash account, but that it is occasionally asserting itself, as it has recently done in the office of the *Globe-Republic*, of Springfield, Ohio. Its editor has suspended its Sunday paper at a time when, he says, it is paying better than ever, and is the most profitable issue of the week. He boldly says, however, that if it were paying a dozen times as well it would be suspended, for these convincing reasons, which we wish the editors of other Sunday papers had the candor to admit and the courage to follow:

"The owners of the paper have had both experience and observation as to the publication of a newspaper on Sunday, and they are thoroughly convinced that it is neither morally nor physically right for them to continue the issue of such a paper. Our experience, as well as the experience of all the gentlemen employed by us, proves that a day of mental and physical rest is required by them each week, and that such a day of rest is an absolute necessity; that six days a week of solid work is as much as any person connected with the *Republic* can endure. We, and those connected with us, have tested the matter thoroughly, and we speak advisedly, and—we think we may say—authoritatively. It is our conviction, also, that Sunday should be observed as a day of worship as well as rest, and we propose to put neither obstacle nor annoyance in the way of those who wish so to observe it."

Ruling with Diligence.—The *Illustrated Christian Weekly* tells an anecdote of a careful mother, whose little 3 year old child had made a litter by

tearing up some paper, and who had been told to pick it all up.

"Just then company was ushered in, and I could but smile to see baby Gertrude's quickness to take advantage of this fact. Mother would forget about the paper, she thought; I thought so too. But we were both mistaken. The littered paper was too small a matter to have staid in the mother's occupied mind, but her child's obedience was above all other considerations.

"Not hearing the little footsteps going in the direction of obedience, my niece got up with a brief, graceful apology and left the parlor. Her eyes were stern now, and her voice, though low, was no longer tender. A look, a tone, quickly admonished the little delinquent, and the mother stood gravely by till the last scrap had been picked up. I think Gerty will go at the first bidding next time. But O, a mother needs every day and hour to rule with diligence!"

EARTH RECEDES.

ALICE CARY'S LAST POEM.

Earth with its dark and dreadful ills,
Recedes and fades away;
Lift up your heads, ye heavenly hills—
Ye gates of death give way.

My soul is full of whispered song—
My blindness is my sight;
The shadows that I feared so long
Are full of life and light.

My pulses faint and fainter beat,
My faith takes wider bounds;
I feel grow firm beneath my feet
The green, immortal grounds.

That faith to me a courage gives,
Low as the grave to go—
I know that my Redeemer lives—
That I shall live I know.

The palace walls I almost see,
Where dwells my Lord and King;
O! grave, where is thy victory?
O! death, where is thy sting?

"TOO MANY OF WE."

"Mamma, is there too many of we?"
The little girl asked with a sigh.
"Perhaps you wouldn't be tired, you see,
If a few of your child's could die."

She was only three years old—the one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

There were half-a-dozen who round her stood,
And the mother was sick and poor,
Worn out with the care of the noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place;
For the little one, least of all;
And the shadow that darkened the mother face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care;
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week; and the little Claire
In her tiny white trundle-bed
Lay with blue eyes closed, and the sunny hair
Cut close from the golden head.

"Don't cry," she said—and the words were low,
Feeling tears that she could not see—
"You won't have to work and be tired so
When there ain't so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother's heart, from that dreary day,
What a place she had always filled.

—*Woman's Journal.*

OUT IN THE SNOW.

BY S. M. WALSH.

Merrily down from the dreary gray clouds
Dances the feathery snow,
Trimming with down the stiff green hedge,
And the frozen ground below.

The evergreens catch on their bristling arms
The snow-flakes soft and pure,
And little brown birds come fluttering down,
Like leaves around the door.

But hark to the laughter and joyous shout
That ring through the falling snow,
As troops of merry-eyed boys and girls
Go skipping to and fro.

How eager the fingers that gather up
The treasures from the sky!
No matter how stiff and red they grow—
The snow-halls merrily fly.

And the very sleds, as they skim along,
Seem to feel the rampant glee
That brightens the eyes of my tiniest boy
As he bounds away from me.

But I put down the ear-laps, soft and warm,
And button the little coat,
Press into their mittens the restless hands,
And muffle the fair white throat.

And out goes my baby—a baby no more,
But a "great big boy" is he,
And the little red mittens scoop up the snow
And toss it back to me.

And I think the snow not a whit more fair
Than the brow on which it falls,
Or the tiny hands that gather it up,
And shape it into balls.

Oh! the dancing eyes! may they ever flash
With as clear a light as now!
And the eager hands—the treasures they grasp
Be ever as pure as snow! —*Christian Union.*

For "The Friend."

Incidents and Reflections.—No. 117.

The *British Friend* of Fifth Month, 1885 contains the experience of one of the members of a Women's Temperance Association at Dublin, Ireland, as related by herself, the truthfulness of which is vouched for, and which shows how a faithful surrender to the Divine leadings is often attended with both inward and outward blessings. It is in substance as follows.

"We lived in a flourishing town in the South Riding of Tipperary, and carried on an extensive business as wholesale and retail grocers and wine and spirit merchants. Most of the gentry in the neighborhood were our customers; and our business, which was the principal one in the place, was looked upon as a great public convenience. For some years I had been anxious to serve the Lord. I had abundant means at my disposal, and, so far as earthly things are concerned, all that might be desired to make me happy; yet I was not satisfied. My life was on the whole miserable, an alternation of sinning and repenting. I longed to realize something better. By the help of the Holy Spirit, I was enabled, though not without a struggle, to make a full surrender of all that I had, and all that I was to God. Certain costly articles of dress had long proved a snare to me. I now saw the vanity of such profuse expense, and forthwith proceeded to abolish the idols. This self-denial brought gladness to my heart.

"But another and more trying surrender was soon to be made. The most profitable branch of our business, and that which seemed essential to success in the grocery department, was inseparably mixed up with much that was evil. No drink was consumed on the premises, but the demon was there. I knew what a snare it was in the

houses where it went. I knew the desolation it was working in certain families, and when I thought that I was, to some extent, abetting this work of ruin, my soul got clouded. Happily my husband shared my scruples, and became equally anxious to escape from Satan's toils. But what were we to do? If we gave up the wine and spirit business, we saw clearly that most of our customers would leave us altogether; our grocery business would be destroyed, and financial disaster would overtake us. Still, we heard God's voice calling and saying distinctly, "Come out from among them, and be ye separate, and touch not the unclean thing;" and at length we felt compelled to make our choice between disobedience to God and worldly ease, and obedience to Him and the probable forfeiture of earthly goods. Unhappily in our extremity we thought of a compromise. We decided to give up the liquor business for a year or two, but with the mental reservation that if the experiment failed we should commence it again.

"The experiment did fail, just as we expected; and I am sorry to confess that we embarked again in a trade that we were feeling keenly was opposed to the law of Christ. Nevertheless our Heavenly Father did not leave us to ourselves; but from undreamed-of sources rained upon us trials thick and fast. Our hearts were overwhelmed with divers sorrows. We saw the loving hand of our God in it, and at last determined to obey. Through the help of the Holy Spirit, we decided to give up our business altogether, and separate ourselves forever from the accursed thing. We sold out our entire stock at a sacrifice of several thousand pounds. Then with aching hearts, and a sadly diminished exchequer, we went forth literally not knowing whither we went.

"By a wondrous chain of providence, God led us to a most suitable business house in a leading thoroughfare in the city, which for years had remained empty because the estate-agent refused to allow it to be used for the drink traffic. And now three years have gone by and God has never ceased to bless us. We can say from the depths of our hearts we would not go back to the liquor traffic for the bestowal of a kingdom. Since we finally gave up our license my husband and children have been savingly brought to a knowledge of the truth. Rescued from Satan's snares we rejoice together in the sunshine of our Father's love."

In the dealings of our Heavenly Father with his children, it is instructive to notice how one step in the right direction seems to open the way for another, until, through obedience to the pointings of the Divine finger, he who had been walking in the Broadway that leads to destruction is found among those whose faces are turned Zionward. Such a case is mentioned by J. B. Gough in his "Sunlight and Shadow" of an Englishman with whom he had met.

He was a sporting man, and being very popular, he resolved to open a beer-house, which should serve as a place of resort for his associates. One day he noticed a poor woman, with two or three children, whose husband was drinking in his shop, looking anxiously in at the door. The thought of the meanness of selling beer and making money out of the poverty of this family struck him quite forcibly; and the impulse to get out of the miserable business came on him with such power that he said to his wife, "See here, lass, I'll work my fingers to the stumps before I'll keep a box like this; and I'll get out of it." When it was known that he proposed giving up the business, he was advised to advertise and sell it. "No, no;" was his reply, "I give

it up because it's bad; and I'll put no man in a bad business for money." To a brewer who offered to put him in a larger and more profitable house, he said, "No, I would not do it for all the world. I'd die first."

At that time he saw no evil in the drink itself, only in its abuse. He therefore secured a house, and took to it several barrels of ale and porter for moderate use: But becoming further enlightened, he went to his cellar and turned the tap of every barrel, telling his wife who asked how she was to care for the children without ale, that she must use porridge instead.

His next good impulse was to go to a place of worship, having never been into one before. The only religious exercise he remembered was part of a prayer by a street preacher. The first sermon he heard was from a passage in Timothy: "Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come." The preacher was neither learned nor eloquent, but his homely phrases were understood, and the effect produced, through the Divine blessing, was shown by the remark, after the discourse: "If it's true what that chap says, it will just suit me. Only think! good for this life and good for t'other. All right now, and all right then. Safe here, and safe there. That's just what I want, and I'll have it."

This was the commencement of a consistent Christian life. His fifteen years recklessness had left him in debt; so he did what every Christian should do,—began to pay his debts. He had seven little children, and was owing one hundred and fifty pounds, without a penny to meet his obligations. He went to his principal creditor, to whom he was indebted seventy-five pounds, and engaged to pay five shillings per week, which he did, never missing a week for more than five years. To another creditor, who had never even mentioned the debt to him, he went, three years after the change in his life, and said:

"I believe I owe thee seven pounds. Now, I've a pig that I've fed instead of feeding the publican, and thou canst have the pig."

"Well, lad," was the reply, "I'll take the pig; and if there's aught over, I'll pay thee the balance."

The pig was killed, weighed, and the balance of three pounds ten shillings was paid over.

On one occasion, an old companion, who did not understand the great change wrought in him, called at his shop to obtain some sporting information, and wished to know who was likely to win in a certain race. He replied that he knew nothing about it, that he had but one more race to run.

"Another race art thee going to run? Another race? Who is it with? Hast thee made another match?"

"Ay; I have made a match with the Devil for eternal life and my own soul, and it will take me all the days of my life to beat him."

When Gough parted with him, he had been a consistent Christian for 29 years, with a family of six sons and two daughters walking with him in the right road. He occupied a respectable position, had been blessed in basket and store, and had been a means of blessing to others.

Possition.—When Mark Guy Pearce was about fourteen years old, having been in school in Germany, he came to London, on his way to the "beautiful wilds of Cornwall," his home. He stayed in London long enough to spend all his money, except sufficient to pay his fare home. He travelled by train to Bristol—the rail only went as far then. He went on board the vessel to carry

him home, and thought, when he had paid the money for his passage, that that included all. He was very hungry, and ordered his meals that day.

At the end of the journey, a dapper little steward, with a gold band round his cap came to him and presented him his bill. He told him he had no money. "Then," said he, "you should not have ordered the things you did." He asked him his name. He told him. He took him by the hand, shut up his book, and said, "I never thought I should live to see you."

Then he told him how, when he had lost his father, his mother was in great distress, and the lad's father had been so kind to her that he made a solemn promise that, if he ever had the opportunity, he would show kindness to one of his; so he took charge of him, paid his bill, gave him five shillings, and put him into a boat with some sailors, who rowed him in fine style to the shore. His father met him, and he said:

"Father, it is a good thing to have a good father; and he told him of what had taken place.

"My lad," said he, "I passed the kindness on to him long ago, in doing what I did, and now he has passed it on to you. Mind, as you grow up, you pass it on to others."

"Well, one day, he was going by train, and intended to take a first-class ticket, as he had a deal of writing to do in the train, when he saw a lad at the third-class ticket office, rubbing his eyes to keep down the tears. He asked him what his trouble was, and the lad told him that he had not enough money for his fare by four pence, and he wanted so to go and his friends were expecting him. He gave him a shilling, and the lad went, got his ticket and brought him the change. He told him to keep it, and said he was going to ride with him. Then, in the carriage, he told the lad the story of how he was treated in the boat.

"And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." He got out at the junction, and as the train left the station, the lad waved his handkerchief and said, "I will pass it on."

Sold Himself.—A Correctionville farmer sold a load of corn in that town one day. When it was weighed, he slyly stepped into the scales, and then drove off to unload. When the empty wagon was weighed, he took good care not to be in it, and congratulating himself that he had cheated the buyer in good shape.

The grain dealer called him in, and after figuring up the load, paid him in full.

As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops, and the price of hogs, and the likelihood of the Maple Valley railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home.

At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his full price, and that he would insist on doing as he pleased with his own property.

The raiser of corn saw that he had indeed sold himself, in one sense at least. He acknowledged his cheat, and compromised the affair. Now when he markets grain, he does not stand on the scales or sell himself with his load.

A good many boys sell themselves at still a cheaper rate. The boy who lies, cheats, swears or steals, and thus loses his character, his reputation, and his prospects of prosperity in this life

and blessing in the next, sells himself to sin and Satan; and though he may not get his pay, the buyer is likely to hold on to his purchase.—*The Little Christian*.

“Where signs of defection from the holy commandment appear, it cannot be justly imputed either to the want of conviction, or the means of restoration being withheld; but to a deficiency in attending to the Divine principle manifested in every conscience. For ‘The manifestation of the Spirit is given to every man to profit withal.’ The way to profit by it, is often diligently to retire unto it. As it appears, inwardly, it calls for an inward retirement, and an abstraction from earthly objects, imaginations and attachments. For in the silence of all that is of the flesh, the still small voice of the truth, the Divine Word nigh in the heart, is heard; and by hearing, with due observance, true faith is produced. ‘For faith comes by hearing, and hearing by Christ, the Word of God.’ He is the author as well as the finisher of the true Christian’s faith: the faith of the operation of God, which works by love, to the purifying of the heart, and overcoming of the world. This engages to frequent waiting in stillness upon the Lord, for the renewal of strength.”—*London Epistle of 1770*.

Household Rules for a Christian Family.—
Be not conformed to this world. Rom. xii. 2.
Be ye followers of God as dear children. Eph. v. 1.
Be ye sober and watch unto prayer. 1 Peter iv. 7.
Be kindly affectioned one to another. Rom. xii. 10.
Be content with such things as ye have. Heb. xiii. 5.
Be ye doers of the Word and not hearers only. James i. 22.
Be ye of one mind, live in peace. 2 Cor. xiii. 11.
Be patient toward all men. 1 Thess. v. 14.
Be clothed with humility. 1 Peter v. 5.
Be pitiful, be courteous. 1 Peter iii. 8.
Be glad in the Lord and rejoice. Psalm xxxii. 11.
Be ye ready for the Son of Man cometh. Luke xii. 40.

Natural History, Science, &c.

“*Tumble-weed.*”—Prof. Bessey, in *Botanical Gazette*, states that upon the plains and prairies of the west, our common weed, *Amarantus albus*, grows into a compact plant, whose stout, curving branches give it an approximately spherical form. The autumn winds break the main stem near the ground, and the upper part goes rolling and tumbling before the wind, often for miles. In the east, the species is a tall, straggling herb, remaining rooted long after its death at the close of the season. Its western style of growth must be very effective in the dissemination of its seed over the plains.

Purity of Ice.—The report of the State Board of Health of New York, states that the ice cut on Onondago lake, is too impure to be safely used in contact with food or drink. The sewage of the town of Syracuse flows into the lake, and the water thus becomes contaminated. The report refers to several cases where the use of impure ice has caused dysentery and similar diseases. There seems to be abundant evidence that the act of freezing does not render fit for use water that was before impure.

Fungi.—Among the numerous species of Fungi which live on other plants, many, perhaps most

are positively detrimental; but it is stated that a few cases have been observed, in which the host and its guest seem to be mutually serviceable. The young root-points of some of the forest trees, as the beech and the oak, are sometimes coated with a Fungus that seems to help in the nutrition of the trees.

Another case is that of a Fungus associated with some of the Orchids which grow on trees; and which appears to prepare the wood for the use of the Orchids by its decomposing power.

A Grateful Dog.—The *Chicago Herald* relates the following anecdote, told by a locomotive engineer on the Rock Island Railroad.

“Some years ago, I was running along near Joliet, when I saw a fine big black dog fast under an old farm-gate by the side of the track. He had evidently tried to jump over the gate, and the hinges being broken, it had fallen on him. He could not get out, and was howling so pitifully that I stopped my engine and went to his assistance. He was so grateful that he licked my hand, and wanted to follow me into the cab. I wanted to take him with me, but didn’t dare. After that, the dog, whom I and my fireman named Rocks, used to sit beside the track, and wag his tail when we went by. He got so he could tell my engine as far as he could see it, or hear my whistle. A few months later, we were running along there, behind time, and going very fast. It was just at daybreak, and I was a little surprised to see Rocks on the track ahead of me. He was acting strangely. He barked furiously, and howled, and reared on his hind feet. When we came up a little closer to him, he started and ran a ways on the track, and then turned and sat up and howled again. He did this two or three times, until my fireman and I felt sure that he was mad.

Finally, Rocks lingered too long on the track, and was struck and drawn under the wheels. I heard him howl so agonizingly as he went under, that I immediately shut off steam and stopped the train. My fireman went back to see what had become of Rocks; but he had been all mashed to pieces. My fireman and I were about ready to cry as we started up again; but imagine our amazement when, on turning a curve, a little ways ahead, we saw an obstruction on the track, so placed that we would surely have derailed our train had we struck it at full speed. As it was, we were hardly in motion, and easily stopped before reaching the danger.”

Inflammable Breath.—A case is reported in the *British Medical Journal*, in which, while blowing out a match, the patient’s breath caught fire. Several such cases are on record. The inflammable gas is doubtless the product of the decomposition of food taken into the stomach and lying there undigested.

Conversation between Birds.—A pair of cat-birds were noticed carrying materials for a nest to a patch of blackberry briars hard by. To test their ingenuity, I took a long, narrow strip of muslin, too long for one bird to carry conveniently, and placed it on the ground in a position to be seen by the birds when searching for suitable materials for their nest. In a few moments one of the cat-birds spied the strip and endeavored to carry it off, but its length and weight, in whichever way the bird took hold of it, and he tried many, impeded its flight. After worrying over it for some time, the bird flew off; not, as I supposed, to seek other materials, but, as it proved, to obtain assistance in transporting the strip of muslin in question. In a few moments it returned with its mate, and then, standing near the

strip, they held what I consider to have been a consultation. The chirping, twittering, murmuring, and occasional ejaculations were all unmistakable. In a few moments this chattering ceased, and the work commenced. Each took hold of the strip of muslin at about the same distance from the ends; and, starting exactly together, they flew towards their unfinished nest, bearing the prize successfully away.

I followed them as quickly as possible, and, reaching the briar patch, never before or since heard such an interminable wrangling and jabbering. The poor birds could not agree how to use so long a piece of material to the best advantage. If it had been shorter they might have made it serviceable; but as it was, being neither willing to discard it nor able to agree as to its proper use, they finally abandoned it altogether, and so, too, they did the unfinished nest and the neighborhood.—*C. C. Abbott’s Rambles about Home*.

Magnets in Milling.—The use of iron wire by harvesting machines for binding the sheaves, has led to frequent damages to flour mill machinery from the pieces of iron which are introduced into it along with the wheat. To prevent this evil, magnets have been introduced into many mills, in the spouts along which the wheat passes, so that their attraction may sift out and detain all the fragments of iron which are mingled with the wheat.

The Emu.—Alfred Bennett, who has studied the habits of these birds, says, that the hen begins laying about the end of Tenth Month, and in about six weeks completes a brood of twenty or more eggs. In the meantime the male bird begins to sit, and the eggs subsequently laid are deposited at his side by the hen. He then stretches forth his foot and draws them under him. He not only hatches the eggs, but does all the subsequent nursing, and has to protect the young from the hen, who would apparently kill the chicks if she could get at them.—*Scientific Gossip*.

Items.

—*College Games.*—The *Independent of First Mo.* 13th, states its conviction that all *inter-collegiate* games should be prohibited, on account of the extraordinary excitement and dangers attending them. It refers to the recent death of a brilliant young man, the particulars of whose case it withholds out of regard to the feelings of his friends, but whose premature death was the direct result of over exertion on special occasions while at college. It says of him, “He was always at the front in all college games and inter-collegiate contests. He was fearless, quick, desperate, in the use of his strength, easily excited, and always determined to win—let the risk and cost be what it might. He was obliged to abandon study some months ago, and leave college. Soon after his days were ended under most painful circumstances.”

When students in our colleges will submit to special training, like professed pugilists, to enable them to win in foot-ball or other games; it is evident that these games have passed beyond the limits of mere recreation and healthful exercise; and should be restrained by those on whom the discipline of such institutions devolves. Especially is this needful, in view of the belief expressed by the same Journal, “that more deaths and damage to body and mind have occurred within five years, resulting directly from wounds, bruises, mental strains, and physical exhaustion, at these inter-collegiate contests than from all the brutal pommeling in the prize ring that has occurred within a quarter of a century.”

—*Tithe-System in Wales.*—The anti-tithe agitation in Wales has become national, and there can be

little doubt that the result will be the disestablishment and disendowment of the Episcopal Church in Wales. The main topic of conversation among the farmers is tithes. The injustice which the non-conformists suffer may be judged from the fact that in Flintshire there are eighty magistrates, and not one of them is a Dissenter, although this is one of the most thorough non-conforming counties in Wales. Sales of property seized in distraint for tithes are constantly taking place, under the protection of a heavy force of police, but there is no violent resistance, only public meetings and speeches. — *The Independent.*

— *War Preparations in Europe.*— In speaking of the marked increase in military preparations on the Continent of Europe, the *Spectator* (London) says: "There is no popular panic anywhere, yet out of seven great Governments in Europe, six are arming as if they dreaded immediate and enormous danger. The French Minister of War has made the completion of further and excessive armaments the condition of his continuance in office. The German Minister of War, in spite of the direct pledge given to the contrary, when the first Septennate was conceded by Parliament, has demanded its renewal, and has antedated it in order to secure 41,000 more men at once. He has, moreover, done this while admitting that Germany can hardly bear the weight of her armaments, and has defended his course by secret statements to the Committee charged with the Bill, the mere rumor of which sent down all the Bourses of Europe. The Austrian Government, always timid about finance, and with deficits already to meet, has asked for and obtained three millions for rapid preparations, chiefly in improved rifles. The Russian Government arms steadily, is supervising its usually weak point, the Commissariat, with rigid exactness, and slowly urges the masses of cavalry with which it will commence operations towards its South-Western frontier. The Government of Italy, always careful of money, declares that it is ready even now, the Minister of War affirming, with calculated indiscretion, that even the 'commissariat arrangements necessary for mobilization have been finally completed.' The Government of Turkey, great because of its supply of devoted men, has collected 150,000 soldiers in Macedonia alone, is stripping Asia Minor and Syria of their Mahometan youth to swell its ranks, is enlisting the whole Mussulman manhood of its European provinces, and finds, God knows how, millions for material of war. And finally, if the *Times* of Thursday may be trusted, the head of the Government of Great Britain, where war will be unpopular, and where economy is acutely desired, has allowed his able lieutenant (Lord R. Churchill) to resign, rather than not propose the estimates necessary to place the fighting services in a position of readiness for all contingencies. The Governments, in short, of all Europe are arming without any pressure from their peoples."

In commenting on these statements, the *Herald of Peace* (London) remarks: "The people do not desire war. Why should they? The fact that stands most conspicuously forth, side by side with those prodigious warlike preparations, is the terrible distress that exists among the masses of the people everywhere. In our own country this is brought home to us at this season of the year with appalling distinctness and emphasis. Evidence, which it is impossible to withstand, forces on us the conviction that there are thousands and tens of thousands of the population in a condition of dire suffering. And the bulk of the working-classes are not likely to listen with complacency to demands for unlimited expenditure for the manufacture of murderous weapons, and for training men to the art of homicide, while they see their fellow-men perishing in want and misery around them for want of the common necessities of life.

"We believe the same condition of feeling exists among the working classes in France. And can anybody be astonished at that? In a financial paper called *Money*, we find the following statement as to that country: 'The Republic is taxed down to the uttermost farthing. * * Her little game in Annam, Tonquin, China and Madagascar has already cost her, in round figures, a milliard of francs and nearly 25,000 lives. This frittering away of life and property has incensed her population so much that

another offensive war would mean the fall of any Government proposing it.'

"If we turn to Germany, we find the same sign. Even Count Moltke, who was brought down to the German Parliament to frighten the members into acquiescence in the demand for 40,000 more men, by ominous hints and insinuations of some great impending peril, and by the great authority of his name, was obliged to admit that it was a regrettable thing 'that they were forced to use a large part of the revenues of the Empire for purposes of defence against foreign foes, instead of the internal development of their country.' The tenacious opposition offered to a measure fathered by Bismarck, and placed under the sponsorship of Moltke, as the *Daily News* says, 'represents one phase of German feeling. The people groan under the crushing load they have to bear, and cry out for deliverance. The quarrel of Socialism with society takes such angry form in Germany, probably because of this oppressive burden.'

"Russia may be said to have no public opinion. The groans of its suffering millions are, therefore, stifled, that they should not reach the ears of Europe. But every now and then we hear how, in spite of repressive laws and a bloody retribution inflicted on the disaffected, the ghastly spectre of Nihilism, by whose devices one Emperor has already miserably perished, is still seen to lift its hideous head and to stalk abroad in the darkness, ready to strike again. And can it be doubted that—while the crushing burden of Russia's gigantic military system, and all the sacrifices and sufferings it entails, instead of being alleviated, is more and more aggravated—this terrible 'wild justice of revenge' will grow more and more desperate.

"Is it not possible to bring the human reason to bear upon this mass of mutual folly and mutual ruin? And how comes it to pass that while, as the *Spectator* very truly remarks, and as we have shown, there is no panic among the people, and no desire for war, the Governments are nevertheless rushing more and more into this mad race of rivalry in armaments? In our opinion there are two classes who are mainly responsible for this. First there is the military class, unhappily so powerful in all European countries. When we speak of the military class, we do not mean the armies and navies as a whole, for as things now are, these, in many countries of Europe, would be almost synonymous with the nation. But we speak of the military officials, in whose hands the men, who have no voice whatever in the matter, are mere pawns with which they play the game of their own ambition. These military enthusiasts, pondering day and night upon war and the fighting proclivities of mankind, end by seeing nothing else, and picturing to themselves the whole world as intent upon flying at each other's throats. The peoples of Europe, if they want any deliverance from the hideous incubus of militarism which presses the life out of them, must wrest the policy of nations out of the hands of the military class.

"The other class which is 'verily guilty' in this matter are the journalists, as there cannot be a doubt that the kind of European panic which now prevails is largely due to the mischievous influence of the press. We should like to ask this question: Who has authorized anonymous journalists to speak in the name of nations? These people have no more right to be the mouth-piece of the millions of Englishmen, Frenchmen, and Germans, whom they profess to represent, than the three tailors of Tooley-street had to say, 'We, the people of England.'"

There are men who speak contemptuously of "book-learning." They even look down upon all that is to be gained from the study of books, and they count themselves fully furnished for life by their "practical knowledge." Such men are to be pitied. They are not, however, much narrower than the men who think that everything needful is to be learned from books, and who look down upon all forms of practical experience as a means of intellectual attainment.

Everything depends upon this—to know the will of God in the first place, and then to do it.

THE FRIEND.

SECOND MONTH 12, 1887.

In reading the Mosaic narrative of the journeyings of the children of Israel to the promised land; and especially the giving of the Law, with its multitude of rules affecting not only matters of worship but regulating almost every detail of civil society, and private life; it is easy to see the importance of the injunction contained in the Sixth chapter of Deuteronomy:—

"These words, which I command you this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, &c."

A knowledge of the Law, to the Jews, included not only a knowledge of the precepts and doctrines of their religion, but also of those rules which governed the descent of property, the settlement of disputes, and all the various matters which are included in the legal statutes of other nations. It was very important therefore, that the instruction of children in these rules should be early begun, and perseveringly carried on, so that their minds might be so deeply imbued with the knowledge that it should ever remain in lively remembrance, as a guide through life.

But it is one of the characteristics of the Christian dispensation—the new covenant which the Lord promised to make with his people—that He would put his law into their minds and write it on their hearts, and they should no longer teach every man his neighbor; and every man his brother, saying, know the Lord, for all should know Him, from the least to the greatest.

The outward Law was a schoolmaster to bring to Christ. Those who have truly received the Saviour into their hearts, and have learned to listen to his voice, to the pleadings of his Spirit, and to follow those impressions and convictions which He makes upon their minds, have arrived at that condition of which the Apostle speaks, when he says, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie."

The truths recorded in the Holy Scripture are profitable for doctrine, reproof and instruction; and it is proper and wise that they should be diligently read, and that we should often meditate upon them. But it should ever be borne in mind, that the Law of the Spirit of Life is now written on the hearts of those who are willing to receive it immediately from the Great Teacher of his people; and that the most important and essential of all the instruction which parents and teachers can give to the children, is to steadily turn their attention to the convictions of Grace, the insinuating of the Light of Christ, the Word nigh in the heart, the ever-present Spirit of the Redeemer who promised to be with his disciples always, even to the end of the world.

All true attention to this Divine Source of all our knowledge of Spiritual things, it is very possible to have the mind well stored with the precepts of our Saviour and his apostles, and yet to be almost totally ignorant of their spiritual force and meaning. Just as thousands may attend at a place of worship, and even take part in the outward performances there, and yet never worship the Father, in spirit and in truth.

The Divine life and power of Christ, acting

upon, leavening and transforming the spirit of man, and bringing it into unity with Himself, is the foundation of all true religion. May this truth become increasingly heeded in all our movements; and especially not be overlooked in the education of our children. So shall we be preserved from training up a set of mere formalists—outside professors relying on a knowledge of the Scriptures and a profession of religion, but not knowing its transforming power.

We desire to enter our protest against the effort now being made to increase the number of war-ships of the United States, and to provide torpedo-boats and other means of destruction—ostensibly for purposes of defence. The disputes between this country and Canada as to the fisheries question, have been skillfully used to prepare the way for such an expenditure, by raising doubts of the long continuance of the peaceable relations which have for so many years existed between this nation and the European powers—especially England. But experience shows that military preparation is far more likely to produce than to avert hostilities; and that the money invested in armies and navies and warlike supplies is not only spent without an adequate return, but that those things are the fruitful parents of further expenses; as well as of the demoralization that is the usual attendant on military life.

The United States at this time has no disputes with any people outside of its own limits, that cannot be readily settled by negotiation or other peaceable means, without resorting to any thing like threats or attempts at intimidation. We firmly believe in the truth of the Scripture declaration, that "righteousness exalteth a nation." Its most potent defence against both foreign and domestic enemies is the prevalence among the people of those immutable principles of justice and truth which secure the protection of the great Ruler of the Universe. In proportion as the dependence of our people and their rulers is drawn from a reliance on these principles, and placed on their own strength and their outward means of defence or attack, the disposition will grow to substitute might for right, and to disregard the claims of justice and the law of love in our dealings with other nations; and thus to awaken in them those feelings of ill-will, and desire for retaliation which have often been the underlying causes of war.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for First Month shows a decrease of \$9,515,687. Total cash in the Treasury, \$450,828,423.

The President has signed the Inter-State Commerce and Electoral Count bills.

The Senate has passed the Direct Tax Refunding bill; also a Railroad Attorney's bill. The latter bill declares: "That it shall be unlawful for any member of either House of Congress to accept employment as attorney-at-law, or payment of services of any kind, in opposition to the United States, in any case to which the United States may be a party, or in which its interests may be concerned, or from any railroad company, if such member shall have reasonable cause to believe that measures specially affecting the interests of such company are pending before Congress, or are about to be so pending during his term of office;" and it provides that "any person who violates the provisions of this act shall be guilty of a misdemeanor, and may be punished by imprisonment not exceeding one year, or by fine not exceeding \$500, or by both, in the discretion of the Court."

The Secretary of War, in a letter to the House of Representatives, states that the aggregate Territorial militia is 195,000, and the aggregate State militia, 7,400,592.

The Senate of Pennsylvania, and that of Alabama, has passed a resolution submitting a Prohibition amendment to the Constitution to the popular vote.

The New York *Post* says the City of New York has a saloon for every 24 of its registered voters.

A vein of marble, one hundred feet wide, has been discovered on the road from Bodie to Carson, Nevada.

Although Kansas crops are spoken of being a partial failure this year, she is said to have raised 140,000,000 bushels of corn.

An octopus, nine feet long, was captured on the coast of California recently.

The District Attorney of Luzerne County, Pennsylvania, announces that he will begin criminal proceedings against thirty-six Democratic and twenty-three Republican delegates for accepting bribes to vote for certain candidates for nomination at the recent conventions held in that County. The persons to be arrested reside in Hazleton, Pittston, Plymouth and Nanticoke.

The 'longshoremen strike in New York is beginning to show decided signs of failure so far as the strikers are concerned, although the new men employed by the companies cause much delay by their inexperience in the handling of freight.

On the 6th instant, earthquake shocks were felt very generally throughout Central and Southern Illinois and Indiana. The direction was seemingly from southeast to northwest, the vibration being accompanied by heavy rumbling sounds "which awakened the soundest sleepers." Houses were shaken sufficiently to cause rattling of window panes and swaying of chandeliers.

About 2 o'clock on the morning of the 5th instant, a dreadful railroad accident occurred, four miles from White River Junction, Vermont, on the Vermont Central Railroad. A broken rail or car-axle, is supposed to have been the cause. In crossing a bridge, the two passenger cars and the two Pullman sleepers, were overturned and thrown over the abutment on to the ice. Several were killed outright, and many others being unable to escape from the cars, were burned to death by the cars taking fire from the overturned stoves. At the time of making up this summary, 46 persons were supposed to have lost their lives.

The deaths in this city last week numbered 419, which was one less than during the previous week, and 50 more than during the corresponding period last year. Of the foregoing 234 were males and 185 females: 75 died of consumption; 44 of pneumonia; 26 of heart diseases; 21 of convulsions; 18 of eroup; 16 of old age; 15 of bronchitis; 13 of inflammation of the stomach and bowels, and 12 of paralysis.

Markets, &c.—U. S. 4½'s, registered, 109½; coupon, 110½; 4's, 128½; 8's, 100½; currency 6's, 126 a 130.

Cotton sold in a small way to spinners on a basis of 9½ cts. for middling uplands.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Potatoes were in moderate supply and good demand at full prices. White potatoes, per bushel: Early Rose, choice, 60 a 62 cts.; Early Rose, fair to good, 55 a 58 cts.; White Stars, choice, 55 cts.; White Stars, fair to good, 48 a 53 cts.; Burbanks, choice, 55 cts.; Burbanks, fair to good, 48 a 53 cts.; Hebrons, choice, 55 a 58 cts.; Hebrons, fair to good, 50 a 53 cts.; Mammoth Pearl, choice, 53 a 55 cts.; Mammoth Pearl, fair to good, 48 a 50 cts.; Peerless, as to quality, 48 a 53 cts.

Flour and Meal.—Trade in flour was slow and unsatisfactory, and prices were weak. Sales of 125 barrels of Pennsylvania family, at \$3.75; 125 barrels Pennsylvania roller straight, at \$4.20; 125 barrels Ohio, clear, at \$4.15; 375 barrels Ohio and Indiana, straight, at \$4.37½ a \$4.50; 250 barrels winter patent, at \$4.75 a \$4.80; 125 barrels do. do., at \$5; 125 barrels Minnesota, straight, at \$4.50; 375 barrels do. patent, at \$4.90 a \$5.15, and 250 barrels do. do., at \$5.25. Rye flour was quiet, but steady, at \$3 per barrel for choice.

Grain.—Wheat was quiet, No. 2 red closing at 91½ cts. bid and 92½ cts. asked. Corn was dull, No. 2 mixed closed at 47 cts. bid, and 47½ cts. asked. Oats were inactive, No. 2 white closing at 37½ cts. bid and 38½ cts. asked.

Beef cattle were rather slow of sale, but prices remained unchanged, at 3 a 5½ cts.

Sheep were fairly active and firm, at 3½ a 5½ cts. Lambs were fairly active at 4½ a 7 cts.

Hogs were active and ½c. higher, 7½ a 7¾ cts. The receipts were: Beeces, 2200; sheep, 10,000; hogs, 7500.

FOREIGN.—Joseph Chamberlain writes that the Liberal-Unionists believe that the time is favorable for an unprejudiced consideration of the Irish question, and he hopes that no personal feeling will interfere with such a consideration.

C. S. Parnell has moved an amendment to the address in reply to the Queen's speech, in the following language:—

The relations between the owners and occupiers of

land in Ireland have not been seriously disturbed in the cases of those who granted their tenants such abatements as were demanded by the prices of agricultural and pastoral produce. The remedy for the crisis in Irish agrarian affairs will be found, not in an increased stringency of criminal procedure or in the pursuit of such novel, doubtful and unconstitutional measures as those recently taken by Her Majesty's Government, but in such reform of the law and system of Government as will satisfy the needs and secure the confidence of the Irish people.

Paris, Second Mo., 1st.—There was great excitement on the Bourse to-day, caused by an article in yesterday's *Berlin Post*, headed "On the Edge of the Knife," and describing General Boulanger as the master of the situation in France, and as being unable to lead the people back to the path of peace, &c. During the continuance of the panic stocks were eagerly pressed for sale.

The foregoing article is believed to have been published for the purpose of influencing the coming elections in Germany.

The Belgian Government, it is expected, will demand of the Chambers an appropriation of 80,000,000 for military purposes, one-fourth of the total to be expended for the purchase of rifles.

The Russian Government has forbidden the exportation of horses from that country.

On the 1st instant, Premier Depretis informed the Italian Chamber of Deputies that there had recently been severe fighting in that part of the Soudan whose occupation was being attempted by Italy in understanding with England. The Abyssinians were defeated, and the Italian troops were simply annihilated. But ninety wounded reached Massowah after the battle. The Government now proposed a bill for an appropriation of \$1,000,000 with which to send Italian reinforcements to Massowah. The Chamber at once approved the bill by an almost unanimous vote.

The Indians at Lesser Slave Lake, in Manitoba, are reported to be in a bad way. Last month more than 150 of them died of measles, and now their fisheries have failed, and game have deserted their country.

Emphasis is lent by the parallel column method in the *Toronto Globe* to show that while the United States debt has diminished from \$2,503,151,211 in 1867 to \$1,274,728,153 in 1886, the Canadian debt has steadily risen from \$98,046,051 to \$281,314,532.

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at No. 140 North Sixteenth St., Philadelphia, on Seventh-day, Second Mo. 12th, 1887, at 2 P. M.

Prof. Wm. H. Payne, of the University of Michigan, will address the Association.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supt.*

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of his son-in-law, Henry C. Dove, of West Liberty, Iowa, on the 21st of Twelfth Mo. 1886, ABEL LEWIS, in the 76th year of his age.

—, after a lingering illness, patiently borne, at the residence of Jacob Mauls, Colerain, Ohio, HANNAH, wife of the late Abel Lewis, on the 23rd of Tenth Mo. 1886, in the 69th year of her age. Both members of Stillwater Monthly Meeting of Friends, Ohio.

—, at Moorestown, N. J., First Month 24th, 1887, BEULAH BARTON, in the 88th year of her age, a member of Philadelphia Monthly Meeting of Friends.

—, near Paulina, O'Brien Co., Iowa, at the house of his son-in-law, Hubert Rockwell, on the 24th of First Mo. 1887, DAVID PECKHAM, in the 77th year of his age, for many years a member of Westmoreland Monthly Meeting, New York, but latterly a member of Paulina Monthly Meeting, Iowa. During his long life he was warmly attached to the doctrines and practices of the Society of Friends. Of him it can be truly said, his end was peace.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 218.)

Third Mo. 25th, 1847. For the past two days have been sorely grieved because of unkind treatment—though not from under our own roof—treatment which, I believe, I did not deserve. I have craved, and may I not say prayed, that I may receive it, not in the disposition it has been given. I thought on first gathering with my friends in our little meeting that I should come at no settlement; but was calmed and comforted by the remembrance, "I will wash mine hands in innocency: so will I encompass thine altar, O Lord." This was unlooked for, and may I not say unsought for, and had a settling effect.

Fifth Mo. 1st. One month has elapsed since last entry. During which I have been passing through a wintry season; which still continues. None but thou, O Heavenly Father! knows the secret hidden exercises of thy poor child. Thou knowest the sincerity of my heart! and that I desire above all things to please Thee, as well as my earthly parent. Be pleased to make a way for me, where I can see none.

20th. Our friend, Joseph Edgerton, from Ohio, had an appointed meeting at Plymouth; which was a season of favor. My heart rejoiced in the good things handed forth.

27th. Felt heaviness of heart, our little meeting so small. Oh! that all could be awakened to the importance of assembling thus together for divine worship. It went do to come when we please and stay away when we please; for surely if we do thus, we cannot expect a blessing. Whilst dwelling on these things, a few words dropped by Ezra Comfort, being those of good old Joshua, tended to comfort and encourage, viz: "Let others do as they may, as for me and my house we will serve the Lord." He held up to view, that though some of us might have to sit meeting after meeting in great poverty and discouragement, if we held on, the reward would be sure.

Sixth Mo. 25th. Went to our little meeting this morning, under much discouragement; being considerably indisposed in body and weak in mind: however thought if I got no good myself, I could preserve stillness among my little flock. How thankfully may I acknowledge that I never felt them to be less a care; and oh! how near the good Master was, raising me above all my weaknesses, and centering my mind upon Him. So that I could but marvel how I was helped.

Seventh Mo. 22nd. At our little week-day meeting, we had the company and labors of our dear friends Elizabeth Pittfield and William Scattergood. For which favor, my heart secretly returns thanks. Yea, I feel this evening as though I could thank God, and take fresh courage. William's concern seemed to be, to lift up the drooping mind; representing that it was good for us to feel poor, stripped, and divested of every thing of our own. As then, and not till then, were we in a fit state to be clothed. I felt comforted and instructed by his communication; having never known such a state of strippedness before. Dear Elizabeth followed; her words distilling as the dew. She told us the only cause of rejoicing here below, was not that the devils were subject unto us, but rather that our names were written in heaven. She enlarged a little on this, as well as several other precious passages; particularly that of the woman who pressed through the crowd and touched the hem of our Saviour's garment. Encouraging some poor soul present to come and touch. Come just as thou art, in living faith, and thou canst not be hid or rejected. He who has a feeling of our infirmities will notice thee, and give thee help to go on thy way rejoicing. William closed the meeting in supplication.

Eighth Mo. 11th. In company with ———, paid a little visit to our dear friend E. Comfort, who has not met with us in our little meeting for several weeks. His health has for years seemed declining, and rapidly so of late; so that it looks doubtful whether we shall ever have his company and labors more. My heart has felt very sad in the retrospect. Our visit to him this evening has been a memorable one to me. On going up to bid him farewell, he requested us to sit down; when he was concerned to address us in a very solemn manner. What he had to say to me felt stirring and impressive. Oh may I lay low, and cry mightily for help to do whatever may be laid upon me. I don't wish to be of a disbelieving heart; but find myself very much in the condition poor Thomas was when told of his risen Lord.

Ninth Mo. 2nd. Attended the funeral of our dear friend and father, Ezra Comfort; whose life closed on Second-day evening, the 30th of Eighth Mo. What my heart has felt on this solemn occasion I do not feel at liberty to pen. The prayer of my spirit is, may his faithful labors be blessed to us, who have long been the objects of his tender solicitude and regard. And O! that we who are left behind a little longer, may seek to fill up our portion of sufferings, which are yet behind for the body's sake, which is His church.

5th. At our First-day meeting, we gathered into silence under feelings of great sadness. He who appeared and comforted his poor disciples formerly, manifested himself to be in the midst; and a degree of that peace which He breathed on them, I thought was vouchsafed to us. Blessed privilege!

28th. Our Monthly Meeting, held at Plymouth, was to me a good meeting. Under a sense of which my heart was humbled and bowed

before Him, from whom alone good cometh. Unexpectedly and acceptably, we had the company of our friend William Scattergood; whose services amongst us I could own; and all tended to strengthen my confidence in the mercy and goodness of the Lord, who still remembers us for good. May suitable returns be made, saith my soul.

Eleventh Mo. 1st. Attended Philadelphia Quarterly Meeting. In the last meeting, our dear friend Elizabeth Evans was excellent. And again was I enabled to lay hold of that, which was as nourishment to the poor soul. A tried and proven state was comfortingly spoken to. Such were assured, that the deeper and heavier their exercises, the more sweetly would their hearts be attuned to the Redeemer's praise; with more to the same import.

11th. Our little week-day meeting. How was my heart tendered and broken before the Lord! my tears, it seemed as though there was no restraining them. Thou seest and knowest, just how it is with me, O Heavenly Father.

Second Mo. 28th, 1848. First-day.—Assembled as usual with my friends for the solemn purpose of worship, under a fresh feeling of my many infirmities and short-comings; and how I have come to, and gone from these our solemn meetings, week after week, poor and empty! Whilst thus dwelling on my situation, tried and perplexed, the effective word was spoken: Peace be unto you! when there was a settling down in a quietness, not come at by me for weeks, and may I not say months together. And under this precious covering, a door of access was opened; and the heart poured out. The language, "I indeed baptize you with water unto repentance," was afresh brought to remembrance. That I may be given to see and know the baptism of the Holy Ghost is, may I not say, the daily travail of my exercised soul.

Third Mo. 12th. How vain are all endeavors of ourselves to approach the mercy seat! afresh made sensible this day, that there is a want of a closer walking with my God. The feeble petition was breathed, "Draw me and I will run after Thee."

I think it will be right here to note that our dear mother, who has long been in feeble health, has for the last two months been increasingly so. Doubtless she is very fast hastening to her long home; while patiently and quietly is she waiting the coming of her Lord. May we, her children, be instructed by her pious life and example.

Fifth Mo. 16th. More than a month has elapsed since the last note. My time and attention have been so taken up with our dear mother, and the many new cares which necessarily rested upon me owing to her indisposition, that my little diary had to be laid aside. On the evening of the 12th inst. our dear mother closed her eyes to all earthly things. Her death was tranquil, though her sufferings for the last few hours previous, were extreme. Through all not a murmur escaped her; but patience under suffering, and resignation to the will of heaven, were the covering of her spirit: yea, it seemed the very atmos-

where she lived in. May a portion of her pure spirit, saith my soul, rest upon us her children! that we, too, after her example, may be enabled to go in and out with acceptance.

25th. Sadness was the covering of my spirit, upon assembling with my friends (this morning, Being afresh made to feel our great loss. Whilst dwelling upon it, the assurance that it was her eternal gain, soothed and comforted; and afresh encouraged, to strive so to walk during the little portion of time that may in mercy be afforded, as with her, to gain an admittance within the pearl gates.

28th. Borne down and oppressed. Oh, that I could know a drawing nearer unto Him, who alone hath power to bind up, and to heal! Am sensible of too much leaning on those whom I have loved and looked upon, but who have passed away. Thou who canst take up and care for thy poor child, be near, I pray thee, now in the hour of need! take me, fashion, and prepare me, according to thy good pleasure! Thou knowest, O Heavenly Parent! the sincerity of this request; therefore do with me as seemeth good unto thee.

Sixth Mo. 1st. Our Monthly Meeting. At which we had the company and labors of our dear friends, William and Elizabeth Evans. I felt it an unspeakable favor, to be thus remembered once more by the great Head of the Church, unworthy as we are of the least of his mercies. Comfort and encouragement flowed to the tried and discouraged ones; such as might feel themselves comparable to the pelican of the wilderness, the owl of the desert, or the lone sparrow upon the house-top. The situation of the Prophet, when he sat down under a juniper tree, requesting that he might die was feelingly alluded to; and much more did dear Elizabeth set before us, to comfort and encourage. William thought there was a danger of getting too low, so as even to cast away our faith; without which it would be impossible to please God. He set forth that although we might be proven, and our faith reduced even as to a grain of mustard seed, yet we must hold it fast. He believed the Lord would arise for the help of some, if they keep close to Him: for his covenant was with the night as well as the day, &c. It was marvellous, as well as instructive and encouraging, to see how strong our dear friend's faith was that a being rescued would be experienced if there was but a holding on to the shield. Then put on strength, oh my soul! and press forward. Those dear friends, in company with Samuel B. Morris, dined with us; their visit being partly because of a sympathetic feeling for us in our stripped and lonely state. Both were led to minister to us, in a lively and instructive manner. They both spoke of what our dear mother had attained unto, and encouraged us, her children, to walk by the same rule and to mind the same things. Saying, the days of youth were days of favor, when we were under the peculiar care of Him who had promised to be the father of the fatherless; and who would care for us, if we kept close to, and often put up our secret petitions to Him, that He would go before, show us the way, and what He would have us to do. Thus encouraging us to faithfulness, whether we be called openly into service, or silently to suffer. And urging to keep under exercise, not only in meetings but out of meetings, and at all times. Then would we be brought into the favorable condition of one formerly who appointed the feet of our dear Lord; so that the house would be filled with the odor of the ointment. This, with more of a very encouraging nature, was poured into our cups. So that I may truly say, mine run over. And oh! the prayers

that ascended, that I may be kept from either going before, or lagging behind my good guide.

(To be continued.)

For "The Friend."

Memories of the Prairies.

When we passed through Iowa City (in the spring of 1854) I believe the scream of the locomotive had never yet awakened the echoes that slept among the low hills and broad plains of Iowa, though the Chicago, Rock Island and Pacific R. R. was then pushing its grades as far as that place.

A little before reaching the Cedar River we passed over a few miles of sandy country where the soil looked thin and poor compared with the dark rich loam, we had mostly seen in the west. Farther down this same noble river I have seen the gray sands drifting in the winds almost like the snows of winter, covering fences and invading fertile fields. I once visited some peculiar sand-hills in Clinton County, where the prairie winds had scooped out great hollows into the very heart of the hills; one in particular had a crater-like basin hollowed out in its midst; surrounded by sand-walls forty or fifty feet high, the outer surface was covered with short thick grass, while inside, the loose sand, if disturbed, would run in streams from top to bottom. The space inclosed was of one or two acres in extent. Small sandy tracts of country; and gravelly knolls are not rare in Iowa; frequently a beautiful ridge will end abruptly in a sandy or gravelly point.

Northward from Mt. Vernon our road passed over a succession of long parallel ridges, almost too high and steep to be compared to billows, yet rounded and wave-like in appearance, and a mile or more from crest to crest. On our right hand a beautiful grove covered a hillside and nestled in the valley below, and away to our left, a woodland filled the wide Valley of Big Creek and climbed to the summit of some of these ridges at their farther end. From the last of these great billows we looked far away over a wide plain, bounded immediately before us at a few miles distance, by a ridge or range of gentle hills over whose summit the woods from beyond was creeping, and through every opening in which, it was pouring out upon the prairie. To the north-west the plain stretched away, till its grassy waves met the bending sky at the utmost limit of vision. From this elevation, the plain appeared low and level, but in fact, it, and not the hills on either side, is the water-shed or "divide" between the tributaries of the Cedar and Wapsi Pinecon rivers, and it is everywhere beautifully undulating in surface and drained by many small streams that find their way through the hills on either side. All along the shore line of this prairie, and around the island grove to our right, were the houses and fields of early settlers, and already here and there upon the open plain were scattered a few "improvements" of hardy pioneers, sometimes two or three clustered together, sometimes only a little lonely house, looking bleak and bare on the wild sea of grass.

On the farther side of this plain, before reaching the foot of the timber-capped ridge, our future home was to be fixed and there we were to partake of the trials and hopes and hardships of pioneer life. A vacant house "to rent" was something almost unknown in that new country, and we were glad to get shelter in one already occupied by two families and soon to have another added, four in all and all entire strangers to each other, coming from four different States. This huddling together in such close domestic relation-

ship of strangers so widely differing in customs, thought and habits, is one of the interesting and sometimes intolerable experiences of frontier life, yet it may be made a profitable school of forbearance and charity, and the common interests, and sympathies and sufferings of a new country does much to bind together in bonds of good fellowship, at least the better elements of a new settlement. I yet remember many of those old neighbors and friends with a degree of warmth scarcely attained in later experience.

Beyond the ridge that formed the northern boundary of our prairie, lay the grandest old forest that I have seen in Iowa. It was called the "Big Woods," and stretched for perhaps twenty miles along the southern bank of the Wapsi Pinecon (Indian name for Wolf River) varying in width from two to five or six miles. The Big Woods, unlike much of our western timber-land, occupies high and rolling land that often approaches the river and creeks in bold rocky bluffs and steep hill-sides, all richly wooded with noble old forest trees. Oak, ash, walnut, hickory, maple, linn, cottonwood, quaking asp, honey locust, elm, birch, "box alder," wild cherry, and some other more rare varieties, while the undergrowth, of which there is a greater abundance in all our western woods than in the old forests of the east, was made up of wild plum, crab-apple, hawthorn, black haw, "pigeon berry," hazel, service berry, and several other trees and shrubs in greater or less abundance.

Wild fruits were quite plentiful, and were a rich blessing to the needy pioneers. The service berries were mostly appropriated by the wild birds, but blackberries and wild plums yielded a bountiful harvest in their season. The plums are of the Chickasaw family, and are found plentifully everywhere along the borders of the timber, and in great variety, differing much in size, quality, color and season of ripening. Some of the best have already passed into cultivation and are valued varieties, the Weaver, Forest Garden and a still larger plum, called the Quaker, are all, I believe natives of the woods of Linn County. Crab-apples grew in great quantities and were relied on as an unfailing friend to the fruit-hungry people. Its flavor was a compound of richness, bitterness and sourness, that could be made quite palatable to a properly educated taste by the addition of plentiful seasoning. Wild cherries and "choke cherries" were valued in their season, and wild grapes, though small and sour until the frosts ripened them, were not despised. Wild gooseberries, black currants, and tree cranberries were less valued and rare additions to the fruit supply.

T. E. BUNDY.

A Boston Merchant of Other Days.—Nathaniel Ripley Cobb, of Boston, one of those noble merchants of the earlier days, was generous-hearted and conscientious in the highest degree. In fact, he was so benevolent that in 1821, he drew up the following remarkable document:

"By the grace of God, I will never be worth more than \$50,000. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000, I will give one-half of my net profits, and if I am ever worth \$30,000, I will give three-fourths, and the whole after my fiftieth thousand. So help me God, or give to a more faithful steward and set me aside.

N. R. COBB.

Nov., 1821."

He adhered to this covenant with the strictest fidelity.—*From the Dry Goods Chronicle.*

For "The Friend."

Temptation.

In writing on temptation, I will begin with our first parents; as there is where the tempter first began his sad work in the world; and where they, by listening to him and embracing his temptations, first brought sin and death into the world. And I will here express an opinion, that it was according to the design of the wise Creator, that man should have something of a carnal, or fleshly nature or propensity in him which is not sin, but which we might call infirmity; and which furnishes a sufficient ground for the enemy to work upon, and to sow the seeds of sin in, if he is not resisted. Which seeds, if permitted to grow, bring forth sin; and sin when it is finished, bringeth forth death. If it were not for this chance of test, what opportunity would we have to show allegiance or fidelity to our benevolent Creator? How could we show which of the two powers we were willing to serve and obey, whether the good or the evil?

I believe that the temptation of Satan to Adam and Eve would have been no sin to them if they had not embraced it. And since then, every man is tempted when he is drawn away from obedience to God, by his own fleshly lust, or carnal appetite, and enticed. "And sin, when it is full grown, bringeth forth death" to the heavenly life in us, like it did in Adam. So, "blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." The blessing is on such as *endure* temptation. For temptations resisted are blessings gained; while blessings resisted may be withdrawn and lost forever.

But we have to be repeatedly tried; for it appears to have been the design of the Almighty from the beginning, that his people should be a tried people. So the tempter has to be more steadfastly resisted than was done by our first parents, before he will flee from us; and before we receive the crown of life which they, by yielding to the tempter, lost. But Christ, the tree of life, still remains; and it does look to me, that they, through obedience, might still have retained their right to eat of it and live. And also that we, who are new-born children of God, have, in adorable mercy, a way provided, through obedience, for our return to the primitive purity and holiness of Adam; and even to a more steadfast abiding in Christ, the second Adam, who never fell. For "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Whether any one of us, while this side the grave, has become, by overcoming the tempter, so established as to be made a pillar in the temple of God that shall go no more out, we had better leave to Him who knows the end from the beginning. But we are instructed by Christ himself, to pray to the Father that his kingdom should come, and that his will should be done in earth as it is in heaven. And where his kingdom is set up in the heart, and his will is done there, where is the room for the tempter to work? For greater is He that is in such, than he that is in the world. But we must continue to walk in the light while we have it, and then the blood of Jesus Christ will cleanse us from all sin, and the tempter will have no more dominion over us.

What I desire for myself, and for all my fellow travellers through this probationary world, is, that we should none of us be content with a religion which stops short of restoring us into that purity of heart which Adam and Eve were in

before they fell. But if we should, by the assisting grace of God, be so favored as to regain that happy freedom from sin, we will still have to watch and pray that we enter not into temptation and lose the Divine likeness as they did. For we shall find, as they found, that although the spirit is at times willing to listen to the voice of our Maker, yet the flesh is weak; so that the watch against the tempter will still have to be maintained. For he is as willing now as he was then, to enter a family or a meeting, or even an individual heart, that might be said to be in the enjoyment of a paradise of God. And he is still the same as he was then; like a twisting, twining serpent, full of cunning craftiness, and an enemy to all righteousness. And he can insinuate himself among the churches under the guise of religion, more successfully than in any other way. For he is now transformed into an angel of light, and his ministers, as ministers of righteousness. So, "what I say unto you (my fellow professors) I say unto all, Watch."

It does appear plain to me, that a time of temptation or trial, is wisely permitted to come upon all the people of God in order to try them, that it may be known what kind of foundation they are building upon—whether on the sand, or on the Rock of Ages. Glorious are the promises to such as overcome the tempter. For our Saviour says, "To him that overcometh will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne." So it appears that Christ himself was tempted; but He overcame the temptations of Satan, and "He is able to succor them that are tempted." And to such as abide the day of his coming, when He comes as a refiner and as a purifier, if they "keep the word of his patience He will keep them from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

But let us not conclude that we are "tempted of God, for God cannot be tempted; neither tempteth He any man." Nor need we think that some strange thing has happened to us, or that we are deserted of God; for "there hath no temptation taken you but such as is common to man. And God is faithful and will not suffer you to be tempted above what ye are able to bear." So we might "count it all joy when we fall into divers temptations, for the trying of our faith worketh patience; but we must let patience have its perfect work, that we may be perfect and entire when the trials of time are over. But I think it rarely occurs that any one is entirely free from temptation until after this mortal has put on immortality.

I will now close by saying with Peter, "repent and be converted, that your sins may be blotted out." But let us notice, that the repentance here spoken of, as well as in all other parts of Scripture, comes before conversion, and conversion comes before salvation. And salvation comes only by resisting temptation, and following the leadings of our holy Redeemer through the paths of self-denial and the daily cross, until the washing of regeneration is accomplished, and the Divine life which was lost in the fall is restored. Then we shall be prepared to join "the general assembly and church of the first born, which are written in heaven." And I have no doubt but that a glorious foretaste of this is at times granted to such as have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." These are beyond the bounds of sin and sorrow, and where the tempter can never come. D. H.

Dublin, Ind., Twelfth Mo. 9th, 1856.

For "The Friend."

Bible Readings.—No. 3.

THE TEMPLE OF JERUSALEM.

(Concluded from page 221.)

We can readily realize that this event would arouse in their minds, feelings of the deepest emotions, mingled with remorse when they recalled the siege and destruction of the temple and all the attending calamities, their career in captivity for the last seventy years, and that their own disobedience and disregard of Divine reproofs were the causes of all these disasters. It is no wonder that "the old men wept for grief," but the younger generations who had been born or raised in Babylon, who had never seen the splendor of the former city and temple of Jerusalem, would naturally rejoice at their release from captivity and at the renewed evidences of Divine favor which were now manifested to them. Smith in his Bible Dictionary says:—

"But if the priests and Levites and Elders of the families were disconsolate at seeing how much more sumptuous the old temple was than the one which on account of their poverty they had just been able to erect, it certainly was not because it was smaller, as almost every dimension had been increased one-third, but it may have been that the carving and the gold and other ornaments of Solomon's temple far surpassed this.

In speaking of these temples we must bear in mind that their dimensions were practically far inferior to those of the heathen. Even that of Ezra is not larger than an average parish church of the last century. It was the lavish display of the precious metals, the elaboration of carved ornament and the beauty of the textile fabrics, which made up their splendor and rendered them so precious in the eyes of the people."

Zerubbabel was the recognized prince of Judea in their Babylonian captivity. On the issuing of Cyrus' decree, he immediately availed himself of it and placed himself at the head of those of his countrymen, "whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem."

After the work of building was commenced, the Samaritans put in a claim to join with the Jews in building the temple, but when Zerubbabel and his companions refused to admit them into partnership they tried to hinder the building and hired counsellors to frustrate the purpose and were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through eight years of the reigns of his successors Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building were not such as need have stopped the work, and during this long suspension of 16 years, he and the rest of the people were busy in building costly houses for themselves. But in the second year of Darius the spirit of prophecy suddenly blazed up with a most brilliant light amongst the returned captives (see Haggai and Zechariah.) Zerubbabel aroused from his apathy and threw his whole strength into the work, zealously seconded by Jeshua and all the people, and after much opposition and many hindrances and delays, the temple was at length finished in the sixth year of Darius, and was dedicated with much pomp and rejoicing, E. c. 515. Ezra, 6th chapter.

About 57 years after this dedication, in the year 458 B. c., Ezra, who was a learned and pious priest and a ready scribe in the law of Moses, went up to Jerusalem from Babylon, by royal command to return all the vessels and treasures of the temple that had been carried away to Babylon by former kings, with letters from king

Artaxerxes Longimanus, saying whatsoever is commanded by the God of Heaven, let it be diligently done for the house of the God of heaven to beautify the house of the Lord, which is in Jerusalem." See Ezra, Chapter 7th.

The 13th chapter of Nehemiah tells that in the year 434 B. C., Eliashib the priest who had the oversight of the chamber of the house of God, had profaned it by preparing in it a chamber for his kinsman Tobiah, who was not a Jew but an Ammonite; and the Ammonites had been for generations inveterate enemies of the Israelites.

Nehemiah was sorely grieved at this desecration and cast forth all the household stuff of Tobiah out of the chambers and cleansed the temple, and reformed many other abuses which the people had fallen into. These reformations of Nehemiah are the latest historical records contained in the Old Testament. The history of Jerusalem and the Jews during the next four hundred years must be derived from other sources. After Darius, Jerusalem was taken by Ptolemy Soter B. C. 324 and subjugated to Egypt; was afterwards held again by the Jews under the family of the Maccabees.

The 1st and 2nd Books of Maccabees in the Apocrypha narrate their conflicts against Antiochus Epiphanes, king of Syria, who plundered their temple with a terrible massacre B. C. 170, and of their subsequent victory over him, continuing the narrative of their continual struggles for independence down to about 140 B. C. Jerusalem was taken by Pompey B. C. 63, and was held as a Roman city under Herod the Great until its almost total destruction by the troops of Titus A. D. 70. Herod adorned the city with many splendid monuments of his taste and magnificence. The temple which he rebuilt with scrupulous care was the greatest of those works. Josephus says he tore it down to the ground and built it from the foundation on an enlarged scale, and "the New Testament has made us familiar with the pride of the Jews in its magnificence." This was the temple of which it is said in the 2nd chapter of St. John, "Forty and six years was this temple in building."

The work of restoration was commenced B. C. 20, and the temple itself was completed in eight years, but additions were constantly made in succeeding years so that the expression "forty and six years" expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made.

First Mo. 18th, 1887.

S. C. M.

The Unseen Hand.—"Thank you very much!—that was such a help to me," said a sick woman, as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she spoke, looked up in surprise. She had not touched the invalid, for she feared to give pain even by laying her hand upon her.

She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that she could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by.

"I did nothing to help you, dear. I wished to be of use, but only stood behind without touching you at all; I was afraid of hurting you."

"That was just it," said the invalid, with a smile; "I knew you were there, and that if I slipped, I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear nor feel you. I knew I was safe all the

same, because you were ready to receive me into your arms if needful."

The sufferer paused a moment, and then, with a still brighter smile on her face, she added:—

"What a sweet thought this has brought to my mind! It is the same with my heavenly Friend. 'Fear not, for I will be with thee,' is the promise; and thanks be to God, I know He is faithful that promised. I can neither see, hear nor touch Him with the mortal sense; but just as I knew you were behind, with loving arms extended, so I know that beneath me are the 'everlasting arms.'"—*Selected.*

A WINTER THOUGHT OF SPRING.

The creamy apple-blossoms
Fell down like fairy rain,
And filled the air with fragrance
Adown the shady lane:
The buttercups were springing
Thick sown on either side,
And the grass was green as green could be,
With dandelions pied:

Her steps were quick and joyous,
But mine sedate and slow;
Her laughter rang out blithe and free,
My tones were grave and low:
Her thoughts were of the blossoms
And rosy-hued as they;
My memories threw a winter gloom
O'er all that golden day.

My darling watched the petals
Slow fluttering from the tree,
And broke a branch all full of bloom
And brought to show to me;
She picked the loosened petals,
And, with astonished eye,
Low nestling down beneath she saw
A tiny apple lie.

Her blue eyes filled with wonder
And turned for help to me,
"Oh Aunt Margaret," she said,
And pointed to the tree
From which a steady snow of bloom
Fell daintily below,
"Why can't the big red apples come
Before the blossoms go?"

Oh fearless, happy childhood!
Thus eagerly to scan
The inner heart of mysteries
Which God has hid from man;—
The mystery of anguish,—
The blessing of the cross—
And why the choicest fruits of life
Must come through pain and loss.

My darling's eyes uplifted
Gazed wonderingly at me,
And waited for my answer
In mute expectancy.
She could not know the things I knew,
Nor fathom my unrest,
So I only took her in my arms,
And told her "God knows best."

"He might have made the apples
Both use and beauty suit,
And the spring-time freshness of the bloom
Deck forth the ripened fruit,
But we still can trust his goodness,
And his wisdom guiding all,
When we think the blossom yet will live,
In the ruddy fruit of Fall."

But the child's attention wandered,
For the thoughts of Spring are gay,
And why should I cloud her sunshine
With the gloom of my Winter's day.
And her thoughts went back to the breezes,
And the fragrance from the tree,
And she chased the falling blooms again,
And her laugh rang gay and free.

But my graver thoughts still swayed me,
And I turned from the day so fair
To my heart's own sad communings
And the doubts which lingered there;

My early Spring had faded,
And my Summer long grown old,
And my Autumn days were hasting
To the Winter dark and cold.

I had loved my fresh young Spring-time,
And grieved that it must depart,
But turned to the lusty Summer
With a strong, undaunted heart.
I had joyed in my strength and vigor,
And striven through Summer's heat,
And I turned to the rest of Autumn
With slow, reluctant feet.

But I loved my quiet Autumn,
And knew that my silvered head,
Was the price which the years had paid me
For the strength and beauty fled.
I felt my heart was calmer
And my sight more true and clear,
Though my earthly strength was fading,
Like the wane of the dying year.

But as near I drew and nearer
To the Winter cold and still,
What wonder if trust oft failed me
To how to my Father's will?
Spring's beauty turned to Summer
And the Summer's strength to Fall,
But what would my Father give me
When he took away my all?

Oh! idle, vain endeavor,
To see God's purpose clear;
For the stars and suns do his bidding
As his fingers shape the year:
We cry aloud in our blindness,
But we feel in our hearts He is just,
And we quench our restless longings
In the peace of a child-like trust.
Lucretia Mott Canby, in Friends' Intelligencer.

MY CHOICE.

BY C. M. HARRIS.

What would I be,
If freest choice were given me?—
An author, known by envied name?
An artist, crowned with deathless fame?
An orator, whose eloquence
Should sway the dulllest audience?
Or some unknown, unheeded one,
Treading life's weary ways alone?
What should I choose? I answer free:
"Just what the Lord would have me be—
That would I be."

What would I do,
If I might any end pursue?—
Bid Plenty take the place of Death?
Establish Freedom's reign on earth?
Wield pen and tongue with cunning might?
Uproot all wrong, uphold all right?
Or heavy days and nights sustain,
Dependent, on a bed of pain?
I dare not choose. I answer true:
"Just what the Lord would have me do—
That would I do."

Then I would see
Thy perfect will fulfilled in me!
Whate'er my Father wills is best—
Delight or suffering, toil or rest.
Thine eye, and thine alone, can see
What I should do and I should be.
I only ask that I may know
The way which thou wouldst have me go;
That I my will in thine may lose,
And what thou, Lord, for me shalt choose,
I too may choose!

—S. S. Times.

The Marquis of Westminster.—Manchester has always been noted for the public spirit of its prosperous sons; often, however, accompanied, as was the case with the late Marquis of Westminster, by a penurious spirit, but in his case only in trifles. A clergyman was dining with him who had gone to London to consult a doctor, I believe, though I am not sure, at the Marquis's expense. "What, did the doctor advise?" "Too absurd, my Lord. Horse exercise." "Then why don't you take it?" "Because I have not got a horse." "Have you

got a stable and a paddock?" "Yes, my lord." "And land enough to grow some hay?" "Yes, my lord." "Then I'll give you a horse." So next day a useful cob was sent, and the grateful parson pulled out half a sovereign to give the groom. But he declined to take more than 6d., saying that it would be as much as his situation was worth. "But, please, sir, to give me 2d. for the gate. His lordship specially told me to be sure and ask for 2d." The Marquis wore shabby clothes, carried a cotton umbrella, saved bits of paper and twine, picked up pins, but gave away untold thousands. One contribution was given to the necessities of a place where he did not, I believe, own any property. The check was for £30,000. The donor's name was never published, and his own son did not know for what the check had been drawn.—*Temple Bar.*

"The Man in the Office Knows."

A Colorado Mining Lesson.

BY W. D. WESTERVELT.

Some visitors were passing through a Colorado smelter. Men were wheeling ores of different kinds and colors into the large furnace-sheds. Yellow lead-carbonate, rich glittering galena, green malachite, blue azurite, and dark iron ores, all combined in different proportions with silver and gold, were crowded in one upon another. The minerals were from all parts of the Rocky Mountains, now brought together in a variegated heap weighing hundreds of tons.

The visitors went on to see the furnaces. There the mixed ores were being cast into the yawning mouths of the fire-pits. Limestone and fuel were also thrown in to feed the fire, and to aid in separating the metals from the dross. A laborer was asked the question, "Why do you mix everything in this way?" The reply came, "That we may have the best results. We can do better with mixed ores than we can by smelting them separately." "By what method do you get the best results?" He answered, "The easiest and cheapest ways of separating the metal from the slag." "What will the metal be worth? What will be the real result of the work?" "We cannot tell. The man in the office knows."

The visitors passed on. They saw the precious metals drawn from the furnaces and placed in moulds. They went into the room where the bullion bricks were taken from the moulds and piled up for shipping to a refinery. The men in the bullion-room were asked the question, "How much is this bullion worth?" The answer came, with a smile: "We sometimes tell the visitors what we think it is worth; but the man in the office knows."

Here is a large smelter, employing many men who carry on their work by faith, not knowing the results any more than those who have served God "not having received the promises [the results], but having seen them afar off." Men are ordered to wheel the ore and dump it on the floor. They unquestioningly obey, not knowing the value of what they handle. Men stand at the mouths of the many furnaces, and throw in fuel and flux and mineral, as they are directed, without asking a question about the worth of the metal that is drawn off in the room beneath them. Other men handle the bullion as they would handle so many bars of pig-iron, simply because they are ordered to do that part of the work. The full knowledge of the processes and results is not among the workmen. "The man in the office knows."

It is easy to see the absolute necessity of faith and obedience among the laborers in every ma-

chine-shop and foundry, as well as in every smelter of our land; and yet, now and then, one of these same laborers will question about rendering faith and obedience in the Christian life. It seems strange that any person should find difficulty in accepting this common-sense lesson of the Colorado smelter. The steady perseverance in trusting and serving God must be infinitely more reasonable than the faith and obedience of "smelter men."—*S. S. Times.*

For "The Friend."

Epistolary Correspondence.

Having expressed the mind "that London Yearly Meeting is in no condition, in a spiritual sense, to help Philadelphia Friends," it is, perhaps, but just that I should state the reason of my so giving utterance to my mind in this matter in the way I have done.

It is now many years since I first took up my pen to point out the departures in practice from our principles of many of my fellow-members belonging to London Yearly Meeting, the record of which may be found in the back numbers of the "British Friend," as long ago, I believe, as 1868, down to a much more recent date.

It has been no preconceived matter with me thus to refer to English Friends, but I see not how to escape from the position, and at the same time fulfil my duty loyally to those principles that are dear to me, and doubtless to many others, both on this and on the other side of the Atlantic.

I never could see how it was possible for anyone to be a Friend, and at the same time set at naught the principles of his profession. As, for example, is it possible at one period of time to engage in a regular prearranged religious service, professing to praise God by singing, bend the knee in supplication, and then speak to the assembled people, as is done in other congregations by trained ministers; and then at another period of time meet with those who so meet, professedly to wait upon God for ability to do what in another place and at another hour they can do at will and pleasure?

I have no doubt of the sincerity of many of those who thus engage, but the one great mistake is in their calling themselves Friends. The natural outgrowth of this has been the frequency with which of latter time, the Bible has come to be used by many professing to be Friends in our meetings for worship; in some meetings the Bible is regularly read every First-day by some one appointed, while others will read a portion of Scripture and speak therefrom.

At their Mission Stations they have their appointed times of special religious services, as also vocal singing, and singing classes, and the leaders in these are those who are recorded ministers. I have seen, after an evening meeting, nearly the whole meeting gather at the meeting-house gate, unite in singing a hymn, pray and preach, as would be done by a Methodist congregation.

This is called home mission work, but it is conducted so as to bring contempt upon our principles; and London Yearly Meeting has taken this now under its own supervision.

Its foreign mission is based entirely on the same lines; the *Friend* in it all is entirely lost. I have come as close to the working of the whole system as it is possible to come, in order to know and judge for myself, and have always been repelled with the conviction, I must either give up my principle, as a Friend, or I must keep clear of all these things, and simply do what little was given me to do, keeping very much alone, for I have found it impossible to preserve serenity of mind and true quiet, in which growth and progress

may be known on the Christian's pathway, and always to be in contact with unsound principles. So that it has often been my place to keep silence when I could not assent to what was going forward. At other times I have felt impelled to protest on behalf of our principles.

Friends have ever treated me with courtesy and forbearance, even when differing from them, and I bear them respect as fellow-professors of faith in Christ, however I may differ from them as to the nature of that faith and from whence it springs. I am a Friend in faith, and it has been my endeavor to be true to that faith in practice. I therefore have no sympathy or unity with those who are seeking to change our faith by the introduction of practices that must as a very consequence destroy by undermining it.

There are many in England who are one with me in my sense and feeling in these matters, and these may be far more numerous than I have any knowledge of. These I desire to strengthen and encourage to hold on their way in, quiet but firm dependence upon God and his ability to preserve to Himself those who shall stand clear in their testimony to the immediate teaching of his Holy Spirit. For this is the rock upon which the Society is splitting, and unfaithfulness to the Great Teacher is the cause of the very serious defection in England as elsewhere.

I therefore repeat, the Society of Friends in England, in its collective and official capacity, at the present time, is not in a condition, spiritually to minister to our good. That body must first come to a sense of its own condition and needs, so as to seek aright help for itself before it can be fitted to help others.

There were those who expressed the desire when we left the English shores, that we might be made instrumental in helping to bring the two branches of the Society nearer together; God can make use of whom He will for his own work, the weakest and most unworthy, if He will, for his service. But I fail to see how opposites can be united. Those on the one hand, however imperfectly, who are endeavoring to uphold and to live out our principles; those on the other, who are seeking to undermine and destroy it. For there exist these two opposites at the present time in the same camp.

Unity of faith can only spring from submission to the one Lord, through a willingness to undergo the one baptism by his spirit, and being willing to wait for the renewings thereof, from time to time. Much more might be added, but sufficient has been written to clear my spirit of complicity with that spirit which is seeking to destroy our faith in the Headship of Christ in his Church, and of his direction of his servants in their labor and service.

I desire that Friends here, as elsewhere, who are one in faith, may seek more and more to strengthen each other in a faithful maintenance of our Christian testimonies, more specially as to our meeting for worship, that our dependence may be upon Christ and not one upon another, and that nothing may tempt us to seek a substitute for the sense of his felt presence among us. The Lord can build up and strengthen the few, who are faithful unto Him, and He can scatter and destroy the many who are untrue. Among the former I desire in humility I may stand, may many be my companions herein.

CHARLES W. THOMSON.

Philadelphia, Second Mo, 5th, 1887.

To be like Christ is to be a Christian, and regeneration is the only way to the kingdom of God, which we pray for.

Secret of Happiness.—An Italian bishop, who had struggled through many difficulties without repining, and had been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his being always happy, replied, "It consists in a single thing, and that is, making right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," he replied. "In whatsoever state I am, I first of all look up to heaven, and remember that my great business is to get there; I look down upon the earth, and call to mind how small a space I shall soon find in it. I then look abroad in the world, and I see what multitudes are in all respects less happy than myself, and then I learn where all my cares must end, and how little reason I have to murmur or to be otherwise than thankful, and to live in this spirit is to be always happy."—*Selected.*

Few things can so speedily ruin an individual or corrupt a nation as an unrestrained self-indulgence. Whenever pleasure or ease comes to be the supreme motive, decay begins. This must ever be the case with imperfect and improvable beings. They cannot forever sail with fair wind on placid seas; they must display energy, effort, striving, and occasionally make sacrifice. They must at all times give up something to gain something better; they must lay down what is of less value before they can take up what is of more value. Would a man have sound health? He must sacrifice to a certain extent his appetite or his desire for indulgence or his craving for gain or fame. Would he attain excellence in his work? He must resign a life of easy leisure. Would he be virtuous? He must resist temptation. Would he live for others? He must leave off living only for himself.

If we analyze the acts we instinctively approve in ourselves and applaud in others, we shall find that many of them involve a certain degree of self-sacrifice, while those which we deplore in ourselves and criticise in others involve some kind of self-indulgence. The man who makes provision for his own old age, or for his family's future, at the expense of passing gratifications, is esteemed above one who, for the sake of self-indulgence, forfeits his future independence or leaves his family unprotected. The man who risks his own life to save another from the sinking vessel or the burning building—he who devotes his youth and energies to a philanthropic enterprise—he who habitually sacrifices his ease and comfort to soothe the declining years of an aged parent, or to cheer the sick bed of a wife or friend, awakens sympathy and approval from all. This instinct of our nature sufficiently proves the praiseworthiness of sacrifice, and its value as a means of human progress.—*Public Ledger.*

Natural History, Science, &c.

Capillary Siphon.—If any porous substance capable of being wet, is placed in a liquid, the liquid will rise in its pores to a considerable height above its level in the vessel that contains it. The force which elevates it is called capillary attraction. This is constantly exemplified in the action of the wicks of lamps, which bring the oil to the top of the burner, where it comes in contact with the air.

If a piece of wick or thread or other porous body of the kind be placed in a vessel of liquid, so that a part of it hangs over the outside of the vessel, it will act as a siphon—the oil or water will rise on the inside by capillary attraction, and will descend on the threads outside, and drop

from their extremity; and may thus empty the contents.

This process sometimes takes place in the plumbers' traps, which are depressions filled with water to prevent the passage of sewer gas. A piece of rag or thread carelessly washed into such a trap may thus act as a siphon, and empty the water, so as to leave on open passage for the poisonous gas it was designed to exclude.

Poisoned Arrows.—The most important of the substances used by the natives of eastern Africa, in poisoning their spears and arrows, is obtained from the seed of a species of *Strophanthus*, a running plant with large, rough-ribbed leaves. It is a powerful poison, acting on the heart. The flesh of animals killed by it is eaten without ill effects.

Oil Fountain at Baku.—The *Pall Mall Gazette* (London) describes an enormous outburst of oil at one of the wells at Baku, which commenced on the 5th of Tenth Month—the oil spouting to the height of 224 feet, and pouring out at the rate of 500 tons an hour. It says:—"During the birth-throes of a Baku oil fountain, stones are hurled a terrific distance, and a high wind will carry the fine sand spouting up with the oil, miles away. The roar of the gas preceding the oil is terrific, and the atmosphere for a time rendered almost unbearable. The gas soon clears off, the stones cease to rattle about the surrounding buildings, and the fountain becomes orderly, pouring skyward with a prodigious roar, and forming about the orifice vast shoals of sand, beyond which the petroleum gathers in lakes large enough sometimes to sail a yacht in."

A previous well spouted 115 days and sent forth, as was estimated, 220,000 tons of oil, before the owners succeeded in capping it, and getting it under control. The shoals of sand it poured forth engulfed neighboring buildings, and led to claims for damage, which amounted to more than the value of the small proportion of the oil which the owner was able to catch and store.

Chinese Straw Shoes.—Shoes made of rice straw and of a species of rush are much worn by the laboring people in the south of China. They are made by women and others who are too feeble for active work, and are sold from one cent to twelve cents per pair! Dr. MacGowan, who has sent samples of them to the Agricultural Bureau, suggests their introduction into nurseries for children's wear, so as to allow more freedom to the children's feet.

Ancient Mineral Specimens.—The cellars of the *Academia San Fernando* at Madrid, contain a collection of minerals packed away in boxes, which have been undisturbed for about 200 years. They come down from the days when Spain ruled in Mexico and South America. No one knows what specimens the boxes contain, but it is supposed there are among them many rare objects.

Railway-Tunnel Ventilation.—A recent accident at Perkasio, Pa., tunnel shows the importance of their ventilation. The tunnel is about half a mile long. Repairs are being made therein. On the 3rd (of Eleventh Month) some fifty men were at work near its centre, when a freight engine became stalled near the place where the men were at work. Fresh coal was put in the locomotive furnace, and the fan blast set in motion. Soon the train started, driving the gases from the furnace before it, and when the gases struck the men who were working in the tunnel they nearly all fell as if dead. About 40 of them became almost instantly unconscious.

One of the men only partially affected, made his way to the tunnel entrance and gave the

alarm. A gravel train with flat cars happened to be standing there. It was run in to the place of the accident, and the bodies of the fallen men were dragged upon the cars and taken out to the fresh air. All were supposed to be dead, but they soon began to show signs of life, and in a short time all were themselves again, except one poor fellow who, in his fall, sank into a pool of water, and probably was drowned.—*Scientific American.*

Sun-fish and their Nests.—In the spring, the colors of the sun-fish, always bright, are brighter than ever; and the male fish seeking some female of its kind displays before her his brilliant hues. C. C. Abbott describes a pair, in which the female remained stationary for hours, while her companion passed up and down, and from side to side. If disturbed, they would dart away, but in a few minutes return to their former position, the one being apparently a quiet spectator of the graceful motions of the other. This continued for several days, when both fish disappeared, and were soon after found building a nest some fifty yards distant.

These nests are shallow, circular depressions, from which every particle of dirt has been removed, leaving the clean sand on which the eggs are deposited. The favorable locations along the banks of a stream are sometimes so fully occupied that these nests are not more than a foot or two apart, and look like a row of rusty pie-plates just beneath the water. In these nests both fishes will often be, and yet be scarcely recognizable when seen from above. All the gorgeous coloring is confined to their sides and bellies; and the back is of a dull green which blends well with the surroundings and the color of the water; thus affording them protection from such enemies as might be above them.

When several nests are placed in a row, the inhabitants do not molest each other, and never intrude beyond the limits of their own homes. When they leave the nests they dart with great rapidity into the deep water directly in front, and return in the same manner, thus wearing a path which can be traced for some distance along the mud and through the leaves. To test the "sense of direction," which is shown by the ability to find their own homes, Abbott carefully removed a sun-fish from its nest, and carried it 1000 feet up the stream (which in that distance made two abrupt bends) and set it at liberty. He hastened back to the nest, but the fish was there before him. He then took a fish from an adjoining nest, and carried it nearly 1000 yards down stream, past two bends, and some abandoned flood-gates. He hurried back to the nest and reached it only three minutes before the fish returned.

Like all nest-building fishes this sunfish will boldly defend its nest against every intruder. When the young are about one-third of an inch in length—and about as broad as they are long—they are left to shift for themselves. The brood generally remain together for a year or more until the increasing demand for food compels them to scatter to wider feeding-grounds.

Mated sun-fish are not merely paired for the season, but sometimes remain faithful and loving couples for several years. The same close observer mentions one patriarchal pair that lived for years under an elm whose gnarled roots extended into the clear water of the stream. As a proof of their affection for each other, he says that he once caught a nesting fish, and when dead or dying, replaced it in the nest. "I tried it once and will certainly never repeat it. The evidences of grief on the part of the distressed and bewildered widowed fish were truly affecting.

Items.

—"Book of Mormon."—M. T. Lamb, of Salt Lake City, has published a critical examination of the "Book of Mormon." It is on the veracity of this book, and its claim to be a revelation from God, that the whole fabric of Mormonism rests.

A review of Lamb's work in *The Independent* says: "The Book of Mormon professes to be the history of three colonies from the Old World to the New, who flourished here, between them, for twenty-five hundred years. In the first, twenty or thirty persons, under the direction of the brother of Jared, left Asia, at God's command, crossed the ocean in eight queer barges, and, after drifting 344 days, landed in North America, where they flourished for 1,500 years. Then they divided and perished in war, all but one man. About this time a second party left Jerusalem, 600 years before Christ, and drifted across the ocean to South America. A third party, under one of Zedekiah's sons, follow nine years later, and settled in Central America. From them spring the Lamanites, cursed by God with a black skin, and the white Nephites, favored of Heaven, who founded here, centuries before Christ, Christian churches, with baptism, and all the blessings of the Gospel dispensation. A few days after the crucifixion Jesus himself appeared here, remained for forty days and started a millennium which endured for two centuries, and finally went down under the fierce and infidel Lamanites who were in possession when Columbus appeared. The last leader and prophet of the Nephites was Mormon, between whom and his son Moroni the full record of the history and of God's revelations was engraved on the golden plates found by Joe Smith in the sacred hill near Palmyra, N. Y. M. T. Lamb patiently follows the dreary tale through all its windings, brings out the contradictions, incongruities, anachronism, absurdities and falsifications of the book in a way which is as effective and unanswerable as it is keen and amusing. He forsakes the path of dull didacticism; but of keen dissection, pitiless logic, and ruthless comparison of one thing with another, to the ruin of them both, there is an endless flow. It is impossible to cite examples to any extent. We notice, however, a few points; among them, that the Book of Mormon declares unequivocally against polygamy. The comparison of the points developed in the evolution of the history with each other is absolutely destructive. So is the examination of the cipher in which the assumed revelation was engraved on the plates. Of rational chronology there is none in the book. In two generations, two or three families multiply into a vast population of millions and a continental civilization. Passages are quoted from the Old Testament and assigned to a period hundreds of years before they were written. Of geography the book makes a great show, as far as names go, but of consistent geography it has none. Men cover in a few days the distance between points lying thousands of miles apart, and barred by mountains that cannot be crossed. The whole geographical and historical scheme is brought into connection with known facts and utterly crushed."

—*Chinese Government and Christian Converts.*—The Chinese authorities during the past few months have been issuing proclamations to the people enjoining upon them to treat with kindness and respect Christian missionaries and their converts; and reminding them that "those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them." It is further threatened, that "any lawless rascals who make trouble to stir up strife without a cause, shall be punished with the utmost rigor of the law."

The proclamation, issued by the Governor of the district in which Shanghai is situated, begins by explaining that under the treaties missionaries have the right to lease ground and houses, and to travel about to preach, "their sole aim being the inculcation of the practice of virtue, and having no design of interfering with the business of the people. Such of the subjects of China as wish to become converts may lawfully do so, and so long as they abstain from evil-doing there is no law prescribing inquisition into or prohibition of their action."

It is supposed that one object of the Government in taking this step is for the purpose of overthrowing the French protectorate over Catholic converts; since it declares that all converts remain Chinese subjects.

It is said that remuneration will be made for the losses sustained by the missionaries in some recent popular outbreaks.

—*The Outfall of Heathendom to Christendom.*—Under this heading, *The Episcopal Recorder* publishes a communication, which calls attention to the growing intercourse between Christian and Heathen nations. The result of this, he believes, will be the gradual familiarizing of the people of those countries with Christian ideas, and thus paving the way for their adoption of Christianity. No doubt this end would be greatly hastened, if the conduct of the professors of Christianity were more uniformly consistent with the requirements of their religion. The writer says:

"All history is false if the treaty, protectorate and governmental connections—many of them recently formed—between Great Britain, France, Germany and the United States on the one hand, and China, Japan, the New Hebrides, the Fiji Islands, Tonga, the Somali Country in East Africa, the Samoan Islands, the Manda Bay Country in West Africa, New Guinea, Burma, India, Cape Colony, and the Transvaal Republic; history, we say, will be a snare, if these inferior, and many of them smaller peoples do not, at no late day, come under the transforming power of their great associates, in religion as in all the elements, of national elevation. The coming of the lesser under the sway of the greater, means assimilation in religion equally with all the attributes of civil superiority, and these greater nations being Christian, the result must be the Christianization of the lesser in forms more or less pure, and this is outfall from heathendom to Christendom."

A similar tendency is exerted by the social contact of emigrants from heathen countries with the people of Christian nations. A steady stream of emigration flows from China to various parts of the world. "Since 1862, 200,000 have taken up their abode in Chili and Peru. In Cuba, 130,000 are becoming acquainted with Christianity by constant contact. Fifty thousand have found a home in Christian Australia. In Europe, Chinese meet the traveller at every turn, and overtake him everywhere. The thousands are as yet unnumbered. They journey on the highways of commerce, to the sunny walls of Constantinople, and to the snow-paved steppes of Russia. The American shores of the Pacific are inundated with the flood of immigration from 'the Middle Kingdom.' In San Francisco, the Chinese form one-seventh of the entire population of two hundred and ten thousand. Including these there are nearly two hundred thousand Chinese in the whole United States."

"An unequal but similar fact in the outfall, is witnessed in the annual emigration of tens of thousands of Hindoos likewise to Christian countries, a stream which naturally widens and deepens as God in the mighty workings of his providence, makes their own land too strait for them, that they go on many lines towards the parts of the earth, where the Gospel sun shines with more or less of its purposed splendor."

—*Westtown Boarding School.*—The destruction of the old school buildings is rapidly progressing, and by the time this reaches the eyes of our readers, it is probable little will be left but the foundation walls.

When the flooring was removed from the upper story, the carpenter reported that he found some of the girders partially decayed, and in an unsafe condition; so that if the building had not been taken down, considerable repairs would have been needed.

No ambition, however noble it may seem in itself, is worthy of a true man, if it interferes with the performance of his present duty. Nor is any man likely to do well at something that he would like to do by and by, if he is not ready to do as well as he can do at that which he ought to do just now. The path to future success is always through present duty.

THE FRIEND.

SECOND MONTH 19, 1887.

Our friend, Josiah W. Leeds, a few days since sent a communication to the Presbyterian, Methodist and Baptist associations of Ministers, of Philadelphia, calling their attention to a very objectionable ballet performance which was being exhibited in this city. In this he said: "I do earnestly hope that you will let it be distinctly known that you deem such shameless performances, even though permitted by the authorities, as totally repugnant to our Christian profession, a snare to the performers and the on-lookers, and an outrage upon the great body of self-respecting people of this city of homes."

The communication was referred by those bodies to committees, and at a meeting since held, the Presbyterian Association declared—"That it is the conviction of this Association that the performances of the National or American Opera Company, as they are publicly stated, are an injury to public morals, a disgrace to our community, and an outrage to Christian sentiment. That we protest most earnestly against them, and express it as our decided conviction that simple justice demands that they be suppressed as promptly as not more immoral, though less fashionable, places of entertainment and vice."

At the Methodist Episcopal Preachers' Meeting on the 25th of First Month, the following resolutions were unanimously adopted, and ordered to be sent to the Mayor and Chief of Police, and to both Houses of the State Legislature:

Whereas, it is well known, from general report and from advertisements in the public press, and from nude and semi-nude pictures of the human form displayed along the streets of the city, that there are public stage entertainments permitted in this city which are an offence to common decency; and, whereas, a law of this Commonwealth provides for the non-issue of a license to any place of amusement where it is proposed to present an entertainment that is "immoral in its nature or tendencies, or otherwise unlawful or hurtful to the community;" it is therefore

Resolved, That we ask the Mayor and Chief of Police of this city to enforce said law in the exercise of the utmost authority and power vested in the offices they occupy;

Resolved, That we approve of any effort to so amend the laws of this Commonwealth as shall provide against all public displays of the human form that involve the degradation of women and appeal to the baser passions of men.

In connection with this subject, we are glad to notice in *The Episcopal Recorder* of this city, a strong protest against a movement in New York to establish an American opera, and to educate one hundred or more girls for the ballet. To accomplish this pernicious scheme, a wealthy New York woman has devoted \$100,000. *The Recorder* says: "If wealthy women rise up in our midst and invest capital and devote their time to degrading their sex, the righteous indignation of every decent woman should be aroused."

It is with sorrow and shame we refer to these evidences of a low tone of morality in the country; for, if this did not exist, the force of public opinion would prevent such degrading exhibitions, or would speedily nerve the public officials to discharge their duty in reference to them. We believe it is partly due to the large influx into our leading cities of emigrants from the continent of Europe, in many parts of which a deplorably low state of morals exists, connected with an extensive prevalence of infidel or skep-

tical sentiments. This demoralization is apparent not only in such exhibitions as we have been commenting upon, but also in the publication in many of the public papers of indecent details; as well as in the horrible revelations made within the last few months of the traffic in Canadian and country girls enticed to Chicago and New York by the promise of honorable employment. They all spring from the same root—the unrestrained passions—and differ in degree of wickedness more than in their real character, for all belong to “the world, the flesh and the devil.”

We heartily sympathize with our friend J. W. Leeds, in his efforts to elicit a testimony against this evil.

The American Garden is the title of an illustrated Monthly Journal of Horticulture, published by E. H. Libby. The office has recently been removed to 47 Dey Street, New York. Like most of the periodicals of its class, it contains much information on the subjects on which it treats, which is interesting to the general reader—because most persons are interested in flowers and fruits, the causes which promote or hinder their growth, and the enemies to which they are exposed.

From Rochester comes *Joseph Harris' illustrated Catalogue of Vegetable and Flower Seeds*. From the same city we have *Vick's Floral Guide*, for 1887, containing hundreds of well-executed cuts of the flowers and vegetables, whose seeds or roots are offered for sale. It is a beautiful and attractive work.

We have received the first number of vol. iii. of *Roberts' Miscellany*, a monthly periodical, published by Benson H. Roberts, North Chili, N. Y., now resumed after a suspension of a few years. It is designed especially for young people and the family circle, and differs from most publications of the kind in the care exercised to admit nothing that is not true and instructive. It altogether discards fiction. The motive of publication we infer is not the hope of pecuniary profit, for the proprietor says, “We will be abundantly satisfied to give our time and labor if we can get enough support to pay for the printing, paper and postage.”

Price \$1.00 per annum.

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. House of Representatives the Senate bill for the retirement and recoinage of the trade dollar has passed—174 to 36, with an amendment providing “that the recoinage of trade dollars under this act shall not be considered as part of the silver bullion required to be purchased and coined under the provisions of the Bland law.” The bill has to go to Senate with the amended provision.

A telegram from Carson says both Houses of the Nevada Legislature, on the 9th instant, adopted resolutions disfranchising the Mormons of that State.

The Senate joint resolution proposing a prohibitory amendment to the State Constitution was passed by the House of Representatives of Pennsylvania by a vote of 130 to 66.

The strikes in New York are now ended, and their net result is said to be that “after nearly a month's contention, about 3000 workmen find their places occupied by non-union men, and this, too, in mid-winter, with the majority of them having families dependent upon them.” The total losses in wages to the long-shoremen and other working people in New York and New Jersey, caused by the strikes, from First Mo. 1st to Second Mo. 10th, is estimated at \$2,650,000, while the estimated loss of wages by 38,000 employes thrown out of work through scarcity of coal or because of

strikes of others, is \$350,000. Other losses growing out of the strikes are estimated as follows: Total extra amount paid for coal through strikes, \$700,000; total losses incurred by steamship companies through delays, \$100,000; total losses to coal shippers, \$100,000; total estimated losses of the export trade of New York in two weeks, \$3,380,000.

The number of passengers carried over the Brooklyn bridge during the past three years is as follows: 1884, 8,828,200; 1885, 18,131,569; 1886, 24,478,324.

The first report of the Chief of the Rhode Island State Police, as to the working of the prohibitory law, which went into effect the 1st of last Seventh Month, shows that in Providence drunkenness decreased 42 per cent., as compared with the corresponding time in 1885. The commitments to the State Workhouse, whose inmates are largely victims of the intemperate use of intoxicating liquors, by the same comparison show a falling off of more than one-half, resulting in a large saving to the State in the item of board alone. In the city of Newport there has been a decrease of about 33 per cent. in drunkenness; in Woonsocket, a decrease of 20 per cent.; in Johnston, a decrease of 40 per cent.; in East Providence, a decrease of 45 per cent.; in Lincoln, a decrease of 40 per cent. The report is before the Rhode Island Legislature.

According to a statement compiled from the Court records of Philadelphia in Twelfth Month, 1886, there is in the whole city one drinking saloon for every 26 voters, one bakery for every 149 voters, one grocery for every 46 voters, one public school house for every 644 voters, and one “church” for every 244 voters.

Both iron and lead ores have been found in large quantities on a farm a few miles from Vicksburg, Mississippi.

It is estimated that on First Mo. 1st, there were about 200,000 cattle and 25,000 sheep on the ranges north and south of the Yellowstone River, within a radius of one hundred miles from Fort Keogh, Montana. Since that date, it is believed, thousands of the animals have perished for want of food and shelter, and thousands of them are still dying. It is variously estimated that from eight to twenty per cent. of the cattle in Dakota have perished from the severe weather this season.

Reports from all parts of the Indian Territory show that the stock have wintered well and are in fair condition. The winter has been mild, and it is estimated that the losses of cattle this season will not exceed from two to four per cent. against ten to twenty in 1885.

The deaths in this city last week numbered 394, which was 25 less than during the previous week, and 7 less than during the corresponding period last year. Of the whole number, 218 were males and 176 females: 67 died of consumption; 45 of pneumonia; 23 of diseases of the heart; 16 of inflammation of the brain; 13 of croup; 13 of old age; 12 of paralysis; 11 of bronchitis, and 10 of convulsions.

Markets, &c.—U. S. 4½'s, registered, 109½; coupon, 110½; 4's, 128½; 3's, 101; currency 6's, 126 a 137.

Cotton was steady, with small sales to spinners, at 9½ cts. for middling uplands.

Petroleum was quiet but steady at 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was quiet but firm under scarcity. Sales of western winter bran, at \$17.75 a \$18.25 per ton.

Flour and Meal.—Trade in flour was very quiet, and prices were weak. Sales of 125 barrels Pennsylvania family, at \$3.75; 250 barrels Ohio, straight, at \$4.40 a \$4.50; 375 barrels winter patent, at \$4.65 a \$4.80; 125 barrels do. do., at \$5; 250 barrels Minnesota, clear, at \$4.15; and 500 barrels do. patent, at \$4.90 a \$5.10. Rye flour was quoted at \$3 per barrel for choice.

Grain.—Wheat was dull and unsettled; No. 2 red closing at 90 cts. bid and 90½ cts. asked. Rye was steady at 54 cts. per bushel for No. 1 Penna. Corn was steady, No. 2 mixed closing at 47 cts. bid, and 47½ cts. asked. Oats were quiet but steady; No. 2 white closed at 37½ cts. bid and 37½ cts. asked.

Beef cattle were ¼ a ½c higher; best, 5½ cts.; medium, 4½ a 5½ cts.

Sheep were in fair demand and firm: extra, 5½ a 6 cts.; medium, 5½ cts.; common, 3½ a 4½ cts.; lambs, sold to a moderate extent at 5 a 7 cts.

Hogs were firmer and in fair request: 500 State hogs sold at 7 a 7½ cts.; Western quoted at 7½ a 7½ cts.; Chicago, 7½ a 8 cts.

FOREIGN.—On the 11th inst., the debate on C. S. Parnell's amendment to the Queen's speech was continued in the House of Commons. The amendment was rejected by a vote of 352 to 246.

A newspaper correspondent of an English paper, who has recently visited Strasburg, writes from Berne that the German Government is taking advantage

of war alarms for election purposes. He says there has been no increase of troops in Alsace-Lorraine, except slight reinforcements for the garrisons.

It is announced that all the forts in Belgium along the frontier of France have received a complete war armament. The preparations have been even carried to the extent of mobilizing the troops.

A dispatch from General Gene, the Italian commander at Massowa, dated Second Mo. 9th, says the situation was unchanged. King John of Abyssinia was sending troops to Adegrat. A force commanded by a son of the King had fought a sanguinary battle with the Soudanese, near Metemeh, which resulted in a victory for the Abyssinians.

The volcano of Mauna Loa, in the Hawaiian Islands is again in eruption. The eruption began on the 15th ult., with an emission of fire, smoke and lava, and was accompanied by continuous earthquakes.

The schooner William H. Jones, which arrived in Philadelphia last week from Cardenas considerably damaged, reports that on the 2nd instant, in latitude 35.59, longitude 74.30, she passed six waterspouts.

A telegram from the city of Mexico says that a project is on foot in London for sending five thousand Jewish colonists to Mexico to be distributed among the agricultural districts. The proposed colonists are victims of Russian persecution. The promoter of the project in Mexico is Lionel Samuel, who is in correspondence with some of the principal Hebrew bankers and clergymen of London.

The following is stated as a comparison of the national debts of Canada and the United States:

1886—United States.	1886—Canada.
Net debt per family of five \$120 00	Net debt per family of five \$254 00
Interest per family 4 15	Interest per family 9 36

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supt.*

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at Germantown, Pa., Twelfth Month 25th, 1886, ANN BURR RULON, widow of John W. Rulon, in the 86th year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, on the 11th of First Mo. 1887, SARAH C. GASKILL, aged 77 years, a beloved and valued member of Newton Preparative and Haddonfield Monthly Meeting of Friends, New Jersey. Although she was one who put a low estimate upon her own religious attainments, she filled the important stations of overseer and elder for many years, to the comfort and satisfaction of her friends. Her course through life was marked by consistency, and by a diligent attendance of all our religious meetings, and this Christian care was often manifested when she was much tried with bodily infirmity. She was a bright example of integrity, and a firm adherer to what she felt was right, which gave strength and nobility to her character. As a kind and generous friend to the poor she was concerned to be a good steward of the means intrusted to her. Thus in her life and conversation she brought forth excellent fruit—the fruits of the Spirit of Christ her Redeemer and Saviour, in whom she was, we do not doubt, enabled in humility to trust. We reverently believe that in reference to our beloved friend the language is applicable: “Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

—, Second Month 4th, 1887, JOSEPH HUGHES, a native of Wales, and member of Philadelphia Monthly Meeting, aged 78 years. His declining years were marked by increasing sweetness of mind; his closing exercise appearing to be prayer in his native language, and he left a message, “Tell my friends my Father will receive me.”

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 226.)

Seventh Mo. 9th, 1848. Exercised burden-bearers have been removed, till our little meeting seems reduced to a very small company. Which calls for increased vigilance, watchfulness and prayer, lest we let fall the ark—the ark of the testimonies given us to bear. I feel very jealous, that we are not enough in earnest to exalt the Lord's name amongst the people! If we were more as “the wrestling seed,” what meetings should we have!—a little glimpse of which is now and then given; and if the earnest be so precious, what would the fulfillment of it be? even “I will be your God, and ye shall be my people.” And, “happy is the people that is in such a case,” “yea happy is that people, whose God is the Lord.”

Ninth Mo. 3rd. Discouragement and absence from home, have caused my little diary to be neglected. But feeling I dare not omit that which I believe was begun in the life, I again make another entry, though out of the very depth of weakness. Inspirit and animate, O Lord, thy poor child.

10th. The past week hath been one of deep discouragement. Through mercy I have been enabled again this day to lift up my head in hope: “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle.” Had at our meeting, the company of George Mickle and wife, from Woodbury. The latter has a precious little gift in the ministry; which flowed very sweetly this day to my comfort and rejoicing. How the very countenance of such gladdens the heart and animates to press forward!

17th. Through the power of Him alone, in whom we live, move, and have a being, was I enabled to centre down in quietness and in stillness before the Lord; and there mentally to spread my cause before Him, whom I do desire above every thing else, to be found serving in honesty and integrity of soul. This, thou knowest, O Heavenly Father!

Eleventh Mo. 16th. Since last note, I have been permitted to taste a little of the bread of life. I have also known at times a hunger and a thirst after it, without being fed. In such seasons faith hath been closely proved, but, I trust, not let go. Our Quarterly Meeting, this day

week, was a season of renewing covenant. He, who fed the multitude formerly, was pleased to bless his bread that day, and gave to his disciples to hand forth to us. So that the very remembrance of the favor tenders my heart. May fruit answerable thereto, be brought forth. The First-day preceding this, was also a day to be remembered by me. Being in the city, I attended Sixth St. Meeting. Dear Elizabeth Pitfield, ministered to some of our states truly. Her concern seemed to strengthen the faith of some poor souls present; some hidden ones, whose conflicts both inward and outward, were about as much as they could wade under, and who were secretly saying and feeling, that unless the Lord help them, vain was the help of man. The secret sighs and tears of these were poured forth. Even in the midst of the fire, these were found praising their dear Lord; who alone knew what was passing within their hearts. “Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God,” &c., was again and again revived for the encouragement of these. She spoke of the silent waiting state, Mary was found in, when her sister came to tell her that Jesus had come, though she knew He had power to raise their brother. The belief was expressed, that there were those present, who were waiting to break the box of precious ointment, &c. She dwelt much upon the power that opened the blind eyes; saying that it was the same it ever was, and that Jesus was as willing as ever, to hunt out the poor diseased ones of whatever class, and wherever located. Sarah Hillman followed in supplication for all; for some in an especial manner who had long been waiting as at the pool of Bethesda, that they might be healed. It was a day never to be forgotten by me. Oh! that fruits answerable to the favor received, may be brought forth.

Twelfth Mo. 28th. Attended our Monthly Meeting, held at Gwynedd. In the afternoon, at our friend M. Spencer's, where we dined, with several others, our friend, Robert Scotton, when about leaving, had a word of encouragement to drop for some tried ones present: desiring such to stand still and wait patiently; believing help would come; and such be enabled, as in days past they had done, to set up their Ebenezer, &c. I felt free to take my little portion, though hardly daring to; knowing how unworthy I am of the smallest crumb of heavenly bread.

31st. Our First-day meeting was to me a good one. How did my heart overflow, in being once more given to feel the good presence of Him whose presence alone giveth life! the breathing prayer was, take me and do with me as seemeth thee good: only take not thy Holy Spirit from me. If I am only made meet for acceptance with thee when done with time here, 'tis all I covet.

Third Mo. 1st, 1849. Our Monthly Meeting, held at Gwynedd. There seemed a little intimation given in the last meeting, to help along with some business that was before the meeting. But for want of faithfulness, I robbed the meeting and myself too. I have thought sometimes I was

strong for the work; but when the time comes, how weak I am. Fear a like opening will never be again given.

4th. Poor, weak and empty.

29th. Had at our meeting the company and labors of Benjamin Hoyle, a Friend from Ohio; who is visiting meetings within the compass of our Yearly Meeting. He was not lengthy in testimony, but life and power attended his ministry. Under a sense of which, many of us could, I trust, acknowledge to the goodness of the Lord in still preserving among us a living gospel ministry. Oh! that we could be made quick of understanding in the fear of the Lord; and know also the true bread which alone nourishes. There are so many voices abroad, that we need to be deep in our spirits to discern the voice of the stranger, from that of the true Shepherd. “I am the vine, ye are the branches,” was spoken and opened by B. H., to our understanding. Those that abode not in Christ, the Vine, were to be broken off. This, I fear, has become too much the case with us as a people, for want of abiding in Him, who is the Living vine. Have not many amongst us become as withered branches? Benjamin had a word of encouragement to the mourners in Zion, and the heavy-hearted in Jerusalem. And oh the interceding that went forth for these! that the accuser and devourer might be driven back or rebuked, and these enabled so to overcome, that when their dear Lord reigned, they might be permitted to reign with Him, &c. The wanderers, those that had strayed, were plead with to return to the ark—the alone place of safety.

[Our Diarist here alludes to the changes that took place in their family and home, in consequence of her mother's death. She thus comments somewhat upon said vicissitudes: “It feels a trial to leave our old home, though I dare not repine; but quietly acquiesce in the Divine will concerning us: feeling assured that if we cleave unto the Lord, He will care for us.” By this change, A. W. H. became an inmate of her brother and sister J. and P. W. Roberts' family, and soon after, a member with them, of Goshen Monthly Meeting: where the reader may now mentally locate her.]

Fifth Mo. 22nd. Attended Concord Quarterly Meeting. We had the company and labors of our friends Elizabeth Pitfield and Sarah Hillman. In the first meeting Elizabeth was engaged in testimony and Sarah in supplication. My heart overflowed with thankfulness, not only for the favors of this day, but for those of the preceding evening. Like the poor prisoners formerly, even in the night season did my heart sing praises unto the Lord, for remembering me in my low estate, with a fresh crumb of soul-sustaining bread. The opportunity I allude to, was at a little family sitting previous to retiring to rest, in which dear E. Pitfield was led to address some present in, I thought, a remarkable manner. Her words, and the power that accompanied them, may I never forget; but be stimulated thereby to increased diligence, the short time of my sojourn here below. She dwelt

upon the trials and provings poor Job passed through; yet he was enabled to say: "Also now, behold my witness is in heaven, and my record is on high." She seemed to believe it was the will of our Heavenly Father, that his little ones should be fed and nourished, saying: "I hear the language, Feed my sheep, feed my lambs." And, "When my father and my mother forsake me, then the Lord will take me up." At the same time enlarging on these precious words; and alluding also, in a moving manner, to her own weakness, quoting in reference to it, the words of Jonah: "The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast Thou brought up my life from corruption," &c., &c.

27th. On gathering with my friends in our little meeting this morning, I was left to feel my many infirmities; which brought me to the place of prayer. Feeble as these were, his ear inclined unto me, whereby a little help was afforded; so that my meeting closed comfortably.

31st. Attended the Monthly Meeting at Goshen. It is composed of three Preparatives, which make a clever little body of Friends; and I believe there are those among them, who may be compared to the salt of the earth. Had the company and labors of our friend Samuel Cope, from Bradford. It was a favored time; and I could rejoice at the descendings of good. He dwelt much upon the one saving baptism, which I know too little of; and my soul was humbled under a sense of it. Nevertheless, living desires have been raised, that the Lord may not spare nor pity until this great work be accomplished in me. Our dear friend Hannah Warner, was led to supplicate for some of us, who felt our need, but had no strength to ask.

Sixth Mo. 7th. Went to the city as one of the Westtown Committee. It was under weakness and great depression that I met with them; being alive to my unfitness for any such a work; and our busy enemy was not wanting to take advantage of my discouragements.

10th. Attended North Meeting, both morning and afternoon; which were seasons of favor. Oh! the interceding that went forth in our afternoon gathering, as well as previous to it, when alone in my chamber; that I might be reached, and that that which was lost might be found. I even went so far as to covenant, that if I could be once more remembered through that servant of the Lord, E. P., I would afresh set out in earnest in my heavenly journey. Our friend, about the middle of the meeting, arose with, "Even the youth shall faint and grow weary," &c., and as she proceeded, rehearsed the blessings that were pronounced in Christ's Sermon on the Mount for "the poor in spirit," "the meek," those "that hunger and thirst," and "that mourn," as well as on the "pure in heart." With also the poor widow's offering, when Christ sat over against the treasury. How was my heart humbled and contrited! She believed it was the will of our Heavenly Father, that some of us should be a little cheered and animated. Said, I hear the language: "Thy Maker is thy husband; and the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel," &c. And, with more of a very encouraging nature, was poured into our cup, till mine ran over; and I said within my heart, O Lord, it is enough!

(To be continued.)

Prayer is the vital breath of faith.

For "The Friend."

Sea-side Ramble.

Being at Atlantic City on the New Jersey coast, on the 11th of Twelfth Month, a ramble on the beach presented several objects of interest. As we approached the northern limit, where the broad inlet separates it from Brigantine Beach, which lies further north, the quantity of sea-weed left on the sand or still floating in the waves increased; a fact which seemed to show that many of these were grown in the quieter waters, inside of, and protected from the ocean waves by the beach of sand, which with occasional breaks, lines almost the whole of the New Jersey coast.

These sea-weeds, or *Alge* as they are termed, vary much in shape and color. I think one person at the Academy of Natural Sciences in Philadelphia, had there on exhibition on the evening of the 9th inst., about 150 species which he had collected at this locality. Many that we met with were red, with a slender, round thread-like stem, which continually subdivided and branched till it formed a multitude of fibres that spread out beautifully in the water, but collapsed into a shapeless mass when left on the sand. In other species this branching stem could be traced, but bordered throughout its length by a narrow leaf-like expansion, as in the common bladder-kelp, whose leaves are provided with curious little air-bladders scattered over them. Then there was a beautiful broad green leaf, with no trace of a stem, as thin as paper, and closely resembling a somewhat crumpled sheet of green tissue paper.

In an open shed at the beginning of the inlet we found some fishermen busily engaged in preparing their lines, or trawls, as they are termed, for cod-fishing. These lines are about a mile in length, and have from 7 to 800 hooks attached to short side lines at intervals of a few feet. The bait used was the common shore-clam or Gaper described in "Sea-side Rambles No. 3," page 274, of the last volume of "The Friend." As fast as hooks were furnished with bait, they and the line were stowed away in a tub or half-cask, so that they would run out freely into the ocean without becoming entangled, when one end was thrown overboard. The fishing vessels go off several miles from shore into water of 8 or 10 fathoms deep, and casting out the free ends of this line with an anchor and buoy attached, allow the remainder to go over as the boat moves over the waves.

In the pile of bait (clams removed from their shells) that lay at the fishermen's feet, we observed a number of transparent, worm-like objects, two or three inches in length and about as thick as a crow-quill, apparently destitute of any external organs, and so delicate in texture that they were little more than sea-water, held together by a mixture of gelatinous matter. These we supposed to be parasites of the clams, an opinion which was confirmed later in the day, by a man on the sea-shore, who was opening a pile of these shell-fish. He said there was a worm in every clam; and to prove his assertion, he opened several clams in our presence, and by pressing the body of the animal forced out what looked like worms. Some of these were placed in a small bottle of sea water for examination; but so frail was their texture, that a day or two afterwards they were found to be hopelessly disintegrated. Since that we have learned that we and that fisherman were both mistaken as to the nature of these curious objects.

The lines on which our fishermen were working, had been recently brought in from a fishing trip, and a part of the hooks still retained the bait which had been placed on them. In

many of these a carnivorous shell-fish, the *Natica*, described on page 261 and 267 of last volume of "The Friend," had closely embraced the bait, and was so intent on feeding on it, that many of them had suffered themselves to be drawn from the bottom of the ocean and transferred to the floor of the shed, and still maintained their hold. There may have been hundreds of them lying about. It was an interesting circumstance, as showing the depth of water in which these shell-fish live and abound.

On picking up one of these *Naticas*, it poured out some water; and this permitted it to sink more deeply into its shell, thus confirming the assertion made by naturalists, that it is the absorption of water by the thick foot of the animal which swells it, so as to protrude from the mouth of the shell.

On returning to my home, when the satchel in which were carried some shells, sea-weed and other trophies of the sea, was unpacked, one of the family queried whether it was desired to preserve some seeds which were lying on the top of a tin lunch box. This led to an examination which showed that she had mistaken for seeds, many hundreds of small sand-fleas adhering to the sea-weed, and lying loose in the satchel. Not one of them had been noticed when the articles were collected; a fact which shows how transparent these little creatures are when wet. They were interesting crustaceans, about the size of a canary-seed, with an arched back and red eyes.

Being desirous of ascertaining with more certainty the nature of these supposed worms, which infested the clams, at a subsequent visit, I packed a number of the living clams in a small basket, and sent them to the Academy of Natural Sciences in Philadelphia, directed to Professor Joseph Leidy who is an authority on such subjects. I was somewhat amused at receiving from the learned doctor, a good-natured reply, which showed that the fishermen were partly right, and I was quite wrong. They were correct in thinking that this peculiar object was always present in the clam; and I was mistaken in supposing it to be a parasitic worm; for I was informed that it was a peculiar organ termed *Stylus*, which is common to several species of shell-fish, but the use of which is not known to anatomists!

J. W.

For "The Friend."

In two of the last numbers of "The Friend," there are articles in regard to "stated pastors" in our Society. It is well that Friends, where these remarks were penned, are thus sensible of the dangers that threaten us from this source; but it is much to be regretted that there can be such a condition as is here implied, *inside* of our organization.

There is an instructive passage in the life of Felix Neff, who spent the manhood of his short life as a faithful pastor among the poor peasantry on the high Alps. He had been instrumental in bringing these people under the quickening influence of religious feeling, and along with this change, they had been raised from a state of miserable destitution to the enjoyment of the decencies and comforts of life. Himself had been ordained a minister according to the formula of the Church of England, and was carrying out in sincerity the duties connected with his position. But as these people were too poor to pay a minister, and he foresaw he would probably soon be taken from them, he advised them to a course of procedure that would make them less dependent upon what are called "Church ser-

VICES." He told them that such meetings are not the meetings spoken of by the Apostle in the 14th chapter of 1st Corinthians, in which God, who is not the author of confusion but of peace, permits all to speak one by one, that all may learn and all may be comforted. He saw here an order of worship recognized by the great Apostle, depending upon Christ as its authority and its inspiration; and as he foresaw they must in the future be much neglected by man-made ministers, he advised them to lay hold upon it. He assured them that, if they thus came together with devoted hearts, the Head of the Church would not be wanting to raise up individuals, to be exercised in so much of exhortation or vocal prayer as was for their good.

I have no account of what became of these people after the death of F. Neff, but his biographer appends an interesting note to the passage where he gives these instructions to his flock. He says: "F. Neff was so manifestly correct and judicious in the several acts of his life, that he hesitates to criticise adversely any of his measures. But he thinks these meetings for worship, with no appointed leader, must soon run into disorder." It may be that F. N., in his youthful inexperience, did not place them squarely upon the ground of Divine direction, where Friends stand. And if he had designed doing so, his biographer did not appreciate this source of order in a gathered church. Hence he could see no security for a healthy manner of worship that did not include the formula of presiding Bishops, with the catenation of subordinate authority.

There is no standing ground between the simple worship of Friends, gathered with Christ "in the midst of them," and the regulated services among other established denominations of Christians.

When any people meeting in our manner, becoming weary of waiting upon the alone Source of comfort and strength, proceed to stir up an activity of their own, one step will not satisfy them. It may commence with Bible reading, but will soon embrace teaching, singing, a stated pastor, and eventually the ordinances; and all this necessarily involves a regulating human directory.

The members of the Christian sects around us claim our friendship and kind regard as fellow-pilgrims through a world of probation. Their forms of worship are consistent with themselves; and we trust that millions who have worshipped within their pale have lived with pious devotion, and died with well-grounded hope. But the failure of these people, in a collective capacity, to maintain what we believe the true Christian standard, brings yet upon us the duty to adhere firmly to the spirituality of our religion, that, by the purity of life to which it leads, we may "shine as lights in the world."

Among the larger sects of our fellow believers, the Methodists hold many points in common with us—especially in regard to the doctrine of regeneration and the characteristics of a holy life.

But a careful comparison of the careers of John Wesley and George Fox, shows how widely they differed in the principles of church government. The one supervised the qualification of all his ministers, and assumed the direction of their labors. He also held the title of all the meeting-house property in England made use of by his people. He thus literally carried with him "the care of all the churches." Geo. Fox, on the other hand, with the scores of his co-temporary laborers, was but one among equals. All

alike depended on the Great Master to guide their labors, and guard the welfare of his collective people.

It cannot be necessary at this day to prove that to consider the "clergy" as distinct from the "laity" is an idea utterly foreign to Quakerism. Neander, the Church historian, tells us it forms no part of the system of religion introduced by Christ. Those who ministered among the early Christians stood on equal grounds with their brethren and sisters, laboring, after the example of Paul, for their own temporal support. The order of a paid priesthood was not fastened upon the Church till the time of Cyprian, and then its leading features were borrowed from the Jewish dispensation. Since we have such authorities outside of our limits, who acknowledge and proclaim with us, that "One is our Master, even Christ," let us say nothing that implies that our Society has any misgivings on this point. We are Friends, and can surrender no one point without virtually yielding all that divides us from the ritualistic sects around us.

For "The Friend."

The following remarks on gospel ministry are copied from the Life of Catharine Phillips. The meetings alluded to in the beginning of the extract, were held at Cambridge in England.

"That was indeed a singular time, and answered a singular end, viz: to convince a man who had contemned women's ministry in Christ's Church, of its weight, efficacy and consistency with the gospel dispensation. The same man, who did not live in the town, was invited to attend this meeting, and he might therein hear gospel truths published, and treated upon in a more argumentative way than it was common for me to be engaged in.

The all-wise Employer of true gospel ministers knows how to direct his servants, both as to the matter and the manner in which He intends it should be communicated to the people. I have admired his wisdom and condescension therein, when without forethought my speech has been accommodated to the capacity of those to whom it was directed. To such as were illiterate and ignorant, I have spoken in very low terms; and to those of more understanding, in such as answered its level; while to the learned and those of superior natural abilities, I might say with the prophet, 'The Lord God hath given me the tongue of the learned,' although I had it not by education. I have not wanted eloquence of speech or strength of argument, wherein to convey and enforce the doctrines given me to preach; of which I could say as my Lord and Master did, 'My doctrines are not mine but his who sent me;' and his love, life and power have accompanied them, to the stopping of the mouths of gainsayers, and convincing of the understandings of many, of the rectitude and efficacy of the Truth as it is in Jesus. O the depth and excellency of true gospel ministry! The Lord's prophet in the prospect of it might well exclaim, 'How beautiful upon the mountains are the feet of those who bring good tidings, who publish peace, who publish salvation, who say unto Zion, thy God reigneth!' These are not made so by human or literary acquirements; but 'the Spirit from on high being poured upon them,' under its humbling influence, they are enabled to minister and 'compare spiritual things with spiritual,' or elucidate them by natural things, as occasion may require, without forecast or premeditation; for they speak extempore as the Spirit giveth utterance. When the ministry in general thus returns to its original dignity and simplicity, an

education at colleges will not be sought to qualify for it. No, those who are accounted for the service of Him who spoke as never man spake, must be educated in his school, and disciplined by his wisdom; whereby they are made able ministers of the New Testament, not of the letter which killeth, but of the Spirit which giveth life.

Thus have I, with many of my fellow-laborers, been assisted to minister in the gospel of Christ; and now in the close of a laborious day's work, I may commemorate the mercy, power and wisdom of Him who chooseth whom he pleaseth for the various offices in his Church. He appoints, both of male and female. Some apostles, some prophets, some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until his members come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ; and may grow up into Him in all things, who is the head from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to its effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' Then there is the highest rejoicing in Him the Heavenly Teacher; who fulfills the gracious promise, both to those who minister under Him, and to those who are not called to this awful service, 'Lo I am with you always, even unto the end of the world!'

Unto Him all true gospel ministers direct the people, and endeavor to settle them under the teaching of his pure spirit. These disclaim the least degree of ability to labor availingly in his service, except what flows from Him the fountain of Divine power, love and life; and after they have done what He assigns them, sit down in the acknowledgment, that what they are they are through his grace; and thanking Him that they have not received his grace in vain, humbly confess they have done but their duty. Thus from early youth I have travelled and labored, that the saving knowledge of God may increase, through experience of the prevalence of the power of his Son; whereby the true believers in Him become crucified to the world and the world unto them; and being thus dead, are raised by Him in newness of life, to the praise and glory of God. Freely I have received the knowledge of salvation through the sanctifying operation of the Spirit of Christ; and freely have I testified thereof, and of God's universal love through his Son to mankind; for He would have none to perish, but that all should be saved, and attain to the knowledge of his Truth.

My views, with those of others, my fellow-laborers in the ministry have, in regard to ourselves, been simply to obtain peace with God, through an honest discharge of our duty; and in respect to those to whom we have freely ministered, that they might be turned from darkness to light, and from the power of Satan unto God; and be favored with the experience of the remission of sins, and obtaining a fixed inheritance amongst all those who are sanctified. And we are not afraid to say, that the love of Christ has constrained us to minister, unmixed with any temporal motive, or view of reward. Through that love we have been made willing to spend our temporal substance, as well as our strength of body and of faculties, and to suffer many hardships; yea to leave what was dearest to us in nature, and be accounted fools by the wise and prudent of this world; some of whom have poured upon us contempt, but who professing themselves to be wise, have manifested their foolishness.

As to us, however we may have been favored by the Lord, who has accounted us worthy to have a part in this ministry, and has at seasons clothed us as with a royal robe, to the astonishment even of those who have had us in derision, all boasting is excluded by the pure humbling law of faith in Christ, 'the wisdom and power of God;' and we confess, with his primitive ministers, that we have nothing to boast of but infirmities, nor have we ought to glory in but his grace to help us. Through which we have been rendered equal to the arduous tasks assigned us; and willing to turn from prospects the most pleasing to the natural mind, and to endure crosses, tribulations and the contempt of men for his sake, who so loved us as to die for us; and has mercifully called us by his grace to become heirs with Him in the kingdom of his Father; and having done all, we have nothing to trust in but the mercy of God, manifested in and through Him. And under a sense that all we can do to promote his honor is but little, and that little communicated by his strength, this is ultimately the language of our spirits: Not unto us, O Lord! not unto us, but unto thy ever worthy name or power, be glory for ever!—Amen.

For "The Friend."

A Singular Sermon by Joseph Hoag.

An allusion in the 19th number of "The Friend" to the similar exercises of Christopher Healy and Jonathan Taylor, brought to the writer's recollection the following sermon by Joseph Hoag, an abstract only of which can be given.

At Starksboro Monthly Meeting, Vermont, he rose and repeated, "Ephraim is a cake not turned." He then said, in substance, that he had been reflecting upon the various necessary processes through which the flour, which had first been rightly prepared, had to pass, before it became good, wholesome bread, suitable for the nourishment and sustenance of the body.

It must first be properly moistened by either pure milk or water. Then a little leaven must be added, and the whole thoroughly worked together and incorporated. Some time must then be given for the "little leaven to leaven the whole lump." After this it must be submitted to the action of fire, the most important of all. Oftentimes it had to be turned to receive the full effect of the fire; otherwise a part of it would, after all, be only raw dough and unfit entirely for food. Like Ephraim of old, it would be a cake not turned. Now he had been led greatly to fear there were some amongst us who might have submitted to some of the various processes, and a good beginning had been made in the right preparation. But when they came to be tried so as by fire, they had shrunk from the needful trial, they were not willing to be turned; and so were like Ephraim, "Cakes not turned," and could not be made useful in the household and family of the Lord.

He exhorted such to submit to all the turnings of the hand of the Lord upon them, and to the fiery trials and baptisms that might be dispensed unto them, until they were fully purified and prepared for acceptance in his sight, and could be made instruments of usefulness in his militant church.

Joseph used occasionally in his communications to say: "Dear Friends, As there is but one journey for each one of us through life, and as there is no going back for any of us to mend mistakes, how very important it is that we should earnestly endeavor not to make any which we can never be permitted to recall." L. T.

For "The Friend."
The following lines were suggested by the terrible disaster on the Baltimore and Ohio Railroad, near Tiffin, Ohio, wherein almost a score of lives were lost, in consequence of the drunken conductor of a freight train disobeying orders.*

THE RAILROAD WRECK.

Out in the gloom of the winter night,
Bounding on in its headlong flight,
With spinning wheels on the iron way
Wildly urged by the piston's play,
Throbbing and panting, with hiss and roar,
Speeding each minute a mile or more,
Through the frosty air and drifting snow,
Was the night express on the B. & O.

Within the coaches, all warm and bright,
Lying, reclining, or bolt upright,
The sleeping passengers dreamed away
The hours that carried them on their way.
But there as the train swept 'round a curve,
Thrilling with horror his brain and nerve,
Full on the eye of the engineer
Burst a gleaming headlight bright and clear.

A click of levers, a rush of steam,
The wild alarm of the whistle's scream,
And wheels reversed, but all too late
To save the train from its fearful fate.
A crash, a shock, and the piteous cries
Of pain, went up to the midnight skies;
And shout, and curse, and moan and prayer,
Strangely blent on the shuddering air;
And over all this horror there came
Roaring and crackling, the pitiless flame,
Till the heavens, aglow with lurid light,
Seemed bending in pity above the sight
Of so much anguish in one sad night.

But why the wreck with its loss untold
Of treasure, counted in paltry gold?
With the wringing hands and bitter tears,
And wounds that the heart must bear for years?
With its score of human beings lost
In that night's terrible holocaust?
Why that fright on the railway track?
Only the meaningful word comes back,
"Drunken," alas! but all too true,
A railway train with a drunken crew!

Oh Rum! thou demon of crime and sin!
Curse of the age we are living in!
When will the nation arise and draw
Over thy traffic the ban of law?
When will the people who bow to thee,
Rise in their manhood and dare be free?
God will rebuke thee! welcome the day
That rolls the weight of thy curse away.
Columbiana, O.

J. E.

Selected.

ALL YOUR CARE.

Casting all your care upon Him; for He careth for you.—1 Peter v. 7.

"Cast all thy care." What precious words!
So full of Jesus' tenderest love,
To draw thy heart, like silken cords,
To his dear self in heaven above!

"Cast all thy care." Yes, every care;
And though thou thinkest some but small,
Just cast them all; be sure He bare
The small ones when He bare them all.

"Cast all thy care." Why should'st thou try
A task of hopeless agony?
"Tis finished," was the Victor's cry,
When that same load was borne for thee.

"Cast all thy care." Canst thou not see
That there exists no other way?
O, come to Him, and ask that He
May give thee grace by faith to say:

"Lord Jesus! now to thee I come,
Before thy wounded feet to fall,
To find in thee my peaceful home,
My only Lord, my rest, my all."

To patient faith the prize is sure,
And they who to the end endure
The cross shall wear the crown.

*The Coroner's Jury have since acquitted the conductor of the charge of drunkenness.—Ed.

Incidents and Reflections.—No. 118.

BENEVOLENCE.

The incidents which from time to time are brought to notice of that benevolent feeling which lead persons to do good to others without any prospect of pecuniary reward to themselves, find an answering chord in the hearts of nearly all.

The *Chicago Herald* gives the following anecdote related by one whom it calls a "kind-faced old gentleman," who had for a tenant a child not more than ten years old.

"A few years ago I got a chance to buy a piece of land over on the West Side, and I did so. I noticed there was an old coop of a house on it, but paid no attention to it. After awhile a man came to me and wanted to know if I would rent it to him.

"What do you want it for?" said I.

"To live in," he replied.

"Well," said I, "you can have it. Pay me what you think it is worth to you."

"The first month he brought \$2, and the second month a little boy who said he was the man's son came with \$3. After that I saw the man once in a while, but in the course of time the boy paid the rent regularly, sometimes \$2 and sometimes \$3. One day I asked the boy what had become of his father.

"He's dead, sir," was the reply.

"Is that so?" said I. "How long since?"

"More'n a year," he answered.

"I took his money, but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the door and a little girl let me in. I asked for her mother. She said she didn't have any.

"Where is she?" I said.

"We don't know, sir. She went away after my father died, and we've never seen her since."

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them, and we keep an eye on them now. I thought I wouldn't disturb them while they are getting along. The next time the boy came with the rent I talked with him a little and then I said:

"My boy, you keep right on as you have begun, and you will never be sorry. Keep your little sisters together and never leave them. Now look at this."

"I showed him a ledger in which I had entered up all the money that he had paid me for rent, and told him it was all his with interest. "You keep right on," says I, "and I'll be your banker, and when this amounts to a little more I'll see that you get a house somewhere of your own."

The following simple incident told by a writer in the *Sunday Magazine*, confirms the truth of the poet's words, that kindness

"Is never

Without its excellent reward,"

even if that reward is only the feeling of comfort which it gives to him who does a kind act.

"I remember once going with two young companions through a wildly romantic Scottish glen. Suddenly we came upon a broken bit in the road; it had been torn up somehow, and was full of great holes, sufficient to throw a horse or turn a wheel. "An ugly place in the dark," said one of us as we stood looking at it. "Whose business is it to mend that?" asked another. "Let us do it ourselves!" cried the third. And so we set to the

sk. There were plenty of stones not far off, and as we had no tools we had to use the more genuity in the selection of shape and size. I did not take us three-quarters of an hour to make the road safe, if not neat.

"Now, we shall not be responsible for any accident there," we said, as we straightened ourching backs, "for there will be no accident for anybody to be responsible for!"

"What a light lay on the hills as we lifted our glowing faces towards them! We seemed to longer strangers there; we had made for ourselves a share in it all. What an appetite we had for the milk and bannocks we got at the nearest cottage! And how distinctly we can all remember that ramble, though many another, under as fair a sky, and amid scenery equally grand, has faded behind the mists of memory!"

Precious also is that feeling of love and respect which attaches to the memory of those who have been just and kind in their dealings with others. This is well shown by a notice published in the *Messenger of Peace* by John Hemmenway, of Jeremiah Chaplin, a Baptist minister, and the first President of Waterville College in Maine. "When Dr. Chaplin lived in Waterville, as president of the college, he bought his fire-wood, of a small quantity, for one year or more, of a poor man in Fairfield, about four miles off. Now all Maine wood-cutters and haulers know to their sorrow, that cutting and hauling green, heavy, hard wood with an ox team is very hard work for both men and oxen; and when sold, as was in Waterville more than fifty years ago, for two dollars a cord or less, it was a very small paying business. But this was not all the trouble of the poor hardworking wood seller. He was often dissatisfied with the measure given him by the wood buyer for his loads of wood.

Now as the poor man in Fairfield sent his youngest son down, day after day, with a load of wood, with one pair of oxen, to Dr. Chaplin's door, the doctor would step out and measure the load. Well, the poor man's son, the friend of mine, said to me when speaking of Dr. Chaplin's President of Waterville College. "Dr. Chaplin was a fair man to measure wood. *He would make the loads measure more than I could!*" I do not know how this act, in the life of this great man will strike others, but it affects me very tenderly, so much so that my eyes grow wet as I write. Dear, good man! he well knew that he was making large measure in the loads of wood, and that was just what he intended to do. He meant to be sure not to wrong the poor man, and meant to give a larger measure than justice required.

No greater sermon than Dr. Chaplin ever preached spoke so eloquently of his character as his careful and conscientious care to do justly in measuring wood at his door in Waterville for a poor man.

I am not a Baptist, and never was, and never can be; but I love and revere the memory of Dr. Jeremiah Chaplin."

We have the highest authority for believing that he who does a kind act,—even so small a thing as giving a cup of cold water—from the love of God, will not lose his reward. The following case seems clearly to belong to those in which the deeds of kindness are done "in the name of a disciple." It is related by Robert Moffat in his account of his missionary travels in Southern Africa.

"In one of my early journeys, I came with my companion to a heathen village, on the banks of the Orange River. We had travelled far and were hungry, thirsty and fatigued; but the people

of the village rather roughly directed us to halt at a distance. We asked for water but they would not supply it. I offered the 3 or 4 buttons left on my jacket for a little milk, and was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

"When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us; laid down the wood and returned to the village. A second time she approached with a cooking vessel on her head, and a leg of mutton in one hand and water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent until affectionately entreated to give us a reason for such unlooked-for kindness to strangers. Then the tears stole down her sable cheeks, and she replied, 'I love Him whose servants you are; and surely it is my duty to give you a cup of cold water in his name. My heart is full; therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'"

Further conversation showed that years before, she had attended a school, and had received a copy of a Dutch New Testament, which she drew from her bosom. The reading of this in measure supplied the place of that outward communion with fellow believers, which is often so helpful to the Christian; and He who has promised never to leave nor forsake his devoted followers, we may assuredly believe, had preserved her spiritual life amid her unfavorable surroundings, and enabled her to prove her faith by her works.

J. W.

An Inquiry into the Character and Tendencies of Secret Societies.

An inquirer, writing to the *Guide to Holiness* some months ago, put the following query: "Is it possible for a person to live a true and consistent Christian life, and at the same time belong to the Masonic or other secret lodges?" To which the editor replied: "We could only speak for ourselves—we could not. In the early days of our ministry we were foolish enough to be drawn into a lodge. One night's experience there sufficed; by the grace of God we have never been there since. We cannot decide the question for others, but we seriously doubt whether any Christian ever realizes that a 'lodge' is a means of grace, contributing to the development of spiritual character and life. We recommend all who are disposed to enter into such connections to study Ephesians v. ii. The best 'secret society' of which we have knowledge is described, Psalm xxvii, 5 and xxv, 14."

An intelligent man of about forty years of age—a superintendent of schools from a Western city—was staying overnight at my house, a short time ago, when, our conversation turning upon secret societies, he remarked in explanation of the opposition he had just before expressed to them, that the subject of uniting with the Masonic order was presented to him by an acquaintance when in early manhood. He not unnaturally felt desirous of knowing all about the "truth," a full apprehension of which he was given to understand, could only be arrived at by those who were privileged to become acquainted with the Masonic secrets, as revealed to the initiated in their various progressive orders. His acquaintance, as an additional persuasive, handed him an approved book upon Masonry—an act which the rules of the order forbade him to do. It gave my in-

formant, however, all the knowledge in that direction which he desired, and he very soon handed back the book, his mind fully made up to keep out of any entangling alliance with an association possessing such a ritual and order as the volume portrayed.

Notwithstanding the Society of Friends has a testimony against all secret societies, making it a reprovable, if not a disownable, offence, on the part of its members, to ally themselves with such bodies, yet it has appeared to the writer of this that we may have perhaps kept this testimony of ours too much hidden away, as it were, in a napkin. It was remarked by that estimable man, the late Charles G. Finney—respecting whose renunciation of and declarations against Free-masonry, I shall presently have somewhat to say,—"Every local branch of the Church of Christ is bound to examine this subject, and pronounce upon this institution, according to the best lights they can get. God does not allow individuals or churches to withhold action and the expression of their opinion, until other churches are as enlightened as themselves. We are bound to act up to our own light, and to go as far in advance of others, as we have better means of information than they. We have no right to say to God that we will act according to our own convictions, when others become so enlightened that our action will be popular and meet their approval." Friends, in the main, have not been chargeable with indifference, certainly not with moral cowardice, respecting any of the great moral questions which have successively agitated the communities in which they have been placed. The enormous growth of secret organizations within the past quarter of a century, would seem to indicate the desirability of our not omitting in all right ways, to declare our disunity with them.

I recall the fact that little more than a year ago, when discoursing with a Friend hereupon, the remark was made that there was one consideration, if no other, which should of itself suffice to condemn the lodges, to wit, their rejection of or antagonism to Christ; and that though I was personally unable, through any experience of my own, to vouch for the truth of such asserted rejection, yet the many observations to that end which had come under my notice, seemed fully to support the charge. It happened, as a curiously pertinent sequel to this conversation, that upon the evening of the day on which it was held, my wife imparted to me the following circumstance in connection with a woman, then our guest, who had come from a Southern State to attend the National Convention of the Woman's Christian Temperance Union. The wife of a man of high standing in the legal profession, she held the position of president of a lodge of "Good Templars." (These, unlike the open "Unions" formed of late years, are constituted upon a basis of secrecy.) Her statement was, that being a "church communicant," the fact that there were, quite a number of Jewesses in the lodge over which she presided, had frequently occasioned her much trouble of mind, for the reason that she had deemed it expedient that the name of Christ be suppressed. She was sorry for it, but what (she queried) should she do—what, indeed, could she do? The reply was, that it would not do to deny Him whom she claimed to be her Master, so that if there was apparent any incompatibility between the expression of her allegiance and retaining her place, there need be no question as to what was the true course to take. She turned away sorrowful, unprepared, it would seem, to make the suggested sacrifice.

This little incident, therefore, furnished a direct proof of what I had sought, and that in connection with a secret order accounted quite harmless by many who are by no means friendly to such an oath-bound organization as Free-masonry.

(To be continued.)

For "The Friend."

The Beautiful City.

The Beautiful City, dear reader, is Heaven; otherwise known as Zion, the city of our God. John, in the Revelations, employs the most beautiful figures and types of earth to bring to the comprehension of man a faint shadow of the great and glorious reality; but all, all in vain. For here we see as through a glass darkly, but there, face to face. It is not for mortal eyes and ears to see or hear, or the finite mind to comprehend, the great and glorious realities that await the pure in heart. Enough for us to know, that where the Saviour is, there is Heaven. Even here on earth, before passing the dark vale, we may have a heaven in our souls, because of the presence of Him who hath redeemed us by his blood, and opened to us the flood-gates of peace and joy.

Oft when faint and weary by the way; when storm-clouds gather, and doubts and fears and sorrows seek to overwhelm, how unspeakably refreshing to our souls is it to view with the eye of faith the glories of the promised land, the Beautiful City, with its foundation of precious stones, its walls of jasper, its gates of pearl, its streets of gold, its crystal rivers, its trees of life; whose temple and whose light are the Lord God Almighty, and the Lamb. There, too, are the vast multitude of redeemed and precious souls from every kindred and tongue, which no man can number; the angels and archangels, ascribing "Blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Here we have no continuing city, but we seek one to come. In our Father's house on high, the dear Saviour has gone to prepare a mansion for us. The door of mercy is open, the gospel feast is spread, the Spirit and the Bride say, come, and whosoever will may come and enter in through the pearl gates.

"No chilling winds, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Though on earth we may meet with trials and tribulations, disappointments and sorrows, clouds and darkness; soon, if we are faithful, these will all be over, and we shall reunite with loved ones gone before, where sin and sorrow, pain and death come not, and all tears are wiped away.

As it is written, "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things which God hath prepared for those that love Him."

"O city of the jasper wall,
And of the pearly gate!
For thee, amid the storms of life,
Our weary spirits wait.
We long to walk the streets of gold,
No mortal feet have trod;
We long to worship at the shrine,
The temple of our God!

O city where they need no light
Of sun, or moon, or star;
Could we with eye of faith behold
How bright thy mansions are,
How soon our doubt would flee away,
How strong our trust would grow,
Until our hearts should lean no more
On trifles here below!

O city where the shining gates
Shut out all grief and sin,
Well may we yearn amid earth's strife,
Thy holy peace to win!
Yet must we meekly bear the cross,
Nor seek to lay it down,
Until our Father brings us home
And gives the promised crown."

O. A. PRATT.

North Pharsalia, N. Y.

Natural History, Science, &c.

Spread of Weeds and Noxious Insects.—A writer in *The Independent*, in commenting on this subject says—that some weeds are extremely formidable, and are on the increase; and that the number of species which are giving trouble has been largely added to within a few years.

"Within ten years the wild carrot has swept over all the Northern States and part of the Southern. We cannot eradicate it by any known method. Mow it ten times in a season, and yet it manages to sow some seed. No animal will eat it. It fills the land literally full. It crowds out even thistles. It ruins meadows and chokes pastures. It despises no soil, and yet appreciates the best.

"To a person for the first time travelling in the Western States, what is most astonishing is the vast acreage of newly cleared timber land taken possession of by thistles, mullein, burdocks, nettles. I remember the first trip that I took on the road that runs north through Michigan. I was fifty miles from the cultivated lands, in a dense wilderness stretching for scores of miles between clearings, and the road had not been open two years. Yet every square foot of open land was covered with dandelions, while other weeds were hardly behind, only less developed.

"Doubtless readers will say after all, what can a weed do, or a plant? Well, I venture to say, that but for four families of plants that now exist, man would immediately degenerate, and perhaps become extinct. Three of these four families originated about the same time that man did, and have always been more or less his allies. I mean the rose family, the solanum family, the cereal family and the palm family. In the rose family is not only the loveliest flower on our lawns, but the apple, the pear, the peach, the plum, the cherry, the apricot, the blackberry, raspberry, dewberry, strawberry, and more, could we get on without these. The solanum family includes tomato, potato, and that bug and fool killer, tobacco—a plant so far known more for what evil is in it than for the good in it. How should we get on without the solanums? This is as much the potato age as it is the iron age. The cereal family includes wheat, rye, corn, rice, oats, and the rest of that sort; and while a new wheat, giving an average of one hundred bushels to an acre would absolutely revolutionize civilization, the loss of the cereal family would reduce the human family one-half or more. The palm family has several hundred sorts of food and fibre for human use; and it shoulders the human tribes of the tropics, as corn and potatoes and wheat and apples carry us. That is what the plant world is doing for us.

"You see what a single family of plants can do to help us; what can another do to injure us? To overcome any one possible weed, exhausts our time and energy, which is needed in other directions. To get absolute riddance of thistles, wild carrots, wild parsnips and mulleins, would do more for the laboring classes in a year than any possible legislation concerning monopolies of another sort. These are the monopolists who steal

our dinners away and make us work fourteen hours a day.

"Man has killed, or is rapidly killing off, the rest of the larger animal tribes, and absolutely putting an end to the most useful. The buffa is soon to be a myth. The chamois and the antelope, and all varieties of deer, are being exterminated. Our streams are fished out of a valuable stock. The rodents we cannot destroy and probably, although often terribly destructive it is well we cannot. The rat is, like the moquitto, a cosmopolitan scavenger. But as things are, the great tribes of carnivora, and especially the herbivora, are rapidly disappearing. None will be saved but our domesticated sorts. On hundred years more, and the creatures that no furnish our "sport" will be gone.

"While we have coped with bears, lions and serpents, with monsters in the sea, air, and land we have had our match with the insects. We are not their masters, boast as we will. Without an alliance with the birds we should be ingloriously whipped by the bugs. And it is a most alarming fact that insects, pests dangerous to fruits and vegetables and cereals, are as much of the increase as are noxious weeds. During 188 over one-half of New York State suffered a literal plague of lice. Egypt could not have suffered worse. A profuse and promising blossoming of all sorts of fruit was followed by clouds of aphid Myriads on every apple tree, on plum tree, thornbushes, hedges, cherries, and sometime shade-trees. The fruit was obliterated in whole counties, and many trees destroyed, even whole orchards. It may be possible to check such an invasion, but to really overcome it will be impossible. Fifty years ago a full plum crop was almost a certainty. But the curculio came to us, and it has stayed. Plums are now scarce. In my boyhood I have seen eighty bushels of green gages picked from my father's trees, super and delicious. The utmost diligence is now necessary to secure five bushels from an equal number of trees. Think of the quinces of those days! I have helped pick fifty bushels in a season. But the borer came, and away went the trees.

"In our gardens, the last quarter of a century has introduced, besides many more destructive insects, two that have caused millions of damage each year—the potato beetle and the cabbage worm. We have settled down to a fight with these, and are somewhat accustomed to their ravages; but do we know when another equally cosmopolitan scamp will develop his energies at our expense? I am not over-drawing the danger. It is a question of the possible progress of agriculture and era of civilization.

"I have spoken of our allies the birds, and our absolute dependence on these creatures, in our war with our worst pests. This is no figure of speech or bit of poetry.

"It is some encouragement that there are species of birds constantly adding themselves to our domesticated sorts. The robin is our friend because he has not sense to build a nest that is safe anywhere except near man's habitation. But his cousin, the catbird, is a mighty hunter can take splendid care of himself, and is easily made to feel at home with us. The grosbeak has latterly drawn closer to humanity; and the same is true of the tanager and other birds, when they are not slaughtered."

Ostrich-Hunting by the Bojesman.—Though so swift of foot and so enduring of lung that scarcely the best horse could catch it, if followed on its own track, the ostrich can be outwitted without much difficulty. It never runs in a

straight line, so that the hunters can calculate on its course and intercept it. Many ostriches are killed in a very ingenious fashion by the Bosjesmans. These tiny hunters fit up the skin of an ostrich with straps, so that it can be fastened to their backs. The skin of the neck and head is also prepared by being stuffed, and having a neck thrust through it by way of a handle. When he goes ostrich-hunting, the Bosjesman fastens the skin on his back, takes the neck in his hands, and goes boldly towards any ostriches that he may see. He counterfeits the movements of the bird with such marvellous fidelity, that although I have seen the performance within a few yards, I have more than once been inclined to think that I was looking at a real bird. The imitation of the gait of the ostrich, and the pecking at imaginary food, were nature itself. Two favorite imitations were wonderful. In one, the bird seemed to sit down suddenly, after the manner of its kind, peep about for a minute or so, stretch out its neck on the ground, and lie motionless, as if asleep. Another ruse was adopted when the Bosjesman fancied that the birds suspected the imposture. This was done by pretending that the bird was rolling on the ground, and dwelling in the sand, just as the sparrow dusts itself in the dry road. I never saw so wonderful a performance, the body rolling over and over, the legs kicking up in the air, and a cloud of dust being flung up, so as to veil any deficiencies. Had I been an ostrich I should certainly have been deceived. The one great precaution which the Bosjesman has to bear in mind, is to keep himself well to leeward of the birds, as if they were to catch a whiff of the human odor that perfumes every living creature—even the lion, the bear, and elephant—they would put miles between them and the hunter. As it is, however, the Bosjesman works his way until only a few yards separate him from the birds. He then delicately fits a poisoned arrow to his tiny bow, and presses it in the body of the nearest bird. Stung by the pain, but not knowing its source, the ostrich runs off, accompanied by its companions, and is followed by the Bosjesman, who in this way contrives to shoot several more of the birds before his ruse is discovered.—From "The Handy Natural History." Religious Tract Society.

Items.

Church Funds.—The Anglican Bishop of Huron, Ontario, has issued a pastoral condemning the raising of money for church purposes by means of games of chance or theatrical entertainments.

The Ballet.—The *Christian Statesman* of this city, writing with approval the efforts of our friend Josiah W. Leeds, for the suppression of the Ballet, calls attention to the fact, that while the exhibition was in progress, "not one of the dozen daily papers of the city expressed itself in favor of the maintenance of decency," and in opposition to what he calls a "travelling scheme of debauchery." One of these papers, *The Press*, having denied that there was anything immoral in the Ballet, J. W. Leeds dressed a letter to its Editor, which he published, on which the following paragraphs are extracted: "*The Press*, in editorially replying to my protest against the ballet, and to the action of the ministers' meetings thereupon, advises the ministers and myself to view for ourselves the entertainment complained of. It ventures the assurance that in 'the velocity of the costuming and posturing they would do nothing but pure delight.' It likewise alluded to the representation as a 'graceful and pleasing exhibition and not at all immoral in its nature and tendencies, as Mr. Leeds imagined.'"

"Nevertheless, the *Ledger* of this morning (Household column), speaking authoritatively, says that 'the posturing, &c., of the dancers, in their modest, scant attire, was 'simply revolting.'"

That the spectacle was 'sensuous and debasing,' as I had previously charged, has, I believe, been fully sustained.

"The editor affirms that my apprehension that such entertainments are immoral in their nature and tendencies has been 'imagined,' and that I had better see for myself. I can reply to him that in my early manhood, twenty years ago—not being then a member of any religious society—my great fondness for music led me quite frequently to attend the opera, but when on my way one night to the Academy the thought that the ballet was a feature of the entertainment, and that upon no account would I be willing that my sister, or any other young woman in whom I felt an interest, should so expose herself, came with such power to my mind that I thereupon retraced my steps, and have been entirely satisfied never again to frequent the opera.

"Apart, therefore, from the 'pure (?) delight' which such spectacles may afford anyone is the unworthy consideration that we are willing that young women should, for our mere sensuous gratification, expose themselves in the 'revolting' manner stated in *The Press* contemporary. Now, it seems to me, that the withdrawal of the audience or general cries of 'Shame' would be the fitting reception to be accorded every such representation, so contaminating to the (assenting) beholders, and so degrading to pure womanhood. Before giving countenance to the ballet, therefore, I believe we may with profit give place to two considerations which I am very sure are not mere 'sentiment.' The first is the testing self-inquiry: Would I be willing that my own wife, sister or daughter, should disport, half dressed, on a public stage? The second: Do I estimate the worth and the preciousness of that word of Scripture, 'Blessed are the pure in heart, for they shall see God?'—*Josiah W. Leeds.*"

—A *Warning to the Profane.*—*The Savannah News* relates the following remarkable incident: "I hope that God may paralyze me!" were the words spoken by William Burkett, at Douglas, Coffee County, last week. At once his hands dropped to his side, his legs refused to move, and his eyes rolled wildly around. His prayer was answered, as he stood paralyzed on the spot where but a few moments before he was a magnificent type of physical manhood. He tried to speak, but his tongue would not move. Half a dozen men who were present were rendered motionless by the evident visitation of the hand of God. When they recovered self-possession, they tenderly removed the afflicted man to his residence, a half-mile distant. When Miss Rhody Burkett saw the plight in which her father was brought home, she screamed and fainted, and died a few days later.

"For years Mr. Burkett had been the ferryman at Howkidsville road-crossing of the Ocmulgee River. He was of giant physique, with long gray locks, and became especially noted because of the brace of revolvers which he kept strapped to his waist. He was a great hunter, and the ferry being in the midst of a swamp he was convenient to an abundance of game. From those who lived around him it is learned that he was fearfully profane. Whenever he sighted game and was called off from it by an alarm from the ferry, he would pour out such a volley of oaths as would make the flesh of an ordinary man crawl. It was while in one of these profane spells that he cursed his Creator and wound up with the expression above quoted. The preachers in the neighborhood have used the incident in their sermons with great effect."

A Friend of Philadelphia wrote to the Postmaster at Douglas, inquiring as to the truth of this narrative, and has received the following reply, which he handed to the Editor of "The Friend."

"Douglas, Ga., Feb. 8, 1887.
Dear Sir—[Yours of] 2nd instant to hand asking me if the report of William Burkett, if it is true from what I can learn? I have not a great way from him, and all I have talked with tell me it is true. I think you may take it as truth.

I remain yours, &c."

He that cannot forgive others breaks the bridge over which he must pass himself. — *George Herbert.*

It has been an inestimable boon to the English peoples, for nearly three hundred years, that they possess in the King James Bible a book sufficient in itself to instruct in the most ancient history, the sublimest poetry, the truest philosophy, and the most effective and beautiful language.

THE FRIEND.

SECOND MONTH 26, 1887.

We have received a communication which raises the question, as to how far a body of Friends [or of professors of any other denomination] can truthfully be said to uphold any particular doctrines or principles, while there are in its communion some members whose views are at variance therewith.

In reflecting on this subject, we have remembered the gradual manner in which clear convictions of the mysteries of religion are unfolded to the mind of the attentive learner in the school of Christ—"First the blade, then the ear, then the full corn in the ear." The ideas imbibed by education or derived from outward sources, need to be made vital by the immediate teaching of the Spirit of Christ, before they become truly a part of our spiritual possessions. In the Church as in the world, there must always exist various degrees of development. But in the outward, where there is life in a child, we may reasonably expect growth, and subsequent maturity. So, in religious matters, if there is spiritual life, through a yielding to the government and operations of the Spirit of Christ, we may hope for an increase in true knowledge, agreeably to the Scripture promise—"They that do the will shall know of the doctrine." The Grace of God which bringeth salvation, teaches those who will receive its instructions, all things that are necessary for them individually to know. William Penn speaks of this as the root of the goodly tree of doctrines held by Friends; but the development from this root is gradual, not instantaneous, and not equally rapid in all cases. So, also, Robert Barclay testifies that to feel the Divine Life and Power quickening the soul "is the surest way to become a Christian," to whom afterwards "the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root." The degrees of this growth, and of living knowledge, will be almost as varied as are the individuals concerned.

Therefore in answering the question which has been stated, we must not lose sight of the varying degrees of religious attainment. While the importance of sound doctrine is ever to be kept in view, yet we think there may be true unity between those who are advanced scholars and those who are only as it were beginners in Christ's school.

But it is sadly true, that in every branch of the professing Church (and we believe this may be said of it in every age of the world) there are those who are not following the Lord Jesus in the path He would lead his followers. There are also many who rely for their doctrines on the explanations of Scripture passages which their own reason or that of those whom they choose to follow, have suggested. This is the root of most of the theological contentions which have distracted the world, a measure of which pervades every part of Christendom. How far then, can any body of professors be said to uphold the doctrines they profess, while such members are found in their connections?

So long as these conform to the regulations of the society of which they are members, and do not disturb its peace by promulgating doctrines at variance with its principles, the Church has no right to pry into their secret thoughts, or to sit in judgment upon them. It may, and indeed it ought, to watch over its members for good, caution them against departure from the truth, and seek to lead them in the footsteps of the flock.

The presence of such nominal members ever will be a source of weakness, and of exercise to the living burthen-bearers; but so long as there are enough of the living to maintain the testimony of truth, and to keep the official acts and declarations of the body in accord with its professed principles; we believe the defects or defection of individual members cannot properly be regarded as compromising the society to which they belong, or rendering it responsible for errors against which it testifies.

SUMMARY OF EVENTS.

UNITED STATES.—In the Senate the Eads' Telman-tepe bill was passed on the 17th instant, by 46 to 7. It incorporates James B. Eads and some eighty other persons named as a body politic under the name and title of the Atlantic and Pacific Ship Railway Company. The stock is not to exceed \$1,000,000, and when 10 per cent. of stock is subscribed for, and 10 per cent. thereon paid in cash, a meeting of stockholders is to be held in Washington or New York, for the election of directors. If ten millions of stock is not subscribed for, and ten per cent. in cash paid thereon within two years, the charter is to expire by limitation. No certificate of stock shall be issued until it shall have been fully paid for in money at par value, and bonds in excess of the amount of capital actually paid in shall be issued, and no bonds shall be issued or disposed of at less than their par value.

On the 21st the same body passed the Nicaragua Ship Canal bill—53 to 5. It provides for the incorporation of the Maritime Canal Company of Nicaragua, with a capital stock not less than fifty, nor more than one hundred millions. The principal offices to be in New York City. "The United States is to exercise such control over the canal as provided for by treaty with Nicaragua, and not inconsistent with any treaty obligations of the United States with any power, and is to enjoy its unobstructed use (as half rates) for troops, munitions of war and mails. If stock to the amount of \$10,000,000 be not subscribed, and 10 per cent. thereof actually paid in within two years, or if the work of construction shall not have actually commenced and been in progress within four years, the corporation shall be deemed to have expired by limitation, and all its franchises to have ceased and determined."

Two other important bills have also passed the Senate. One of them for the construction, by contract, of two protected steel cruisers, at a cost, exclusive of armament, not exceeding \$15,000,000, each vessel to have a maximum speed by trial of least 20 knots per hour. For the armament the sum of \$4,800,000 is appropriated. The other is for the increase of the naval establishment. It provides for the construction of vessels and torpedo boats, for coast, harbor and river defence, and for their armament, \$15,400,000.

Prohibition amendments to their State Constitutions have passed the Senate of West Virginia, and the House of Representatives of Missouri.

The Ohio Legislature has passed a bill repealing the laws providing separate schools for colored children. And a municipal woman-suffrage bill passed by the Legislature of Kansas, has been signed by the Governor.

J. C. Beiser was fined \$50 in the Police Court at Atlanta, Georgia, several weeks ago, for violation of the Prohibition law. He appealed to the City Court, and, being convicted, has been sentenced by Judge Howard Van Epps, to pay a fine of \$1000.

On the 17th instant, a severe earthquake was felt at Fredericktown, Missouri. The shock was sufficient to displace plastering on the walls and overturn furniture.

A bed of cream and white colored marble has been discovered just in the edge of Rome, Ga. A company has been formed to develop the marble, which is there in almost exhaustless quantities.

Asphalt is stated to have been discovered in Morgan County, Ala. It is said to be the only large deposit in the United States.

Tobacco, in its various forms, paid an internal revenue tax last year of almost \$28,000,000. The tax was paid upon 3,510,898,488 cigars, or more than a half-box for every man, woman and child in the country, an increase of nearly 152,000,000 cigars more than for the preceding year. With the \$8,311,114 received as customs on imported tobacco and cigars, there appears to have been \$36,218,476 paid in this country last year to the Government on tobacco alone. A New York Times correspondent figures up that the value of this was nearly \$182,000,000, or more than \$3 worth for every man, woman and child in the country.

The deaths in this city last week numbered 454, which was 60 more than during the previous week, and 79 more than during the corresponding period last year. Of the whole number, 231 were males and 223 females; 56 died of consumption; 50 of pneumonia; 39 of heart disease; 21 of convulsions; 16 of inflammation of the brain; 15 of old age; 13 of apoplexy; 13 of croup, and 12 of measles.

Markets.—U. S. 4½'s, registered, 109½; coupon, 110½; 4's, 128½; 3's, 100½; currency 6's, 126½ a 137.

Cotton sold in a small way to spinners, at 9½ cts. for middling uplands.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Potatoes.—Prices ruled steady. White potatoes, per bushel: Early Rose, choice, 60 a 62 cts; Early Rose, fair to good, 55 a 58 cts; White Stars, choice, 53 a 55 cts; White Stars, fair to good, 48 a 50 cts; Burbanks, choice, 53 a 55 cts; Burbanks, fair to good, 48 a 50 cts; Hebrons, choice, 55 cts; Hebrons, fair to good, 50 a 53 cts; Mammoth Pearl, choice, 53 a 55 cts; Mammoth Pearl, fair to good, 48 a 50 cts; Peerless, as to quality, 48 a 53 cts.

Flour and Meal.—The flour market reflected no improvement. Demand was of a hand-to-mouth character, and prices were weak. Sales of 125 barrels Pennsylvania family, at \$3.75; 250 barrels Ohio, clear, \$4; 125 barrels do. straight, at \$4.40; 125 barrels Indiana straight, at \$4.30; 375 barrels winter patent, at \$4.70 a \$4.80; 125 barrels Minnesota, straight, at \$4.40, and 500 barrels do. patent, at \$4.90 a \$5.10. Rye flour was quiet, but steady, at 83 per barrel for choice.

Grain.—Wheat has declined the past week, No. 2 red closing at 90 cts and 90½ cts. asked. Corn was quiet, No. 2 mixed at 46½ cts. bid, and 46¾ cts. asked. Oats were a shade firmer, No. 2 white closed at 30¾ cts. bid and 31¾ cts. asked.

Deer cattle were active at 3¼ a 5½ cts. Sheep were firm at 4 a 6 cts. Lambs were firm at 4½ a 7 cts.

Hogs were active at 7¼ a 8 cts. for Western; 7 a 7½ for State.

FOREIGN.—W. E. Gladstone has written a letter, in which he says that he believes that many members of the House of Commons are ignorant of the fact that, down to the time of the union with England, the Irish Protestants were the most prominent supporters of Irish nationality. The letter adds: "They now have an opportunity of supporting nationality within safe bounds giving peace to Ireland and comfort to the whole kingdom."

On the 19th, W. E. Gladstone in addressing a crowd at the Penmaen-Mawr (Wales) Station urged that the Welsh demand a settlement of the Irish question in order to secure attention for their own local concerns. The Times advises that no time be lost in affecting a settlement of the fisheries dispute between the United States and Canada before the fishing season opens, because after its commencement the dispute may be complicated by fresh seizures of fishing vessels. "The Canadians," says the Times, "as well as their neighbors, must be prepared to waive some of the rights for which they have been sticking."

Major Edward James Saunderson (Conservative), member of Parliament for North Armagh, publishes a letter in which he declares that if Home Rule be granted to Ireland the Loyalists of that country have ample assurances from England that they will not have to battle alone against the Irish Cabinet.

All the French troops have been recalled from Madagascar except four companies, which are to remain at Diego Suarez.

The Gaulois prints an interview with a diplomat, who confirms the statement that Prince Bismarck will demand the neutrality of France in the East.

Negotiations between Spain and the United States for a new commercial treaty have been suspended by Spain until the American Congress shall have taken action with regard to the tobacco and sugar duties.

The Swiss Government seized a Nihilist printing office in Geneva, and effected an extensive capture of type and pamphlets.

A recent storm in Geneva, Italy, damaged the telephone system there to the extent of \$500,000, according to a statement of the "director of telephones," who ordered all the offices temporarily closed.

The beggars of Rome, it is estimated, receive \$2,000,000 a year, and 500 are said to be worth for \$15,000 to \$25,000 each.

The first copy of the original edition of "The Letter of Columbus," in Latin, printed in 1493, the year after the discovery of America, was recently sold in Cologne for 6600 marks (\$1650), said to be the highest price ever paid for a single book in Germany.

It is stated that Von Radowicz, German Ambassador to the Porte, has informed the Bulgarian deputat that in the event of the failure to settle the Bulgarian question by the negotiations pending Russia will occupy Bulgaria, with the consent of Germany and Austria.

Australian advices received in San Francisco report that sixty lives were lost by the recent floods at Brisbane, Queensland. The damage to property is not estimated.

Twenty-seven hundred Japanese are stated to have emigrated to the Hawaiian Islands.

Late mail advices from Honolulu received in San Francisco gives details of the eruption of Mauna Loa. It began on First Month 16th, when a column of fire shot up from the south crater. Two days afterward earthquake shocks kept the whole district around the volcano in tremulous and violent motion, and three great rivers of molten lava broke from the mountain and flowed towards the sea, wiping out houses and plantations in their course. No loss of life is reported as the inhabitants had received timely warning. The earthquakes shook down many walls and buildings.

On the 12th the Honolulu Bulletin announced an outbreak of Mokuaweoweo. Smoke, steam and lava were emitted.

The slaughter of lobsters at Prince Edward Island something surprising. There were exported the past season 91,000 cases, mostly to Europe, which involve the killing of 35,000,000 lobsters.

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction will meet in the committee-room at Fourth and Arch Streets, on Seventh day the 26th of Second Month, at 10 A. M.

GEORGE M. COMFORT, Clerk.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times where timely notice is sent to J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 3rd of Twelfth Month, 1886, at his home in Davis Co., Kansas, AARON MORRIS, in his 84th year of his age. At the time of his death he was a member of Danmorris Monthly Meeting, Kansas. A gentle and quiet life was crowned by a quiet and peaceful close.

—, at his residence near Rancocas, N. J., on the 14th of Twelfth Month, 1886, RICHARD BUZZY, in his 70th year of his age, an esteemed member of Rancocas Particular, and Burlington Monthly Meeting Friends, in the attendance of which he was a good example. His relatives and friends have a comfortable hope that, through redeeming love and mercy, he will have been permitted to enter into everlasting rest and peace.

—, on the 5th of First Month, 1887, at her home in Sherwood, New York, after a short illness, ELIZABETH OTIS, aged 63 years. This dear Friend was a woman of sterling worth, kind to the poor, and thoughtful to entertain strangers. Her family and friends have the comforting assurance, that her departure was a transition into the realms of light.

—, on the 21st of First Month, 1887, SAMUEL OTIS, husband of the late Elizabeth Otis, aged 66 years. He was a firm advocate for the principles of Truth as held by Friends. For several years prior to his close, his health declined, and he often remarked he felt his "life hung on a very slender thread, and it was his daily concern to live in acceptance with his Heavenly Father." Samuel and Elizabeth Otis were both members of Scipio Meeting of Friends.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 234.)

Seventh Mo. 20th, 1849. "Thi when we are weak, that the enemy seeks to lay waste our little strength, and even to destroy. That I have feared of latter times I never shall see one of the 'days of the Son of man' again. Nevertheless, we endeavored, like poor Job, to retain mine integrity. Suffer me not, O Heavenly Father, to let go the shield of faith through this season wherewith thou hast seen meet to prove me. I am willing to go even yet deeper into baptism, if I may only know a rising unto newness of life, when thou seest meet to say, It is enough.

On the evening of the 25th of Seventh Month, 1849, our dear friend, Sarah Emlen, was suddenly brought low by a stroke of paralysis; which affected the whole of her right side, and deprived of the power of speech. It was thought she knew those around her for about twenty-four hours, when she became insensible, and lay in an unconscious state till about 12 o'clock, Sixth-day night, the 27th, when she quietly passed away to her everlasting home. The unexpected and sudden death of this dear friend and mother in the Church, has caused sadness in many hearts; and we feel that a great one hath fallen in our Israel. May He, whose she was and whom she served, be pleased to bless and sanctify this dispensation of his providence, not only to my own poor soul, but to all who have been the objects of her love. The travail of her soul was great; which I have been sensible of, in seasons gone by. Through her ministry, or rather the ministry that flowed through her, have I been brought to make sacrifices long called for. Ah! those were days of avor, when the Lord cast his mantle over me, and bid me live.

31st. Attended the funeral of our dear friend, Sarah Emlen. It was large. And of the many here, not a few were sincere mourners, being made sensible of our great loss—the harvest truly being great, and such "laborers few." At the grave, our aged friend, Hannah Gibbons, and also Hannah Rhoads, were engaged in testimony. After the interment, the company went into the meeting-house: where Wm. Scattergood, David Lope, and Hannah Gibbons, ministered unto us.

Eighth Mo. 1st. Attended, in company with brother J. and sister P., Birmingham Monthly Meeting. We had hardly settled into silence in meeting, ere a spirit of drowsiness assailed; and what a struggle and combat I had! It was

nothing short of agony. Thought for a while I should have to leave the meeting. But very unexpectedly, help came; and the tribute of "Thanks be to God who giveth the victory, through our Lord Jesus Christ," arose in my heart. It broke all down, and brought me once more to the mercy seat; which more than compensated for all the suffering passed through. I felt so thankful the warfare had been maintained.

17th. Again and again am I given to feel and know, that yesterday's manna will not satisfy to-day. Under a sense and feeling of this, am I again left poor as the very poorest. "Send I pray thee, O Heavenly Father! a little help from thy sanctuary and strengthen me out of Zion."

Ninth Mo. 5th. As our week-day meeting approached, like poor Hezekiah, I did dare to ask for a "sign;" which was on this wise: that our friend, William Evans, might be sent to our meeting that day, with a little gospel message for me. I had hardly faith to believe my request would be heard, so unworthy did I feel. But hardly had I taken my seat in meeting, before William stepped in. I could scarcely believe it possible, as my eyes followed him to his seat. A fresh sense was then given of the mercy and compassion of Him, who had thus regarded even to hear and answer my prayer. Tears flowed, and something like a little covenant was entered into. Our meeting was held in silence till toward the close; when our dear friend ministered to my state truly. Encouraging to bear quietly all the necessary baptisms, that so the portion of suffering might be filled up for our own souls' sake, and his body's sake, which is his Church; quoting: "The life is more than meat," &c. The acknowledgement would, he believed, be raised in the hearts of some present, that "there is a God in Israel." With more to the point so applicable and good.

Tenth Mo. 13th. Awoke this morning under a quiet comfortable feeling; which has thus far gone with me through the day. Our meeting was a precious one to me; many comfortable Scripture passages were brought to remembrance: such as, "Thine eye shall see Jerusalem a quiet habitation," &c., &c. Oh! how truly comforting it was after a long wintry season, not of days, weeks, or months only, but even years.* Still Thy good hand, though unseen, has followed me even when I was forgetful of Thee; and tempted, at times, almost to believe Thou hadst forgotten me.

Eleventh Mo. 24th. "Commune with thine own heart and be still," arose in the mind on awakening this morning. There has seemed for days past, no ability to commune or be still. Should this favor be once more granted, may I avail myself of the blessed privilege of asking

* That skilful veteran in the Lamb's army, Thomas Scattergood, during his long tarriance in England in the service of the gospel, noted: "Suffering is work done." And again: "It is not suffering when we see fully and feel what we have to suffer for; but when we have to live day after day, and week after week, and year after year, by faith alone and hope alone that there will be a change. This is suffering."

counsel and direction of Him, who alone is able rightly to direct. We read that "A good man's ways are ordered of the Lord." This is what I covet.

Twelfth Mo. 14th. Came to the city and met the Westtown Committee to-day. My heart was humbled during our sitting, under a precious sense of the love and regard of our Heavenly Father afresh extended towards us. The covering overspread, had a very comforting and consoling effect upon my troubled mind.

20th. Feeling this morning unusually cast down and disquieted, my mind seemed to turn toward the week-day meeting at Arch St. I strove to reason it away—faith being too low even to believe there was good in store for me. But dwelling under it some time, it finally settled for me to go. Whereupon this little petition was raised, "show me a token for good," "that the bones which thou has broken may rejoice." I went in great weakness. And as I patiently waited, the Lord inclined unto me and heard my cry. Both immediately and instrumentally, was I fed. For towards the close of our meeting, dear Rachel Thornton, in a very impressive manner, revived this language: "Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." With more enlargement, so comforting and good. O! for suitable returns for the favor of this day.

Second Mo. 7th, 1850. Attended our old Quarterly Meeting, (Abington). A season, I feel it right to record, as being one of renewed favor; a fresh evidence being extended that He who blest and fed the multitude formerly, was in the midst,—satisfying hungry souls. It seemed on sitting down in meeting, as though I could hear the language, "I will bless the provision of Zion, and satisfy her poor with bread." Which promise was livingly fulfilled. We had the company and labors of our dear friends Christopher Healy, Elizabeth Pitfield, and Sarah Hillman.

Strengthen me, O Heavenly Father! more faithfully to follow thee, the few remaining days of my pilgrimage here; that I may be admitted to a resting place with thee, when this chequered scene closes.

9th. Sincere desires have ascended this day for preservation. And not only for myself, but for the church and people, that the Lord would be pleased to "spare his people and give not his heritage to reproach."

Third Mo. 14th. Through indisposition I was not able to assemble with my friends this day, which had been anxiously and pleasantly looked towards. This feeling brought afresh to remembrance days long since gone by, when meeting days were greeted with such delight. Truly youthful days are days of favor; those when we are nursed and dandled as it were on the knee. My heart is often humbled in the remembrance of the loving-kindness of my Heavenly Father extended toward me in those days. Often attended with a fear that they will prove my best days.

For "The Friend."

Fourth Mo. 21st. During the past week, attended our Yearly Meeting. Many of us have now returned as with our hands on our loins, pleading that we may be "spared," and "thy heritage not given to reproach." Keep, dearest Father! thy chosen messengers and servants, those who have long followed thee through many and deep sufferings. Strengthen them, oh afresh strengthen them, to stand firm for thy blessed cause and testimony on earth. That so "others, seeing their good works, may glorify our Father which is in Heaven."

Fifth Mo. 19th. Attended West Chester Meeting. Our friend Elizabeth Evans was there. She revived the Scriptures: "Fear not, thou worm Jacob," &c., for I am with thee, &c. When thou passeth through the waters and the fire, I will be with thee, &c. The tried, tempted and proved soul, was sweetly encouraged. Said the Lord was nearer such than they were aware of; that the enemy's power was limited. And, moreover, that the day of deliverance was drawing nigh, &c. The young people were, with an earnest call, invited to come. Some in an especial manner, who were putting off the great work, thinking it was time enough yet. They were shown that no hour of the day was exempt from the call of death. That though we had an instance left of one—the thief on the cross—being saved at the last, there was *but the one*; and that was left that none need despair, and also that none might presume.

Seventh Mo. 9th. Week-day meeting at Sixth Street, Philada. Though feeble both in body and mind, yet felt drawn to assemble for the solemn purpose of worship. The enemy seemed to take advantage of my weakness; which for awhile caused a hard struggle. A short communication, addressed to a tried and proved state, from dear Sarah Hillman, raised the life. She was followed by William Evans, and Elizabeth Pitfield: all tending to make glad the heritage of God. When this pure stream flows unmix'd from the fountain, how it enlivens the parched ground! how it causes the heart of the dumb to sing for joy! Tears of gratitude were poured forth to Him, who condescended to our low estate, blessed the provision of Zion, and satisfied her poor with bread.

18th. Attended the week-day meeting at Arch St. Under the ministry of Samuel Bettle I was instructed; he revived the Scripture, "I waited patiently on the Lord and He inclined unto me," &c., and was led tenderly to sympathize with some present "who had fasted many days," not daring to open their lips in prayer to Him, who alone could help. He assured that as these patiently waited, they would be lifted out of the miry clay, and a new song would be put into their mouths: the very words of dear William Evans last Third-day, to some he was addressing. Samuel impressed it upon us to enter into the vineyard at the call, and labor, as such only would receive wages. He dwelt very sweetly upon the mercy of Him, who called even at the eleventh hour.

(To be continued.)

I have been enabled to commit my soul to Him who says: "Him that cometh unto me I will in no wise cast out," and who is "able to save to the uttermost." These two texts have been as sheet anchors, by which my soul has outrode many a storm when otherwise hope would have failed. "In no wise" takes in all characters, and "to the uttermost" goes many a league beyond all difficulties. I recommend these anchors, they are sure and steadfast.—*John Newton.*

Persia and the Persians.—No. 1.

This is the title of a work written by S. G. W. Benjamin, lately Minister of the United States to Persia. It gives considerable insight into the physical characteristics of a country, and the social, political and religious peculiarities of a nation with which the general reader is but little acquainted. It is hoped that some information drawn from its pages may prove interesting.

Persia extends from the Caspian Sea on the north, to the Persian Gulf and Arabian Sea on the south. The west and northwest have a broken surface, rolling and mountainous, and partaking of the general character of the adjoining parts of Asia Minor. The central and eastern portions of Persia form a vast elevated tableland from four to six thousand feet above the sea.

The great Elburz ranges of mountains, whose main direction is from east to west across the northern part of the country, reach their greatest height in the peak of Demavend which is not less than 21,000 feet in elevation. The provinces lying north of these ranges, between them and the Caspian Sea, present a great contrast in climate to those of Central Persia. On the northern side the mountains concentrate the humidity from the Caspian; fog and clouds are frequent; the moisture is deposited in heavy and frequent rains; and numerous streams leap down the precipices of the rocky Elburz and meander across the alluvial plains that border the sea. This abundance of humidity produces a wonderful vegetation, perennial in loveliness, and almost tropical in its variety and luxuriance. The roads wind through primeval forests of extraordinary density and beauty, whose venerable trees are clothed with the velvet of emerald mosses, or embraced by the tendrils of clambering lianas. Near the sea, the wilderness gives place to cultivated orchards, or to spacious lawns and vistas of barley-fields, and steaming fields of rice.

But the stranger, however fascinated he may be with the charms of one of the loveliest regions on the globe, is warned to be on his guard, to carry with him rifle and quinine, and not to tarry there except in the early spring-time. For in these forests lurk the panther and the tiger, the frequent and the persistent mosquito, and the venomous serpent; while the deadly miasma floats like a spirit of evil over the rice-fields. But as one begins to reach the upper shelves of the mountains, he enters upon very different scenery; and when he reaches the summit, he looks on parched plains, extending south with scarcely an interruption for 600 miles. The atmosphere is likewise altogether changed. On the northern side the damp heat causes the perspiration to start as if from a steam-bath, while on the south side of the Elburz the air is dry, devoid even of dew the greater part of the year; and although the mercury ranges at a higher point, the heat is less relaxing than in the Caspian provinces. The average annual rainfall of Central and Southern Persia is but about seven inches. Although the heat in summer is excessive, ranging from 105° to 110° Fahrenheit, yet the dryness of the air is opposed to malarial and many other diseases; and the climate is favorable to foreigners who avoid exposure to the midday sun and live temperately.

The mighty plains of central Persia roll away like a great sea, dotted at long intervals by islands of verdure, and reddish-gray ridges which rise above the plain like rocky headlands. Almost the whole of this vast area is dependent upon irrigation for the scanty vegetation which grows upon a comparatively small portion of the surface;

and this irrigation is dependent upon the snows which cover the lofty ridges which rear themselves at intervals. In the valleys at the foot of these mountains where irrigation is possible, abundant crops are produced; but enormous tracts of this country are mere deserts, often covered only with sand, gravel and salt, almost entirely destitute of water and in parts to be traversed with circumspection on account of dry quick-sands, in which persons have lost their lives.

A peculiar feature of the great table-land of Persia is seen in the wind-storms. They are most formidable in Kerman, the southernmost province, where it is said an army was once overwhelmed by a sudden storm of dust. One which the writer witnessed came up with the appearance of an impending thunder-storm, conveying every impression that there was to be a general convulsion of the elements. It approached rapidly, and when within two or three miles the distant landscape became obscured as if by a cloud-burst of rain, rushing furiously over the plains, while we drove before it for shelter. But when the storm struck us it was accompanied by neither rain nor lightning, but only wind and a terrific cloud of driving dust, careering forward in dense whirlwinds, completely shutting out every object at the distance of a hundred yards. Happily, these dry-storms of Persia are generally of the briefest duration, and are not often as dangerous as those of the Sahara.

There is reason to believe that the vast desert of Khorassan in Eastern Persia, was at one time the bed of an inland sea, which has dried, up as the Caspian is now slowly evaporating. In the southwestern Persia, the mountain ranges trend with remarkable regularity from southeast to northwest, separated by regular valleys like wave-hollows, and intersected by tremendous defiles.

Such is the country occupied by one of the most ancient nations of the earth, which filled a conspicuous place long before the Christian era. In modern times it has had comparatively little intercourse with the civilized nations of Europe. This is partially due to its location, which renders it difficult of access by land; and partially to the fact that it has very few good harbors on its ocean coast, and almost no foreign commerce by water.

The population is estimated at about 9,000,000 people. Among these are numerous Turks, Armenians, Arabs and other tribes, which have been domesticated in the country by the various political changes that it has passed through. The Persians proper are described as a handsome, witty, vivacious and intelligent race. "To them are due the arts, the philosophy, the science, and the poetry for which Persia is famous."

The present capital of Persia is Teheran, situated in the northern part of the great central plateau. It was made the seat of government 100 years ago, and is an active, thriving city of about 200,000 inhabitants. Ispahan in the central part of Persia, and Shiraz in the South, both ancient and noted cities, lie nearly south of it—the three being nearly in a line. Being on a dry plain, where there is no water, it depends for its supply of this prime necessity of life, on subterranean aqueducts which convey the precious fluid from the base of the mountains.

The palace of the Shah at Teheran contains many interesting apartments. Among these is the Royal Library with its collection of manuscript volumes. The grand audience chamber is one of the most imposing halls in the world. The floor is paved with beautiful glazed tiles, arranged in the most exquisite mosaic. In the

centre of the hall is a large table overlaid with beaten gold, and a long row of arm chairs are massively splendid with the same costly material covering every inch of space. At the end of the hall is the famous Peacock Throne, brought from Delhi by Nadir Shah, covered with gold and precious stones, in a profusion that places the lowest estimate of its value at not less than \$13,000,000.

The magnificence of the Shah's audience-hall is still further heightened by the fact that here also are stored many of the crown jewels. In a glass case one sees a large heap of pearls dense as a pile of sand on the seashore. Diamonds, rubies, emeralds, and sapphires catch the eye at every turn, sometimes flashing forth like a crimson or a green fire on the brass of a buckle or a helmet worn at the front of battle ages ago. There, too, is a globe of the world, 20 inches in diameter, turning on a frame of solid gold; the surface of the earth is represented by precious stones, different colors being used to indicate the divisions of land and sea; the ocean is entirely of turquoise, and Persia is represented by a compact mosaic of diamonds. The famous Dar-i-noor or Sea of Light, the second of known diamonds in quality, size and value, is kept carefully locked in a double iron chest, but is shown on rare occasions, and is worn by the Shah on great State days.

In accordance with the ideas that prevail in many oriental countries, the houses of the better class have separate apartments for the women to which no man has access but the master of the house. These are called the *Anderoom*. All the mansions, even the most costly, are constructed of sun-dried bricks,—a material which has been in favor in those regions from the remotest antiquity; and which is very durable in that dry and hot climate.

"It is interesting," says our author, "to watch the builders at work. They wear long tunics which are tucked into their girdles when working.

The one above sings out in a musical tone, 'Brother, in the name of God, toss me a brick!' The one below, as he throws the brick, sings in reply, 'Oh, my brother! in the name of God, behold a brick!'"

The flat roofs are of mud, partly from the scarcity and costliness of wood in central Persia; and partly also because a roof of great thickness furnishes a better protection from the long dry heat of summer. Heavy undressed timbers are laid across from one wall to another; on these comes the lathing, or a layer of dry twigs, and then a layer of mud 10 or 12 inches thick. During the summer such a roof becomes very hard; and when the surface is slightly inclined, to allow the water to run off, long and heavy rains are required to penetrate it. After the wet season, the surface is rolled again for the next winter. With these precautions such roofs last a long time in Persia.

(To be continued.)

For "The Friend."

The Peace of God Exemplified.

When Christ was about to leave the world, and go to the Father, He said to his disciples, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Which plainly signifies that the world has a peace which differs from the peace that Christ gives to his disciples; and which He left with them for their enjoyment, and for the comfort of all his dedicated followers. But the peace which the world gives may so resemble the true "peace of God, which passeth all the understanding" of the natural man, as to require great care lest we

substitute the peace which the friendship, and the fellowship, and the praise of men give us, for that Divine peace which flows from a spiritual acquaintance with God.

Where the peace of the world fills the heart, the peace of God cannot enter. But there is a woe on them that are at ease in Zion, and that cry peace, peace, where there is no peace. While a blessing is upon such as are reviled and persecuted, and all manner of evil said against them falsely for Christ's name's sake; for this tends to keep them humble; and it is the humble that the Lord teaches of his ways, and the meek that He guides in the true paths of peace. So "acquaint thyself with God and be at peace." But how are we to acquaint ourselves with God, only as we draw nigh to Him in the spirit of our minds, and in faith listen to his teachings as inwardly revealed? For He says, "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye." And He said to Israel of old, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldst go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." But they became disobedient and rebellious, so that the same prophet said of them, "Woe to the rebellious children that take counsel, but not of Me; and that cover with a covering, but not of my spirit; that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion."

How is it with us now in this day, who profess to be the spiritual Israel of God? Are we not, too many of us, taking counsel but not of God? Are we not striving to cover our hypocrisy with a covering, but not of his Spirit? And thus adding sin to sin? Are we not turning our backs upon Zion, the city of our former solemnities, and walking to go down again into the Egyptian bondage and darkness which our forefathers were, with a Divine power, led out of? And is it not without asking at his mouth? And do we not strengthen ourselves in the strength of Pharaoh, and trust in the shadow of Egypt, in stead of abiding under the shadow of the Almighty, as in former years? Therefore has the strength of Pharaoh become our shame, and the trust in the shadow of Egypt our confusion. Has not the spirit of discord and confusion entered the hearts of many individuals, and also disturbed the harmony of families? And more to be deplored, as it is more openly visible, has it not entered many of our meetings for worship and discipline, and so filled them with disunity and strife, that the Son of Peace finds no room for a dwelling, nor even a quiet place whereon to lay his head?

But verily there is a reward for the righteous, and verily there is a peace which the world cannot give nor take away. "And the fruit of righteousness is sown in peace of them that make peace;" but not of them that disturb the peace of our assemblies without the qualifying power. And notwithstanding in this word the righteous shall have tribulation, yet their reward is glorious. For they are at times permitted to feel, even in the silent watches of the night, when no disturbing element intervenes, the peace of God to flow as a river, and their righteousness as the waves of the sea. But where the spirit of man bears rule, the peace of the world may flow, but the peace of God is not there. And here, my

chief concern in writing this seems to be, that none of us may rest satisfied with the peace that the world gives, and thus fail to receive and enjoy that true peace which Christ has left for his humble, dedicated followers. And although He has ascended on high, and inhabiteth eternity, yet He condescends to dwell also "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And how it does revive the drooping heart, when the peace of God flows in as a river, and swallows up, or drives away, all worldly cares! For then we can feel, "that the work of righteousness is peace, and the effects of righteousness, quietness and assurance forever." So it is no wonder that such are revived and enabled to thank God and take courage. "But there is no peace, saith the Lord, unto the wicked." So "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." But every weary Christian traveller knows, that in this world we have tribulation. But the comforting presence of Him who speaks peace on earth and goodwill to men, abundantly compensates for all. D. H.

Dublin, Ind., Twelfth Mo. 22d, 1886.

An Inquiry into the Character and Tendencies of Secret Societies.

(Continued from page 238.)

Allusion has been made on a preceding page to Charles G. Finney's temporary connection with the order of Freemasons, yet in looking over his Autobiography (edited by his son) I was surprised not to find in it any reference to his Masonic experience, notwithstanding he had once been threatened with assassination as a penalty for his exposure of the secret institution. His book of 272 pages thereupon, is entitled "The Character, Claims and Practical Workings of Freemasonry."

In his introduction, Finney states that at the age of twenty-one years, when he was quite indifferent upon the subject of religion, an uncle of his persuaded him to unite with the Freemasons, representing to him that as he was away from home and among strangers, it would be to his advantage to unite with such an order, because he would then be sure to find friends wherever he went. He accordingly united with a lodge, and went through the first three degrees, or as far as what is styled by them the "the Sublime degree of Master Mason." This occurred while he was in the State of Connecticut. Returning to Adams, in his native State, New York, he affiliated with the Masonic lodge in that place, the Master of the lodge being a deist. "There were in that lodge," Finney remarks, "some as thoroughly irreligious men as I have ever associated with anywhere, and men with whom I never would have associated had they not been Freemasons."

Four years later, however, Finney experienced a thorough change of heart. Then the oaths with which he was familiar appeared to his spiritually-informed vision "monstrously profane and barbarous," so that, he says, "upon reflection and examination, and after a severe struggle and earnest prayer, I could not consistently remain with them." My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as 'the unfruitful works of darkness.'" Although he withdrew quietly from the lodge, yet afterward he felt it his further duty, as occasion arose, and as opportunities were afforded for examining the institution more thoroughly, to speak freely in regard to it, being con-

vinced that it was highly dangerous to the State, and in every way injurious to the cause of Christ.

The first formal revelation of Masonry in this country, is stated to have been made by William Morgan, of Batavia, New York, (a seceder from the order) who, in the year 1826, published a pamphlet entitled "Illustrations in Masonry," in which the ceremonies of initiation and the obligations of the first three degrees were disclosed. For this publication, Morgan was abducted by Freemasons, confined in the magazine of the United States fort at Niagara, and from thence taken in a boat, and, as is alleged, drowned in the Niagara River. Miller, the publisher of Morgan's book, was also forcibly carried off, but the citizens of Batavia, being apprised of the violent procedure, pursued the kidnappers and finally rescued their prisoner.

As a result of Morgan's exposure, and the excitement upon the subject thence following, probably nine-tenths of the 50,000 Masons then in the United States, turned their backs upon the lodge to enter it no more. Although the number of adherents of the order at that time may not seem to have been dangerously great,* yet they even then were found to boast that the civil officers of the country were largely in their hands. Finney remarks, "I do not recollect a magistrate, or a constable, or a sheriff, in the county, [where I resided] that was not at that time a Freemason." The adverse combination was such in the locality where Morgan had been abducted, that the fact of the murder was never judicially proven so as to fasten it upon the alleged perpetrators,—courts, sheriffs, witnesses, jurors, seemed struck with an inability to do anything in the premises. Likewise, the newspapers fell into a similar conspiracy of silence, and refusing generally to publish the disclosures, it was found necessary to establish other newspapers for that purpose.

In 1828, an encampment of Knights Templars at Leroy, New York, after a protracted debate between the members, concluded to disclose all the secrets of the order, including twelve degrees of Masonry beyond the first three revealed by Morgan. Several months later, eighteen others were added, making thirty-three in all that were then revealed. A committee, of whom the late Thurlow Weed was one, reported the following year that in New York State 400 initiates had publicly denounced the institution, and that thousands had silently withdrawn."

A Baptist minister in good standing, Elder Bernard, who had been a distinguished Mason, published a work entitled "Light on Masonry," which did much to enlighten his brethren and the general public on the subject.

Meanwhile, Freemasonry became an issue in politics, the Anti-masonic movement culminating in a National Convention, held in Philadelphia in 1830. It was attended by 112 delegates, among whom were Amasa Walker, William H. Seward and Thaddeus Stevens. They issued an "Address to the People of the United States," which appears to have been attended with good results. Chief Justice Marshall writing to Edward Everett (1833) that he had not attended a lodge for thirty or forty years, goes on to say: "I thought it, however, a harmless play-thing, which would live its hour and pass away, until the murder or abduction of Morgan was brought before the public. That atrocious crime, and I had almost said, the still more atrocious suppression of the testimony concerning it, demonstrated the abuse of which the

oaths prescribed by the order were susceptible, and convinced me that the institution ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

(To be continued.)

WHILE WE MAY.

The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow, or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place, but dear,
Because the lips are no more here.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find.
We see them; for not blind
Is Love. We see them; but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and me,
But just old ways—mistakes, or even less—
Remembrances to bless.
Days change so many things—yes, hours,
We see so differently in suns and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient; for we know
There's such a little way to go.

—Public Ledger.

THE ELDER BROTHER.

Selected.

The sun was set. The twilight dim had gathered,
And, 'gainst the window-pane
The fierce north wind sent sudden, spiteful furies
Of mingled sleet and rain.

My easy-chair was drawn before the fire,
Benny was on my knee,
When low he whispered, "I don't see, Aunt Dolly,
When folks are small like me,

"How they get on without a nice big brother.
Why, even Tommy Stead—
Who bullies all my mates—don't dare to touch me;
He's afraid, you see, of Ned."

Just then he shyly pointed o'er his shoulder,
With such a proud, fond look,
At his tall brother Edward sitting near us,
Intent upon a book.

"He carries the umbrella when 'tis raining,
And gives the note to me;
And helps me find the very far off places
In the geography;

"And explains the sums, and makes the fractions easy."
Here Benny heaved a sigh,
"I don't like rithmetic; but Ned says, 'Benny,
Be brave, my lad, and try.'

"He has long patience, and he's very clever.
Why, once he made a cart,
And once he made a trap that caught a sparrow;
And 'cause it hurt my heart

"To see the wild thing flutter, he soon freed it,
And smiled when off it fled;
And when I'm scared because it's dark, or lightens,
He takes me in his bed."

The blue eyes closed. Perhaps the gentle sand-man
Had touched the golden head;
For low it drooped. But smiles still curved the sweet
Lips;
He dreamed, perhaps, of "Ned."

For "The Friend."

Pastors.

A paid pastor as "the need of the Church," having been advocated by persons claiming to be Friends, the following thoughts are presented:

Among the spiritual gifts bestowed by the Head upon its members is the service of pastor or shepherd, (Eph. iv. 11.) The proper business of a shepherd is to watch over and guard the flock, and this duty rests in measure on all the members, according to their growth in spiritual knowledge; for the members of the one body are designed to be mutually helpful, one to the other.

The reception and exercise of spiritual gifts have been recognized by the Society of Friends from its rise. The ministry is an important service, to be performed in the ability which God giveth; yet, those entrusted with it are members of, and subject to the body. Another important service is that of the elders, their labors are more private than the ministers, but both, in the right exercise of their respective gifts, "feed the flock of God;" and in taking the oversight thereof, are not, as lords over God's heritage, but "ensamples to the flock." Friends also recognize the special office of overseer. Among the duties assigned to these, are the taking the first official action in the case of delinquents; which cannot be rightly performed unless the overseers are spiritually minded persons themselves. Under a sense of their own liability to err, they should try every means to bring about the reformation of offenders before said official action is taken.

There are different degrees of religious experience; yet as there is a faithfulness on the part of members to divine requiring many may be engaged in the exercise of spiritual gifts, who have not been officially recognized by the Church by special appointment. Faithfulness to the Head, by the members, individually and collectively, in comparatively smaller or larger matters, is the need of the Church. "We need not go from our principles to do good."

Some who claim the name of Friends appear to entertain the idea that a revival of primitive zeal, and success in the ingathering of souls, do not require primitive simplicity and self-denial. The necessity of entering in at the strait gate and walking in the narrow way which leadeth unto life, is not set forth by these as essential; and those who, by example and precept, have inculcated this doctrine of Christ have, in some instances been set at nought, as hinderers of the work of the Lord.

Some have manifested much interest in missionary work. Organizations have been formed for the special purpose. Some of the Yearly Meetings are making a combined effort in said direction with special provision for the purpose. The Women's Foreign Missionary Association of Friends, Philadelphia, appears to be an outside arrangement, which presents the idea that there is not within the regular organization of Friends' meetings sufficient provision for every right religious labor.

The Society of Friends has ever been a missionary people. Its members, particularly in its earlier days, have largely engaged in labors for the extension of the Redeemer's kingdom in the

*I give C. G. Finney's figures. They appear to be an underestimate. Myron Holley who effectively withdrew the order in New York, stated that in 1836 there were 22,000 members in that State.

earth. Its mission has been to bring people to Christ; to bring them off from a dependence on the teachings of men to Christ Jesus their free teacher. The service was performed in entire harmony with their testimony against a hireling ministry. There is no question but the world and the things of the world have hurt the spiritual life, and benumbed the spiritual energies of many of its members; yet all through the years there were faithful servants and hand-maidens who did good service in their day and generation. Thomas Shillitoe, Stephen Grellett, Daniel Wheeler and others, performed missionary service without a compromise of principle.

It is now apparent that there are persons in membership with Friends, who are endeavoring to remove the Society from its original basis by the establishment of a system of clergy and laity; which system does away, to a large extent, with the mutual help and privileges of the members of the body of Christ. If a hired pastor successfully performs the functions of his office, he must necessarily be a sort of confessor for the people. And if he is called and supported by meetings as a minister, he prepares his sermons or so arranges them that at the time appointed for divine worship he gives utterance to the thoughts already prepared, and the thoughts of the hearers following his speech, they may conclude that they have been performing the worship of God. Such service comes far short of the solemn silence of all flesh in the blessed fellowship with the Father and his Son Jesus Christ. But when the minister speaks as the oracle of God, and reaches the Divine witness in the hearts of the people, the latter will have something to digest and profit by.

The departures so prevalent at the present time are evidently the result of doctrines at variance with Friends' principles. All efforts to lop off the branches will avail nothing in the way of reformation. Nothing short of a faithful return to first principles will heal the breaches and restore the paths to walk in. It is a blessed thing to receive the truth in the love of it, and live and abide in it to the end. ADAM SPENCER.

Springford, Ontario.

Ceremonies in Covenant-making.

In ancient times there were different ways of ratifying an alliance, but significant ceremonies always accompanied the act. Presents were given and received, or food was shared. The firmest agreement of all was the blood covenant. It consisted in the persons sealing the alliance by piercing some part of the body and drinking each other's blood. Not less binding was the eating of salt together, a custom still preserved among the Bedwy Arabs. Salt, consecrating the table of the common people as well as that of princes, is, in Homer called "the divine;" and Eustathius says, in his commentary on the *Iliad*: "Salt is the symbol of friendship, because duration and continuance lie in the idea of friendship, and salt insures these very qualities." And the Arab has the same conception of salty substances, for when he proves faithless to any one with whom he has shared his bread, he excuses his behaviour by saying, "There was no salt in the bread." The custom of ratifying an alliance by the sacrificing of animals is found among all the ancient nations. The ceremony was common among the Israelites, as is shown by the covenant made between God and Abram. The rite observed by the Old Babylonians, Hebrews, Macedonians, and other nations, was as follows:

One or more beasts were killed, and cut into two equal parts. These parts were then placed

opposite to each other, and the parties to the covenant walked between the pieces. The meaning of this ceremony was, that, as the halves of the beasts belonged to each other, so the two persons who made the alliance must be regarded as one ever after; and as the beasts were cut into halves, so he who breaks the alliance shall likewise be cut into pieces. In the case of Abram it is God alone who binds man by commandment and himself by promise, and therefore God alone who, in the appearance of a flaming torch, passes between the pieces of the animals killed by Abram. Although the patriarch killed a heifer, ram and she-goat, other nations were accustomed to use other animals. Plutarch says that the Bœotians divided a dog into two pieces when performing the ceremonies referred to.—*Prof. Hilprecht in S. S. Times.*

For "The Friend."

Incidents and Reflections.—No. 119.

ON RELIGIOUS CONVERSATION.

David Ferris, in his Journal, makes the following remark, which may be a profitable caution to some: "In one respect I was apt to err, until experience taught me better. This was talking too much about religion in my own will and time. At length I found it tended to poverty; and I learned, when in company, not to be forward to enter into any discourse concerning religion or any other subject; but to be content to keep silence and be esteemed a fool; until Truth arose, a subject presented, and liberty was given for conversation. Then I found a qualification to speak to the edification of others, and my own peace and satisfaction. I mention this for the benefit of others; being convinced that many who have had experience of the Truth, and have in some degree witnessed a change of heart, have talked so much on religious subjects, that their souls have become barren; so as scarcely to know when good cometh."

While there is need of care in this respect, there is also a danger to some, especially to those of a diffident disposition, and those who are not so thoroughly humbled under the Divine Power as to be willing to appear as fools for Christ's sake,—that they may withhold a testimony for their Master, when it is really called for. In the *Youth's Companion*, an instance is recorded, where a manifest blessing rested upon the faithful discharge of such a duty. After speaking of the wisdom needed in speaking to another person upon his religious welfare, and that personal allusions of the kind should be made modestly and quietly, the narrative says:—

"Two New York merchants lived near neighbors in the environs of the city, and rode to and from their business in the morning and evening trains. They saw each other every day, but were not intimate friends, and were very seldom together. One was a religious man, and the other was not.

One day it happened that they occupied the same seat in the car. They fell into talk on business matters, discussed the general condition and prospects of trade, and then spoke of their personal successes.

"It has been a lucky year for me," said the elder of the two. "I suppose I could retire with a hundred thousand dollars. That certainly is a competence, and I don't know as I care for any more."

"Yes, that is enough," replied the younger. "You are provided for."

"I suppose I am."

"For this life. Excuse me, may I ask how about the next—the life beyond?"

"Oh, I don't worry myself about that!"

"But wouldn't it be wise now to give serious thought to what comes after death?"

"I can see no use in it. These matters are beyond our control. I've no fears but it will all come out right."

"But isn't that a rather uncertain trust? I would not risk it without inquiry and study. Here, if anywhere, we want things plain, and the words of Christ have made them so."

The merchants parted, to all appearances as totally different men as when they met; the one with a Divine love in his heart; the other taken up with the present life, and with no thoughts for the life of eternal future.

No opportunity occurred to renew their conversation. Months passed—and not many—before the elder was taken ill. His neighbor missed him from the daily trains. He inquired after him, but learned of no alarming disease or danger.

At length, one day while he was in the city, a telegram, sent at the sick man's request, was handed to him in his office, "A. is dying, and wishes to see you." The merchant hurried away, and at the earliest possible moment stood by his neighbor's bedside.

"I could not die," the sick man whispered, "till I had seen you and thanked you. What you said that morning on the cars came up to me since I have been confined at home. I've looked into it, thought over it and prayed over it. I'm going now, but going in peace. Christ is my Saviour. My trust and hope are in Him."

The power for good of a "word fitly spoken," when impressed on the heart by the Spirit of Christ, is shown by the following incident:—

"Many years ago, a child was leaving the junior department of a city school for a new home in the country. As he left, his old teacher put her hand upon his head, and in a single, simple sentence commended him to God and to good. Years passed, and the child grew up, and read books, English, French, German, Greek, on ethics and listened to lectures on the same subject, by famous professors in a venerable university. But no word which he read in the pages of ancient philosophers, or listened to from the lips of living teachers, ever proved to him a beacon-light like the simple words of his old school-mistress. In the time of temptation, the learned discussions of the philosophers were forgotten, or were remembered only to cause bewilderment as to the basis of right and duty; but the lesson of childhood shone then the most clearly in the secret chamber of the soul, and neither time nor doubt had power to dim its radiance. Perhaps neither mother nor teacher can lead the child into the knowledge of the world's deeper wisdom; but a few simple, earnest words, for God and good, from either, may do far more,—they may enter into the very being of the child, to be a strength in weakness, a refuge in temptation, and a cherished memory in the long, hard conflict of earthly life. This is not the wisdom which is taught by the speculative thinkers; but it is the best and most enduring wisdom, nevertheless."

That eminent minister, Richard Jordan, who died in 1826, is said to have been one who was "apt to teach" in social conversation. He remarked of himself, that he sometimes felt himself as much under the Divine anointing when engaged in serious conversation, or relating religious anecdotes, as when pleading the cause of his Saviour in the public assemblies of his people. On one such occasion, when visiting at the house of a friend in New Jersey, during the evening,

he addressed each of the four sons in the family where he was staying, in a conversational way. One he cautioned against the use of tobacco; another against excess in eating; another he warned against too much laughter; and the fourth against talking too much.

What effect attended these admonitions we are not informed; but they were probably all judicious, and no one of that four addressed could evade the application to himself of the advice, on the plea that it was intended for others.

J. W.

For "The Friend."

Recent Work of the Tract Association.

The work of preparing new electrotype plates for the older Tracts, is still in progress. A new set has been completed for "Straightforwardness Essential to the Christian." The title does not mean that to the Christian only, straightforwardness is essential; but that without it, a profession of Christianity can avail no more than the sounding brass or the tinkling cymbal. This remarkable exposition of the scrupulous delicacy of the balances of the sanctuary, is not so well known as it should be. Although best suited to cultured minds, the language is not above the comprehension of persons of ordinary education. Heretofore its usefulness has been lessened by the small size of the letters, and also by the wear to which they have been subjected during the forty-five years that have passed since the plates were cast. The matter that had covered twelve pages in the old, has been expanded in the new to twenty pages.

Equally instructive with the foregoing, is the essay by the same writer—Mary Ann Kelty—entitled, "Individual Influence," which has also been extended from twelve to twenty pages.

The Tract on Profane Swearing, has been somewhat shortened and put into larger sized type. It is a moral disquisition, adapted to logical minds, but not so well calculated to interest uneducated people and boys. To supply the latter class of readers, a new Tract of four pages has been written, entitled, "Vulgar and Profane Language." Simple words are used, and an incident is introduced to encourage the users of such language, to seek to the Source of all spiritual strength for ability to enable them to be delivered from this sinful habit.

Our Tract No. 9, on Detraction, had long been felt to have but little in it to interest the ordinary reader. The sentences are ponderous, and the subject is treated argumentatively. This tract has been canceled, and a new one with the same title and the same number of pages, that is eight, has been substituted. The subject is considered didactically, under separate sub-heads. These include the origin, progress and effects of detraction; how to treat those who asperse ourselves or others; how to act when we are defamed, &c.; and most important of all, the remedy for detraction. Several anecdotes and incidents are interspersed, calculated to make it more attractive to readers.

This is a subject of much importance to us all. Thomas Story remarks in his Journal in reference to detraction from the reputation of other people: "I do verily think this secret evil hath done more hurt to Christian Society in general, and to us as a people in a more particular manner, than all the open and flagrant sins which any among us have fallen into unto this day. For open evil is seen of all—but secret evils reign and rage in the dark as with toleration and authority; and yet to be called a false accuser or a calumniator, is highly offensive to mankind, even to be sup-

posed to be guilty of it." Another Friend writes: "There are many shades of turpitude in this prevailing evil, * * * and, startling as the sentiment may appear, observation induces me to believe that few *very few*, even among professed Christians, have wholly washed their hands from this defilement."

The Tract entitled "Origin and Object of Civil Government," not being entirely satisfactory, has been supplanted by another and shorter essay, bearing the same title. The latter explains the position which Friends and other Christian professors hold on this subject, consistently with the precepts of the New Testament.

A new edition of "Divine Preservation at Sea," has been put into eight pages of larger sized type. The narratives are placed under appropriate headings, which give the tract a neater and more attractive dress.

"Reasons why Women should be permitted to exercise the gifts of the Holy Spirit, particularly with reference to the ministry of the Gospel," has been carefully revised, under the more concise, comprehensive and aggressive title, "Womens' Preaching as well as Mens', a gift of the Holy Spirit." As far as we know, all the principal arguments against women being allowed to preach the Gospel, derived from the New Testament, are fully met and plainly set forth. In this respect the revised is a decided improvement on the original essay.

Three new Tracts have been added. A leaflet entitled "What Then?" is well suited for circulation among those whose ambition limits their best efforts to the attainment of earthly treasures and emoluments. Some inquiries having been made for publications giving the views of Friends on "the Communion," an eight page tract has been prepared with that title. It contains a careful examination of the texts in the New Testament, that the advocates of an outward ordinance claim establish it a perpetual obligation for Christians to observe. Other passages of Scripture are quoted to show that the true communion of Christians with Him who is the bread of life, is inward and spiritual. This communion has been the privilege of the righteous, in all ages and generations of the world—before, as well as since the coming of our Holy Redeemer. For the Israelites of old drank of that rock which followed them, and that rock was Christ. It is to be hoped that this Tract will have a service among some who profess to be Friends, but who advocate the use of outward bread and wine. The third new Tract is entitled, "Remarkable Conversion of Jacob Parsons." It covers eight pages of large type.

Lastly we have bound the miscellaneous reading matter of the "Moral Almanac," from 1868 to 1887, inclusive, with a suitable title page, making a book of 324 pages. There was material for 100 copies only, for which 25 cents each will be charged. An opportunity is thus afforded for securing this valuable collection of moral and religious anecdotes and extracts, at a nominal cost. A like opportunity is not likely to occur again. E. M.

A Curious Mental Phenomenon.—In some remarks on the late Judge Woodruff, of New Jersey, Judge Dixon said:—

"Whatever might have been Judge Woodruff's first impression when he was practicing at the Bar with regard to the case that came into his hands, whatever might be his abstract notion of the laws, he never failed to bring his mind to an abiding conviction that the cause he was employed

to advocate was the cause of justice." He then illustrated what he meant as follows:

"I remember a very remarkable exemplification of this trait of his character. A case was committed to his keeping, and as soon as it was disclosed to him he applied the correct rule of the law and decided against his client. But he pursued his investigation to see whether his first impression was sound. My association with him in the case led to frequent conferences. The next time I saw him I found that doubt had been engendered in his mind whether his first impression was right, but still these doubts seemed to him so tenuous that he did not think any other mind could be brought to entertain them. At the next conference his doubts had grown into a belief that his first opinion was wrong and a hope that he might persuade other minds to view the case as he then did. At the next conference his belief had become a conviction, and he had become satisfied that other minds could be brought to the same view, and at last his conviction was so strongly grounded that it seemed to him that the view he had at first entertained was preposterous, and that no reasonable man, on full explanation of the case, could entertain any other opinion than that to which he had at last come. This illustrates one of his distinctive traits. He always became at last sure that his client's cause was right."

In commenting on this subject, and pointing out the danger of tampering with clear convictions of right or duty, the *Christian Advocate* says:—

"Not a few instances have occurred in which men have come to do acts, under the conviction that they were right and could be made to appear right to others, which every unsophisticated man would denounce, and which they themselves in the beginning believed to be wrong.

"Much of the infidelity that exists originates in this way. Whether the tale be true or not, that David Hume accepted a position on the negative in debate upon the truth of Christianity, and afterward became an unbeliever as a result of his zealous and indefatigable preparation to speak against Christianity, it is certain that the story is in harmony with human nature."

Natural History, Science, &c.

Poisonous Gases.—Several persons died and others were in imminent danger a short time since, at Troy, N. Y., from inhaling a gas made for use as a fuel, and which escaped into the air from some defect in the pipe that passed by the homes of the victims. The fuel gas is a mixture of 56 parts of Hydrogen gas and 44 parts of Carbonic oxide: and both are almost without smell, the danger is the greater, since the air may gradually become contaminated with it without the odor exciting attention. The Carbonic oxide is a deadly poison, and a comparatively small admixture of it in the air of a room is sufficient to produce fatal consequences.

Buffalo-raising.—Several of the Western ranchmen have entered into the business of raising buffaloes. The high price of buffalo robes and the quality of the meat may make this a profitable enterprise.

Cocoa-nuts in Florida.—A large tract of land, said to contain 10,000 acres has been purchased on the Atlantic coast of Florida, in Dade County, for the cultivation of the Cocoa-nut, and extensive plantations of the trees have been made. They seem to be doing well, and there is reason to hope that the enterprise will be successful.

Liquorice.—The liquorice of commerce is the extract obtained from the root of a plant, whose

botanical name is *Glycyrrhiza glabra*—a word derived from two Greek words, signifying "sweet" and "root."

It may be considered as a species of sugar, which does not crystallize, and cannot be made to undergo vinous fermentation like true sugar.

The plant is grown in many countries, especially in those bordering the Mediterranean. The chief source of supply has been the northern part of Spain. It is grown also in some of the counties of England; and of latter times its cultivation has increased in the United States. At a fair held in San Francisco last year, specimens of the root from Sacramento County, attracted considerable attention.

The United States has a native species of *Glycyrrhiza*, which is found in the Missouri Valley, and has been naturalized on the lake shore near Buffalo, N. Y. But so far as we know, this has never been cultivated.

Purity of Air in the Ocean.—In the course of an address on the action of micro-organisms on surgical wounds, Prof. F. S. Dennis, of New York, states that during his last trip across the Atlantic he made some experiments to test the purity of the air about 1,000 miles from land.

He employed capsules of sterilized gelatine, and exposed them for fifteen minutes. One capsule was exposed in the stateroom upon the main deck of the steamer. Within 18 hours over 500 points of infection had developed. Two capsules exposed in a similar manner in a cabin on the promenade deck, where the circulation of air was free, showed five or six points of infection each ten days afterward. A capsule exposed over the bow of the ship was found to be entirely uncontaminated. These experiments are on the same lines as those of Pasteur and Tyndall upon the mountain air of Switzerland, and so far as they go, they show the germless condition of mid-ocean air, and also the need for much more efficient ventilation in the state rooms of even the first-class American liners.—*The American.*

Owls Training their Young.—C. C. Abbott, in his *Rambles about Home* mentions a family of short-eared owls which had made their abode in a hollow maple. One pleasant moonlight evening in the Tenth Month, he took a position from which he could watch their movements. The old birds first appeared, flew directly to the meadow and disappeared in the long grass. The four young birds crept cautiously along a limb of the tree and then settled themselves in a muffled-up manner. When the parent owls returned, each had what appeared to be a mouse in its beak. "When they alighted on the maple," he says, "I could detect, in the uncertain light, that they did not approach closely to the young birds, but having removed the mice, which they now held in their claws, they chattered and screamed to their young in a manner that could only be interpreted as 'Come over here and get your mouse.'" It was evident that the young owls were to be taught to help themselves, and to practice their power of flight. Finally, one young owl, more venturesome than his fellows, essayed to fly, but instead of reaching the desired branch, it fell short a foot or more, and tumbled to the ground.

"Leaving the tree the old birds flew down to the hapless fellow, and muttered in low tones to it. After the lapse of a minute or more, the old birds together took a short, low flight, and then returned to the young owl. Was it not to show it how easy flight was? Then again they flew away in the same manner, and the young owl endeavored to follow. It was with evident diffi-

culty that it left the ground, but when once its feet were clear of the grass, it progressed satisfactorily, though only for a short distance. This pleased the old birds, for one of them came to the little fellow, and with one wing extended, patted the young bird on the head and back most tenderly. At this I laughed aloud, most unfortunately, and immediately the old birds flew to the nesting tree, and then discovered my hiding place. Of all the scoldings I ever got, that from the owls this evening was the severest. Keeping just out of reach of my cane, they swooped about my head, and snapped their bills viciously. They did not dare to strike me, but they came unpleasantly near, and it was with a feeling of comfort that I finally reached safer quarters."

Items.

—*Methodist Membership.*—The number of members of the Methodist Episcopal Church (including those on probation) is nearly two millions; there being an increase during the year 1886 of more than 100,000.

—*Freedom in Cuba.*—The colored people of Cuba recently kept a day of rejoicing in honor of the action of the Spanish Government which proclaimed the freedom of the slaves, and the removal of the guardianship system—the last remnant of slavery—which had continued for a time the control of their former masters. This emancipation is said to have been favored by the Liberal party and by most of the native Cubans. The Liberals favor the granting of political power to the Negroes, and in return hope for assistance from them in the work of reform.

—*War.*—*The Christian Statesman* calls attention to the lamentable fact, that in respect to the warlike spirit, the so-called Christian nations are more guilty than some of the heathen nations. "China and Japan are more peaceable than England or Germany or France. It is in Christendom that the art of killing men has been carried to its greatest perfection. The menace to the world's peace to-day comes wholly from those who bow at the altars of the Prince of Peace. The armaments of the so-called Christian nations were never so enormous or so deadly, or the number of their trained soldiers so great, as to-day."

—*Use of Drugs.*—*The Christian Advocate* says: "Few diseases are worse than the consequence of the habitual use of any medicine; and no physical or mental effects harder to endure than the effects of opium, chloral, cocaine, and alcohol."

Similar in its teaching is the following item from the *Scientific American*. "The *Manufacturer's Gazette*, we believe, speaks candidly when it says that the increasing use of opiates and other drugs intended to either allay or excite nervous activity, is an evil in this country equal to, if not worse than, the excessive use of intoxicating liquors. Comparatively little is said of it in public journals, and there is no such crusade against it as there is against intemperance. The insidiousness of the drug habit makes it the more dangerous. The great majority of those who begin the use of opium, morphine and chloral, do it under prescription of physicians, and often without being allowed to know what they are taking until the habit is thoroughly fastened upon them. Such trifling with life and health by physicians should be made a criminal offense, and its victim or his friends should prosecute for malpractice to the full extent of the law. It is a safe rule to take no medicines from any except those known to be trustworthy; and no physician is trustworthy who refuses to inform patients of possible danger from the drugs he may prescribe. So many have been wrecked in this way that the old secrecy about the composition of medicines is out of place, at least to the extent of informing patients that they are taking nothing liable to bind them in the hopeless slavery of some drug habit."

—*Divorce Legislation.*—In Vermont a law was passed, in 1884, requiring libels for divorce to be filed at the term of court preceding that in which they are heard. This insures a delay of six months before they can come to trial. The result in Ver-

mont is, that, whereas there were 202 divorces in 1884, the number fell to 94 in 1885. The provision named is most wise, preventing hasty action, and giving the aggrieved parties abundant time in which to deliberate, and often to become reconciled. Hundreds of divorces might be prevented each year did such legislation prevail all over the land. Hasty divorces are the bitter fruit of recklessness in entering into unsuitable matrimonial engagements. Did young people reflect more seriously beforehand, they would often save much bitter reflection later on.—*Congregationalist.*

—*Ecclesiastical Union.*—The *Independent* states that last fall the Free Baptists Central Association and the New York State Christian Association adopted identical resolutions, which affirmed that, "being well acquainted with each other's doctrine, methods of work, and Christian spirit," they "feel that they may be, and ought to be one people."

Recently representatives of these two associations met in Buffalo to perfect organic union; the two legal associations were consolidated and a common constitution adopted. The territory embraced was enlarged by adding New Jersey and Ontario to the previously included States of New York and Pennsylvania. It is expected that the Meetings and Conferences of this territory will all send delegates to the next Association as one people, and that their example will be followed ultimately by other bodies of Free Baptists and "Christians" in other States.

—*Defensive Armors.*—Bishop William Taylor has planned a device for his new Congo steamer which will do away with the necessity of fire-arms. In case of attack he can put the natives to flight by a hose attached to a powerful steam-pump. "Neither dogs nor men," he remarks, "can stand before such a shot of water."

Our Holy Redeemer vanquished cruelty by suffering.

THE FRIEND.

THIRD MONTH 5, 1887.

We have received a letter from an aged friend, a member of Iowa Yearly Meeting (the Larger Body) which speaks of the action of his Yearly Meeting in encouraging meetings to supply themselves with "pastors," as "the opening wedge to a paid ministry, or a regularly established Pastorate, with a pastor employed at a stated salary to preach at stated times, and otherwise to conduct the meeting." Our correspondent says they are beginning to feel the effect of this advice; and he describes a meeting he had lately attended, professedly of Friends, in which the time was nearly all occupied by "singing (proposed by the minister); then reading; then immediately prayer; singing, prayer, preaching, singing, prayer, speaking, or as it is termed, testifying, singing, &c. Then the minister or Pastor, as he is called, told what he proposed for next First-day; and requested the meeting to rise and be dismissed."

The most cheering thing in the letter is the following paragraph: "I believe there are many scattered up and down in the land, who mourn over the innovations now being introduced into our once favored Society,—who have not bowed the knee to Baal nor kissed his image. O may the Lord strengthen and enable them to hold out faithful to the end!"

The presence of such faithful ones has a restraining and preservative effect, even in those meetings where their influence is largely overborne by the number and activity of those who have adopted methods of Church work inconsistent with the principles of Friends. But how

sad is it to reflect that many of the younger members in such meetings are growing up under teachings and practices which tend to keep them in ignorance of the spiritual doctrines of our Society; so that if ever they come to be true Friends it will be by a conviction similar to that which would bring into the fold one from another society.

The same mail that brought the letter above referred to brought also one from a minister in another denomination, whose mind has been led step by step nearer to the doctrines held by us, so that he is able to say, "I am in heart and mind a Friend." He mentions that a few days before he wrote, "I went to visit a Society of Friends [in Western New York] but found them Friends in name. The meetings were held as other worldly churches do—a pulpit and large pictures for Sabbath School teaching, the same in dress and language like the world. A few years have brought a change, but I fail to see the change for the better, and believe it is not primitive, or modern Quakerism improved."

Does not such a statement instructively show, that those who have been led by the Spirit of Christ to see the beauty and excellency of true spiritual religion, will not be attracted by the "half Jew and half Ashdod" imitations of a modified Quakerism?

SUMMARY OF EVENTS.

UNITED STATES.—In the U. S. Senate on the 22nd ultimo, a letter was presented from Senator Sherman, resigning the office of President pro tempore, the resignation to take effect at one o'clock on the 26th. He says the resignation "will promote the convenience of the Senate and the public service to elect a Senator as President pro tempore whose term extends beyond that date, so that he may administer the oath of office to Senators elect and aid in the organization."

The Director of the Mint reports that the production of gold in the United States during the year 1886 exceeded that of any previous year since 1850, and almost equalled the production of that year. It amounted to \$35,000,000 in 1886, against \$31,800,000 in 1885, an increase of over \$3,000,000. The production of silver, as nearly as can be ascertained, was \$49,895,930.

A telegram from St. Louis says that a company of American capitalists, including Rufus Hatch, have purchased from the heirs of a Dr. Beales, an immense tract of land covering 50,000,000 acres, in Northwestern Texas, Northeastern New Mexico and Southwestern Colorado, which was originally granted to Beales by the Mexican Government. The right of the grant was protected by the Guadalupe-Hidalgo treaty. The despatch says: "Those interested in the purchase will not, at present, make public the exact boundaries."

The Senate of Texas has passed a prohibitory amendment to the State Constitution, for submission to the popular vote at a special election in Eighth Month next. The vote stood 21 to 8.

Strong efforts are being made in New York City to influence the Legislature of the State to secure, at this session, the passage of an amended Excise bill now pending there. The New York correspondent of the Philadelphia Ledger, says: "The out-and-out Prohibitionists are standing aloof from this movement, believing that it is not the sort of radical reform that the times demand. What they want is not high license, but no license at all—in other words, absolute suppression of the saloons, and total abstinence instead of moderate drinking. They have no lack of enthusiasm and, like the original anti-slavery orators, are possessed of a conviction that, how much soever they may be resisted at present, they are eventually bound to win."

The deaths in this city last week numbered 454, the same as during the previous week, and 54 more than during the corresponding period last year. Of the foregoing 250 were males and 204 females: 251 were adults and 203 minors: 69 died of consumption; 45 of pneumonia; 24 of heart diseases; 23 of convulsions; 22 of bronchitis; 19 of old age; 15 of marasmus; 15 of typhoid fever; 14 of inflammation of the stomach and bowels; 13 of cramp, and 12 of apoplexy.

Markets, &c.—U. S. 4½s, registered, 109½; coupon, 110½; 4s, 128½; 3s, 101; currency 6s, 126½ a 137.

Cotton was only in moderate request by the spinners, at 9½ cts. per lb.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed.—Choice bran was wanted, but finer ruled dull. Sales of western winter at \$17.75 a \$19 per ton, as to quality.

Flour and Meal.—The movement in flour continued slow, and prices favored buyers. Sales of 125 barrels Pennsylvania family, at \$3.80; 125 barrels Ohio, clear, \$4; 250 barrels do, straight, at \$4.40; 125 barrels Indiana, straight, at \$4.25; 375 barrels winter patent, at \$4.70 a \$4.85; and 625 barrels Minnesota, patent, at \$4.85 a \$5. Rye flour was steady, at \$3 per barrel for choice.

Grain.—Wheat was quiet, No. 2 red closing at 89½ cts. bid and 89½ cts. asked. Rye was quiet at 53½ cts. per bushel for No. 2 Pennsylvania. Corn was dull with No. 2 mixed closing at 46½ cts. bid, and 46½ cts. asked. Oats were quiet: No. 2 white closed at 36½ cts. bid and 37 cts. asked.

Beef cattle were ½ a ¼c. lower, at 3¼ a 5½ cts.

Sheep were fairly active at 4 a 6 cts. Lambs at 4½ a 7 cts.

Hogs were inactive and ¼c. higher. Western, at 8 a 8½ cts.; State, at 7 a 7½ cts.

Milch calves were active at 5 a 8½ cts. Fat cows were fairly active at 2½ a 4 cts.

Milch cows were dull, at \$25 a \$55.

The receipts were: 2400 bees, 10,000 sheep, 6000 hogs.

FOREIGN.—On Second Month 28th, W. H. Smith, the leader of the Government in the House of Commons, stated that the 21st day of Sixth Month had been decided upon as the date for the national celebration of the Queen's Jubilee. The day would be declared a holiday, and the Queen would attend a State service to be held in Westminster Abbey.

Sir James Ferguson, Parliamentary Secretary of the Foreign Office, stated that diplomatic relations between Great Britain and Venezuela had been suspended owing to a dispute with Venezuela respecting the frontier line between that country and British Guiana.

The jury in the cases of John Dillon and the other Irishmen charged with conspiracy, were unable to agree on a verdict. Another trial is set down for Fourth Month.

Of the elections in Germany the results in 334 districts are now known. The candidates elected comprise 13 New German Liberals, including two who favor the Septennate, 73 Conservatives, 30 Imperialists, 89 National Liberals, 90 Centreists, including three who support the Army bill, 15 Poles, 15 Alsatiens, 2 Guelphs, 1 Dane and 6 Socialists. Re-elections will be necessary in 60 districts.

In one quarter Bismarck suffered a serious repulse, viz., Alsace-Lorraine, where all the candidates who were openly advocating the restoration of Alsace-Lorraine to France were elected by overwhelming majorities, the aggregate vote in their favor being about 45,000 against less than 20,000 for the more moderate candidates.

The Berlin *Tageblatt* says that owing to the war scare the emigration to America has greatly increased, the emigrants coming chiefly from Hesse, Wurttemberg and Baden.

The Berlin *National Gazette* says that the alliance between Italy, Germany and Austria, for reciprocal defence and guarantee of the present possessions of the parties to the arrangement, is assured of completion, although the Italian ministerial crisis may delay its formal conclusion.

A very destructive earthquake occurred on Second Month 23d, in Southern France and Northern Italy. The destruction of life and property was greatest between Nice and Genoa. The whole of the Italian Riviera was devastated.

At the village of Bajardo, situated at the top of a hill, a number of the inhabitants took refuge in a church building when the shocks were first felt. A subsequent and greater shock demolished the building and three hundred of the people who were in it were killed.

At a house near Diano Marina a ball was proceeding when the shocks came. The building was completely wrecked and a terrible loss of life resulted. The dancers lay dead in heaps upon the ground. Many of the houses destroyed had large tanks underneath, which were filled with new olive oil, intended for exportation to France and Germany.

Despatches from Rome give the following official list of killed and wounded: Bajardo, 300 killed and wounded; Diano Marina, 250 killed and injured; Brassano, 50 killed and 36 injured; Diano Castello, 30 killed; Castello, 30 killed and many injured. It is estimated that

in the Province of Porto Maurizio 570 were killed and 156 injured. In the Province of Genoa 64 were killed and 37 injured. Bajardo and Diano Marina were the only places destroyed.

Lockroy, the French Minister of Public Works, says that the sewers in the shaken districts are so damaged that the soil will become infiltrated with sewage, and be a source of contagion as soon as hot weather comes. The Government will send engineers and specialists to do everything possible to avert such a disaster.

It is semi-officially stated in St. Petersburg, that there is great tension in the relations between the Russian and Chinese authorities in the Kuldja district. Russian officials think, it is affirmed, that serious measures will be necessary to resettle the frontier between Russia and China in that portion of the empire.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, First Mo. 17th, 1887, RACHEL, wife of Joseph P. Lupton, in the 62d year of her age, a member and elder of Concord Particular and Short Creek Monthly Meeting, Ohio. This dear Friend was firmly attached to the doctrines and testimonies of our religious Society, and diligent in the attendance of all our meetings. Her last illness, of nearly two months, she bore with Christian patience and resignation, imparting suitable counsel to her family and other relatives. At one time she said, "through the boundless mercy of my Heavenly Father I believe I shall be accepted." Nearly her last words were "all is well." Leaving her friends a well-grounded hope of her entrance into everlasting rest.

—, at Camden, on the 14th of First Mo. 1887, PHEBE EMLEN, wife of Wm. B. Cooper, aged about 67 years, a valued member of Newton Preparative and Haddonfield Monthly Meeting of Friends, New Jersey. The unexpected removal of this dear Friend after a short illness, was a great shock and surprise to a large circle of friends, both within and outside of the pale of our Society, to whom she had greatly endeared herself. Nurtured by her pious parents, the late James and Sarah Emlen, in the fear and in the admonition of the Lord, the blessing of preservation and support through many painful vicissitudes was her continued experience. It was evident to those who knew her best, that while largely blessed in her latter years with earthly comforts, her chief treasure was "in the Heavens" and her friends are enabled to believe that, through the mercy of God in Christ Jesus, her redeemed spirit has been received into one of those mansions which He has prepared for those who love Him—a sight of the glory of which she was graciously permitted in a very remarkable manner to behold a little before the final close.

—, on the 25th of First Mo. 1887, at the residence of his sister-in-law, Hannah Hall, after a lingering confinement of more than eight years, JOSEPH HALL, in the 87th year of his age, a member of Short Creek Monthly and Harrisville Particular Meeting of Friends, Ohio. Although a shadow had for a length of time dimmed his intellect, an evidence seemed mercifully granted to some who witnessed the close of his lengthened life, and attended the funeral, that he had been gathered as a "shock of corn fully ripe."

—, at Germantown, on the 28th of First Mo. 1887, in the 60th year of her age, SUSAN D. EMLEN, the youngest daughter of the late James and Sarah Emlen. She was an esteemed member of Germantown Preparative and Frankford Monthly Meeting of Friends, Pa. This beloved Friend was trained for her Heavenly inheritance, through a long course of bodily affliction, and it is believed that she could at times adopt the language of the Apostle, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 242.)

Eighth Mo. 25th, 1850. First-day.—Much serious reflection has been mine, since the above entry. Closely was I led on retiring to rest to scrutinize, how it was with me, and whether any progress is making heavenward! Many good desires and resolutions have been mine; but what will I do these avail, if there is not an earnest pressing for holiness, heaven, and heavenly things? Under a sense of all this, heart-felt desires have been raised that He, who alone has power to make alive, would be pleased in mercy to visit my poor soul; would bring under and keep under exercise, if it be all the days of my appointed time; that so, I may know the great work of my soul's salvation going forward while the day asteth; and that the night may not find me unprepared.

Ninth Mo. 15th. The covering of my spirit or days has been that of quietness; accompanied with sincere, and may I not say, fervent desires that the day's work may be keeping pace with the day. Our meeting this morning was a very full and a very solemn one to me, being made to feel the truth of: "Wherewith shall I come before the Lord?" or bow myself before the most high God? I was made sensibly to feel my impotency, and the majesty of Him, whose subjects we are! and that He should condescend to our low estate, "Visit us every morning, and try us every moment." O Lord, revive thy work in the midst of the years, in the midst of the years make known, &c.

27th. Both last night and the night before, had a heavy gust, accompanied with much thunder and lightning. That last night was not very distant, and during it there was the appearance of a great fire—something no doubt struck with lightning.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

These lines, on first awaking yesterday morning, arose so forcibly, accompanied with such a sense of his mercies which are "new every morning," that I felt I dare do no other than pen them. Am afresh made sensibly to feel the favor of my life being yet spared. O! may I be enabled to walk more and more acceptably, the few days allowed.

Eleventh Mo. 1st. In company with James

Emlen and ———, visited a young man, John Newlin, who was a teacher at Westtown at the time I was; but is now rapidly going in a decline; brought on by a heavy cold taken in the Third Month last. It is about three years since he entered into the marriage state, so that, altogether, it seems very affecting. He is so changed I should not have known him. His voice gone so as not to speak above a whisper; and such a hard cough! He was sitting up, and seemed quiet and composed. I believe our visit to him was timely. Both he and his wife received us very kindly. Immediately on gathering into stillness, this language arose: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." The impression which accompanied to revive it, brought me into a great strait. I feared to speak, and I feared to withhold. I thought, should I carry away that which was given me for this dear afflicted brother, and he be shortly removed, how miserable should I be! I could not help hoping ——— would give utterance for me. She did speak excellently and suitably but it did not relieve me; and the word obey seemed sounded in my spiritual ear. Therefore, in much fear, I revived what arose. A word of encouragement given me by dear James afterwards, tended a little to revive; "It is better to give than to receive." The feeling of stillness which covers my spirit, gives me to hope that I have not done wrong. Thou knowest, O Heavenly Parent! that the bent and desire of my soul is, to do that which is well pleasing in thy holy eye-sight; and wherein I have erred, it is, or has been, more through fear than from a disposition to go counter to thy blessed will. Therefore be pleased, for thy blessed name's sake, and my poor soul's sake, to strengthen the things that remain, &c.

28th. Met with my friends this morning, being our Monthly Meeting. Poverty seemed the covering of my spirit; so much so that I abhorred myself. But was very unexpectedly brought under exercise, though unable to see whether for myself or the church. If I have withheld more than is meet it has not been through wilful disobedience, but from a fear of running before I was sent. Was afresh instructed in the remembrance of, "My sheep hear my voice, and I know them, and they follow me;" but the voice of a stranger will they not follow. I can say, that sincere, fervent breathings were raised, that I may hear and follow the true Shepherd, and not be turned aside by the stranger. Think I never felt more, the awfulness of "handling the word of God deceitfully." May I be preserved, and be given yet more plainly to see, what the Lord my God is requiring of me.

First Mo. 12th, 1851. Oh Thou! who alone knowest the deep, the hidden, the untold exercises of thy poor child, be pleased to mark for, and own me in the path wherein I go; seeing thou knowest, O dearest Father! the bent and desire of my soul is, to follow Thee. It is this, that has led me this day to appear a spectacle to angels and to men. If I have mistaken thy

word, or run and thou hast not sent, be pleased to make me sensible thereof, and show unto me the way wherein thou wouldst have me to go.

19th. The greater part of our meeting this morning, was passed in much emptiness as to any good. Near the close a language saluted my inward ear, but whether intended for my own comfort and consolation, or some others present, I could not see. I have felt a fear since, that I withheld, through my own wisdom, "more than was meet."

30th. Our Monthly Meeting. We had the company of our friend Hannah Warrington; who has a minute to visit the meetings in our Quarter. She was acceptably engaged in testimony, from: "What I say unto one I say unto all, watch." The necessity of a daily watchfulness, also of an abiding in the vine, was impressed upon us, that we become not as broken off branches of the olive tree.

Second Mo. 2nd. Our meeting this morning was held in silence, and a precious silence it was. But as in the "days when the sons of God came to present themselves before the Lord, Satan came also among them," and was permitted to tempt that good man, Job; so he seems still to be permitted to buffet, tempt and try our integrity; and too often, I fear, gains the ascendancy. But a little strength did to-day seem given to lift up a standard against him; and to appeal in sincerity, Thou who knowest all things, suffer me not in anywise to dishonor thee, neither the precious cause I have so long loved, or bring disgrace upon myself.

26th. Visited, in company with ——— and our dear friend J. Emlen, a poor young man in prison under sentence of death. Since his case has been tried in court, and a verdict brought in against him, he has acknowledged that he took the life of a dear young woman; and for nothing less or more than to get her watch; and which he was afraid to take after he did the deed. He is rather of weak capacity, and here the enemy has taken the advantage and overpowered. He shed tears while we were with him, and seemed penitent; but I fear not yet sufficiently so. May He, who alone can work the great change and give a heart of flesh, be pleased to bow the strong man and lay him low, and give a sight and sense of his lost and undone condition, with the truly penitent feeling and acknowledgment, "A Saviour or I die, a Redeemer or I perish forever." His condition seems a very pitiable, and a very awful one; and while impressed with the weight of sin and iniquity that rests upon him, I am no less so with the words of our Divine Lawgiver: "Except ye repent, ye shall all likewise perish." In spirit us all, and especially thy poor child that now bows before Thee, more faithfully, and singly, and simply, to follow Thee; that so at the end, or the final winding up of all things here below, the joyful welcome may be heard: "Come ye blessed of my Father," &c.

Third Mo. 2nd. Attended this day West Chester meeting; not in my own will went I there; it proved a most exercising meeting. I think I can say a willingness was wrought to be

anything or nothing in His eye-sight. No relief could be obtained, and the language seemed sounded in my spiritual ear, "Where I am there shall also my servant be."

4th. A retrospect of the above visit gives peace, and I can but believe the will was accepted. May He who alone knows wherein I have fallen short in obedience to Him and his commands, be pleased to be merciful and regard with an eye of pity; knowing I desire not wilfully to offend.

6th. Attended the funeral of Hannah Forsythe; she being in her ninety-eighth year. At her great age, it is wonderful how she retained her faculties. She died sitting in her chair, though she had been poorly for several days. Her remains looked so well that I should not have thought of her being that age—not a wrinkle or furrow being seen in her face. Her attire was very simple and plain.

11th. Attended the interment of our friend, James Forsythe. His funeral was largely attended by many whose hearts were made sad at the unexpected call. After the interment, a meeting was held; in which our friends David Cope, and others, were constrained to call loudly unto the living to work while it is called to-day; for most assuredly the night will overtake us all, sooner or later: when no man can work.

23rd. Never felt more sensibly than this day, the precious privilege of sitting each under our own vine and fig tree, where none can make afraid: which favor hath long been granted me. If the time has fully come, that I am to show forth unto others the good things the Lord hath done for my soul, even that He is good, and that his mercy endureth forever, may a clearer evidence, than hath yet been given, be granted: that so I dishonor not Him the Lord of life and glory, nor bring distress and shame on myself, neither be a burden on my friends, is the daily, and may I not say hourly, prayer of my soul.

27th. Though I have enjoyed for days past something like a little sabbath, this has passed away; and I am left to feel and know my own nakedness. May a patient state be abode in, till it please Him, who said formerly, "Let there be light and there was light," to change the dispensation.

30th. Our First-day meeting. If I did any good this day in assembling with my friends, it was in caring for the little ones I had charge of. I have thought sometimes when they were good and quiet, that their innocent little spirits rather helped than hindered in the effort to have a good meeting.

(To be continued.)

Persia and the Persians.—No. 2.

(Continued from page 243)

For "The Friend."

Of still greater interest to a philosophical reader than the country and the dwellings, are the people who inhabit them. In speaking of the differences between men of the East and the West, our author says:—"A Persian mounts his horse at the right side; he draws the saw towards him in cutting wood; he reads and writes from right to left. These may appear trifling in themselves; but they are typical of the profound divergences existing in the intellectual cast, the thought, of the two great divisions of the human race, the Asiatic and the European."

Life in Persia is essentially an out-of-door life; it is marked by an apparent publicity and absence of reserve; and in direct contrast with this, there is about its domestic side a profound mystery and seclusion. The shops are invariably open

to the street like booths. So are the schools, where the teacher may be seen with the pupils in rows before him, seated on their heels, reciting their lesson in chorus. The barber performs his functions in the same public manner. The baker kneads and rolls his dough before the public, flattens the loaves into long, thin sheets on his bare arms, and when it is baked into loaves not more than one-tenth of an inch in thickness, tosses it on his shoulder like so many hides of leather, and peddles it.

In the middle of the day during the hot season the entire city sinks into a deep slumber, gradually arousing again as the sun sinks to the west. At this hour the tea-houses are thronged. The tea is drunk without milk, and made very sweet and flavored with the juice of the lime. In the tea-houses may often be heard recitations from the poets—the songs of Hafiz, and entire cantos from the great epic of Firdouse, chanted with resonant modulations, and listened to with enthusiastic rapture.

A large establishment in Persia includes not only the servants actually employed, but also their families, as Persian servants are invariably married. Thus a household that includes only 15 servants may easily represent a community of from 80 to 100 persons, resembling the feudal houses of olden times. All this community looks up to its master as to a protector and lord. Whenever one of the servants marries, then he expects a present for his wedding; then the bride must wait on the mistress of the household, and in turn receive a present. If a child is born, another present is expected; and if a physician is needed, the interposition of the master is again required, with a note to the doctor requesting him to call at the house of the patient. The authority of the head of such a household is practically patriarchal.

Many of the household servants of a Persian gentleman are retained purely for the purpose of adding dignity to his position, and to accompany him when he goes abroad. The love of ostentation is common to the Oriental. The Premier—the greatest subject in the kingdom, keeps no less than 3,000 men in his employ.

In comparing the character of the Persians with the people of western Europe or America, the difference in the governments must not be overlooked. Like most Orientals, the Persians from remote antiquity have been trained to regard themselves as practically the slaves of their sovereigns, who exercised unquestioned and absolute power over them and all that belonged to them—But among the Western nations, the theory of government is that power belongs to the people, and that government is to be administered only for the common good, and not merely for the benefit of the ruler. This difference must naturally exert a powerful influence in modifying the habits and characters of the people brought up under such different systems.

In illustration of the difficulty there is, in persons so differently trained, of understanding each others' feelings, the author mentions the case of a prominent Persian official at Tabreez, who had an altercation with an English gentleman, whom he repeatedly called a liar. The Englishman, who seemed not to be acquainted with the oriental character, sent him a note demanding either an apology or that he should accept a challenge to fight. The Persian was not a coward, but the idea of risking his life because he had called another man a liar seemed to him preposterous—as indeed it was.

"I fight!" said he, "what shall I fight for? I only called him a liar, and now he wants me to

fight him; was anything more absurd!" He could not comprehend why the man should have felt insulted by being called a liar; but he was perfectly willing to soothe his feelings by apologeticizing. "I'll say whatever he wishes me to say I lied when I called him a liar. I am a liar, the son of a liar, and the grandson of liars. What more does he want me to say?"

The present sovereign, Nasr-ed-Deen Shah, is spoken of in kindly terms, as a monarch whose long reign (he ascended the throne in 1848) has shown a desire to promote the welfare of his country; and has been marked by fewer incidents of a sanguinary character than usual among his predecessors. S. Benjamin observes:—"On reflecting upon the cruelty of men possessed of unlimited power and brought up amid the associations of absolute despotism, I am sometimes inclined to think a measure of charity should be extended towards such rulers, even when they are brought up as Christians, like the Czar of Russia. The necessity of acting with quick decision in a despotic government, and the power to do so, familiarize the mind to harshness and blunt the sympathies; while it is also true that men, and even women, who have always moved in the upper ranks fall from that very fact to realize that the classes below them are of the same blood and nerves as themselves, and no less capable of suffering."

One of the princes of the blood royal "voiced the sentiments which prevailed among Asiatic despots towards the classes below them, when he said to the United States dragoonman, who by my instructions had gone to Hamadân to protect our citizens there, 'Why does your Government take so much trouble for these Americans of Hamadân? They are only three or four in number, and simple people; why make such fuss about what you call their rights?'"

The present Shah rises early in the morning soon after day-break, and though he gives minute attention to the affairs of state, finds leisure for relaxation and the cultivation of his tastes in literature and art. Besides the narratives of his journeys to Europe, he has published two illustrated volumes descriptive of journeys taken in Persia. He is also a poet, and has a taste for drawing, some of his sketches being very clever. "I remember," says Benjamin, "on the occasion of an official interview with the late Minister of Foreign Affairs, that a royal rescript was brought to the Minister. When it was handed to him of a silver salver by the colored attendant, he arose and took it with both hands and touched it to his bowed forehead before opening it, saying to those around, who likewise arose, 'A despatch from our Lord and Sovereign, the Shah-in-Shah! After reading the document, the Minister pointed out to me a pen-and-ink sketch which his Majesty had drawn around the seal of the envelope with his own hand. 'See,' said the Minister to me 'this sketch by the Shah-in-Shah himself show that his Majesty is in happy disposition to-day and feels graciously toward me his slave.'"

In hours of leisure the Shah is fond of conversation, and devotes part of the evening to social relations with his favorite courtiers. His genial nature is shown by a remark made to a cultivated gentleman at Teheran, at whose elegant country seat he was making an afternoon visit. Turning to his host, as they were strolling through the grounds, the Shah remarked, how much I regret when in the society of a gentleman so polished and intelligent, that I cannot lay aside for awhile the burden of royal etiquette, and converse with you with the freedom I should like!"

He is not ignorant of the corruption and sel-

eking which characterize many of his courtiers although he may not know where to find better men to fill their places. This is evidenced by what occurred on a summer afternoon, when he was reclining in a pavilion, with his courtiers seated below him, engaged in familiar conversation. In the course of the conversation, the Shah remarked, 'Why is it that Anushirwān (a noted sovereign who lived centuries before) was called the Just? Am I not also just?' No one dared to reply; it was a severe question, unfair perhaps to put to them. Again the Shah inquired, "Can no one of all your number answer the King?" But silence reigned until it became oppressive, not to say perilous. At length one of them, taking his life as it were in his hands, hesitatingly replied,—

"As I am your sacrifice, O King of kings, Anushirwān was called the Just because he was just."

"And is not Nasr-ed-deen Shah also just?" demanded the King with a frown.

But no reply came, except that the courtier shrugged his shoulders and opened the palms of his hands and lifted his eyebrows with a deprecating gesture. Then in wrath the Shah responded,—

"O ye unregenerate sons of burnt fathers! I know well that if Anushirwān had been surrounded by a corrupt and disreputable *council* like you, he never could have obtained the title of Just."

They all replied; "as we are your sacrifice, the Asylum of the Universe hath uttered the truth."

In his hunting excursions, of which the Shahs very fond, he likes to dispense with the burdensome etiquette of court life. One of his favorite amusements at such times is to have the Ministers or upper Stewards of the royal household prepare a dinner for him. Our author says,— "I have seen a photograph of a group of these high dignitaries engaged under a tent, assorting the vegetables, one hulling the beans, another preparing the potatoes!"

(To be concluded.)

For "The Friend."

On the Love and Grace of God.

A noted passage from Paul to Titus is, I think, worthy of a more full consideration than many give it, for it shows us how we "may adorn the doctrine of God our Saviour in all things," by giving heed to the grace of God, which, he says, has appeared to all men; and which brings salvation to all who receive it and obey the teachings of it; for it teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; which seems to comprehend the whole duty of man. And shows us that we should be redeemed from all iniquity, and purified unto Christ a peculiar people, zealous of good works. (Titus ii. 11, 12, 13, 14;) and hence it brings salvation, as it saves us from the defilements of sin, and restores to heavenly favor.

If we deny ungodliness we shall not be satisfied with a form of godliness without the heart-cleansing power. And if we deny worldly lusts, then the lust of the flesh, the lust of the eyes, or the pride of life will no longer have dominion over us.

And as we abide under the restraining teachings of the grace of God, we shall live soberly, and our moderation will be known unto all men, for we shall feel and know that the Lord is at hand. And we will find Him to be a swift witness against all wrong, and ready to check every

inordinate desire. So whether we eat or drink, or whatever we do, we should do all to the glory of God, and not to the glory of man; nor to the gratification of the depraved appetite of men.

And the word *righteously* comprehends much. For if we lived righteously, we would do so to others as we would have them do to us. We should be just in our dealings, and as far as in us lies, be punctual in complying with our engagements.

But the word *godly* seems to embrace all; for "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." So "godliness with contentment is great gain." But if we have only a form of godliness while in our walks among men, we deny the power, and suffer great loss; for we lose the life that now is, and that which is to come. But if we live godly in this present world, our whole lives will be marked with piety, and adorn the doctrine we profess, and we will be enabled to do the will of God in all things; "and this is the will of God, even our sanctification." So that to live godly, is to live after the teachings of God's Spirit; and not after the teachings of that spirit which rules and reigns in the hearts of the children of disobedience.

And as we follow the teachings of the grace of God, we may look with a holy confidence for the blessed hope which the Christian has beyond the grave. And also for the glorious appearing of Him who gave himself for us that He might redeem from all iniquity. But let us not vainly hope that this gift of God, through Jesus Christ to a fallen world, will redeem us, or bring salvation, unless we comply with the terms. For unless we walk in the light, as God is in the light, we need not expect to have fellowship with Him, nor with one another, nor for the blood of Jesus Christ to cleanse us from all sin. For Christ will not be the Saviour of such as will not be saved by Him; nor of those who are relying on outward helps for salvation. But I do believe that a saving portion of the grace of God is inwardly revealed, and freely offered to every man, of every nation, kindred, tongue and people. And it is offered that all who will accept it, may have a chance to be saved from their sins, but not in them.

We may have this view, without undervaluing the help and blessings that the Holy Scriptures are of to the man of God, in the way of making him wise unto salvation, and pointing him to Christ, the only Saviour. They teach us that his saving grace is universal; and that "the manifestation of the Spirit is given to every man" for him to profit by, if he will receive it and so use it as to be profited in the way of salvation. But the Scriptures have only reached to a portion of our sinful world; and to those who have received them, they only give a declaration of that gospel which is the power of God unto the salvation of all who obey the teachings of it. So, while the Scriptures cannot save us, they are able to make wise unto salvation, through faith in Him that can save us. And they teach us that God so loved the world, that He gave his only begotten Son for our Saviour. And it is far better for us to witness his saving presence to be with us, and in us, than for us to be merely reading, hearing, or talking, or singing about Him, as a distant or known friend.

We must accept this grace of God, through faith in the atoning sacrifice of his Son whom He sent in love for poor deluded man, that He might redeem us from the pollutions of our sinful nature, and through the washings of regeneration, renew us again into that Divine image of life and

love which was lost in the fall. But we must have a sufficient faith or belief in his atoning grace and cleansing power, as to make us willing to become co-workers with Him in the work of redemption. For it is God that works in us both to will and to do of his own good pleasure; and we must carry out that work which He wills us to do, without murmurings or disputings. For it is not of ourselves, but the whole plan of salvation is the gift of God.

But it is hard to distinguish between the human or animal love, and the heavenly or divine love. And also between the human life and the divine life; and between the wisdom which is from above, and the wisdom which is from beneath. But if any man lack heavenly wisdom, let him ask of God and it shall be given him; but let him ask in living faith, nothing wavering. If he lack earthly wisdom, let him ask of man, for he knoweth the things of the natural man by the spirit of man that is in him. And the true light cannot be distinguished from the false or transformed light, but by the Spirit of God: because the things of God are only spiritually discerned.

The blending of the human and the divine is no marvel, for Christ himself was both human and divine; and the servant is not above his master, nor the disciple above his lord. And the body and mind of man are mysteriously connected; which, like the unity of the Father, Son and Holy Spirit, is placed beyond the reach of our limited comprehension, and will, perhaps, never be seen by any, until this mortal shall put on immortality. For now, this side the grave, we only "know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part will be done away." We have the chance to choose for ourselves which we will follow or be actuated by, whether that which is earthly, sensual, and self-indulgent, and does not submit to the restraining influence of the cross of Christ; or that which is heavenly, and is willing to deny self and take up the daily cross for Christ's sake.

It seems that a natural love is given to the whole animal creation, in order to bind them together in an earthly tie. But a heavenly love is given to the children of God, in order to bind them together in the love and fellowship of the grace of God, that we may be one in Christ, even as He is one with the Father. The Scriptures testify of Christ, but He himself says, "No man can come to me except the Father which hath sent me, draw him." So if any man lack wisdom or knowledge concerning the grace or love of God, and the way of salvation, let him go to Him who giveth liberally and freely, and it shall be given him. D. H.

Dublin, Indiana.

For "The Friend."

Surgical Uses of Catgut.

Upon reading a brief article on "What is Catgut?" in "The Friend" of Second Month 5th, 1887, another important use of this article, not noticed there, occurred to the writer.

Within a few years the use of catgut in surgery has so greatly increased that at present it promises to supplant silver wire and silk thread as a material for suturing wounds and ligating arteries. For these purposes the smaller sizes of the commercial article are prepared by soaking first in oil of Juniper and then in alcohol. By this process the oil is removed from the catgut, which is then stored in alcohol until wanted for use, when it is placed for a few minutes in an aqueous solution of bi-chloride of mercury which

renders it at once as soft and pliable as silk and perfectly aseptic.

The advantage of catgut over wire, silk, &c., is that being an animal substance it can be absorbed by the cells of living tissue, and therefore does not require to be removed from the wound after the healing process has been established. Small bundles of fine catgut strands are frequently placed in deep wounds, one end being allowed to project, in order to act as capillary drains and carry off the serous ooze which is thrown out from the surfaces of all recent wounds.

A wound, thoroughly cleansed with antiseptic solution; in which the bleeding arteries have been secured by catgut ligatures, drainage provided by capillary catgut drains, and which finally is closed by catgut sutures and antiseptic dressings, may be left undisturbed for a long time and will heal with wonderful rapidity.

In uncomplicated wounds the first dressing is frequently left on for two or three weeks, and when it is removed, the projecting ends of the sutures and drains will be found lying loose in the dressings, while the wounds will have healed perfectly.

It is interesting to observe that the absorption of catgut by the tissues is not due to mere maceration and solution, but is the result of vital action, the foreign substance being devoured by the migratory connective tissue cells or the white cells of the blood, and by them carried into the lymphatic vessels. If a strand of catgut be inserted into the cavity of an abscess, where it is bathed in pus, which is a fluid containing as its essential element large numbers of these small cells in a dead or dying condition, the strand will be found unabsorbed even after a long period.

A catgut ligature prepared as above described is usually absorbed by living tissue in about one week, but it can be rendered much more durable by treating with chromic acid solution for variable lengths of time.

The use of animal ligatures was first suggested by Dr. Physick, of Philadelphia, in 1814, but they have come into general use only within a few years, since the methods of antiseptic surgery have made wound treatment without profuse suppuration the rule instead of the exception.

The surgical service of the Pennsylvania Hospital is at present consuming thousands of feet of this useful article annually, to the almost complete exclusion of the time-honored silver wire and silk ligature.

For "The Friend."

[The author of the poem, "The Railroad Wreck," published in No. 30 of "The Friend," sends the following additional information, which our readers will please consider in connection with the foot note attached to that article.—Ed.]

Since writing "The Railroad Wreck," I see the verdict of the Coroner's Jury acquits the engineer of the charge of drunkenness, although witnesses before that jury testified to having drunk with the engineer at a saloon in Tiffin. The conductor had also been charged with drinking, and the Coroner "finds the conductor was grossly negligent in not putting out warning signals for the other train in time."

He finds, also, "that the Express Train was not properly supplied with brakes, and therefore could not be stopped as quickly as was necessary."

Perhaps in the light of the Coroner's report, some expressions in my poem were too strong, I have therefore written this explanation. It seems, however, that the B. & O. Railroad Co. considered that intoxicating liquor was a factor

in the disaster, as they issued an order almost immediately that no one should be retained in the employ of the Company who indulged in the use of anything that would intoxicate.

J. E.
Selected.

A HOME MISSION.

Not to the millions of the dark-browed nations
Beyond the sea,
To bring them tidings of the great salvation
Her work might be.
Though in the deep love of her young devotion,
She longed to go
And bear the cross beyond the distant ocean,
But Christ said, No.

She longed within the rich man's lordly mansion
To tell the tale;
She thought the sweet words of the holy Jesus
Would there prevail;
She said: "The cold heart of the child of fashion
Will melt and weep,
When I shall tell them of His surer compassion,
His love complete;"
Oh! might she to the weary in the palace
In mercy go,
And offer to their lips Love's golden chalice?
But Christ said, No.

She said, "Oh to the wretched and the lowly
He sendeth me;
To tell them of a purer life and holy,
My work shall be.
Down by the side of earth's poor outcast children
Will I go now;
Oh! grant me, Christ, to bear Thy blessed image
Upon my brow,
That I may carry to the hungry thousands
In want and woe,
The tidings of a Father's grace and mercy;
But Christ said, No.

"Is there no work for Thee, O blessed Master,
In all Thy lands?
Must I stand ever in thy busy vineyard
With folded hands?"

* * * * *
Silent awhile, but ever sweetly guiding
Her onward way,
He led her to a quiet home, and bade her shine
For Him all day.
Then pointing to the little ones around her—
Sweet children three—
He said, "Feed these my lambs, thus doing
True work for Me."

And little lisping lips that called her "Mother,"
She taught to pray;
And little glancing feet she followed daily
Lest they should stray;
And little busy hands, her own hands guided
In doing good.
Christ said, "She hath, the patient, careful mother,
Done what she could."

Selected.

THE WILL AND THE WAY.

There's something I'd have you remember boys,
To help in the battle of life;
'Twill give you strength in the time of need,
And help in the hour of strife.
Whenever there's something that should be done,
Don't be faint-hearted and say,
'What use to try?' Remember then,
That where there's a will there's a way.

There's many a failure for those who win,
But though at first they fail,
Then try again, and the earnest heart
Is sure at last to prevail.
Though the hill is rugged and hard to climb,
You can win the heights, I say,
If you make up your mind to reach the top,
For where there's a will there's a way.

The men that stand at the top are those
Who never could bear defeat;
Their failures only made them strong
For the work they had to meet.
The will to do and the will to dare
Is what we want to-day;
What has been done can be done again,
For the will finds out the way.

—Harper's Young People.

Village Rambles.

During much of the past winter, the state of the weather or of the roads has been such as to furnish little temptation to the pedestrian to venture far into the woods and fields. But even in walking along the streets of our village I have found that objects were not wanting to interest him whose eyes and whose mind are observant of what is spread before him on the book of nature.

The nests of the birds which favored us with their company in the summer, were then so skillfully hidden among the foliage of the trees, that but few of them were seen by the passers by. But now that the leaves have fallen, the deserted nests are seen in greater abundance than one would have supposed; often low down in the branches of trees by the road-side, or in close vicinity to the houses, showing that many of our smaller birds recognize in man a protector from the birds of prey, and seek his companionship and shelter. This would probably be increasingly the case, if it were not for the destruction caused among them by the domestic cat—an animal which retains much of its original fondness for hunting and destroying smaller animals. Among the nests I observed those of the Robin, which, with its kindred the Catbird and Wood Robin, is perhaps the largest of the winged summer residents of the village. All of these, like some of the more delicate of the people, seek a warmer home in the "Sunny South" during the winter season.

From one of the trees was suspended the deep hanging nest of the Baltimore Oriole or Golden Robin, a bird which skillfully adapts its architecture to circumstances. When the nest is hung to the slender twigs, where it is liable to be greatly swayed by the wind, its depth is made so great, as to insure the safety of the eggs and young. It is begun by firmly fastening strings of the flax of the silk-weed (*Asclepias*) or swamp holly-hock (*Hibiscus*) round two or more forked twigs, corresponding to the intended width and depth of the nest. The bird also gladly appropriates in this work any artificial strings it may meet with. Nuttall saw one carry off a piece of lamp-wick 10 or 12 feet long, the ends of which were left hanging out for nearly a week before the whole was woven into the nest. Some other little birds, making use of similar materials, at times twitched these flowing ends, and generally brought out the busy Baltimore from her occupation in great anger. Some years ago, a nest was found the frame work of which was made from silvered wire pulled from a soldier's epaulet. The materials employed are so interwoven together as to form a kind of coarse cloth; and inside of this outer pouch or framework, a nest of grass, hair, &c., is placed, in which the eggs are laid.

The Baltimore Oriole spends its winters in South America, where, indeed, most of the group of birds to which it belongs, remain throughout the year. The male is beautiful in his orange and black livery, but the female and young are more plainly attired. It is an active, quick-motoned species; and a lively songster, with a marked habit of imitating other birds. Nuttall mentions that a Cardinal Grosbeak happening to visit their neighborhood, his harmonious and bold whistle appeared to greatly delight a Baltimore Oriole, which at once laid aside his ordinary notes, and commenced using the syllables uttered by the Cardinal.

A smaller cup-shaped nest, suspended from the forking twigs of a small tree by the side of the street, no doubt belonged to one of the Vircos, or

Warbling Flycatchers—a group of small birds, inconspicuous in appearance, but interesting as songsters. The outside of the nest is made of fibrous materials such as thin strips of red cedar or grape-vine bark, spiders' webs and moth cocoons, fastened together by the glutinous saliva of the bird. These are often coated on the outside with pieces of green lichen, so as to resemble a knot of the tree coated with moss.

Like most other villages in this section of the country, we are well supplied with English Sparrows. So far as I have noticed, these appear to prefer for their nesting abodes, the hollows of the trees. Immediately in front and by the side of our house are some large silver maples, several of which have cavities, formed by decay in spots whence branches had been cut off. A mild day about the middle of the Second Month seemed to make the sparrows feel that it was time to begin preparations for summer housekeeping; and they were quite busy about the maples, chirping, and going in and out of the holes, as if deciding on a location for their nests. They are quarrelsome and noisy birds, but furnish much amusement to a quiet observer of their habits; nor do they do as much injury to our gardens as some charge them with. I noticed in the spring of a former year that they were busy among the swelling buds of a pear tree; and remembered the assertion that they were destructive in such cases. But in due season, the tree showed a sufficient amount of bloom, and the yield of pears was very satisfactory.

Although cold weather is not favorable in a general way to vegetation, yet the present winter has somewhat modified my views in that respect. One of the maples that line the side of our main street furnished a fruitful soil for the growth of various species of moss, lichens and fungi. I was somewhat surprised to find that one of these fungi, a species of *Agaric*, or mushroom-like plant, continued to grow during the winter, and did not seem to be injured by a temperature many degrees below the freezing point. Its growth was probably suspended at such times, but it did not seem to be killed; and when a few milder days came, it continued to live and develop itself.

This plant is one of the most curious of its kind that I have met with. It grew in small clusters on the bark of the maple, each mushroom of which was small, of a brownish yellow or leather color, but so densely compacted together that an oval group of three inches in length and half that width, contains about 100 distinct plants. Another cluster, somewhat shrivelled in drying, which is less than a square inch in size has over 20 of the rounded umbrella-like tops. Indeed the stems which support them are almost hidden from sight, and they might be compared to a group of ancient Roman warriors attacking a besieged town and covering themselves with their shields so that no part of their bodies were exposed to their enemies. This species of *Agaric* is called *Agaricus velutipes*.

On the same maple grew another species of *Agaric*, remarkable for its diminutive size. A slender, thread-like stem projected from the bark of the tree, and was crowned with its little mite of an umbrella-top, not larger than a large pin-head. It is the *Agaricus corticola*, meaning the mushroom whose home is on bark.

Whether either of these two species are found growing in the summer season, I know not.

J. W.

So soon as we get off the "Watch," the enemy gets the better of us.

An Inquiry into the Character and Tendencies of Secret Societies.

(Continued from page 244.)

The *Public Ledger* of this City, several months ago, contained quite a lengthy contributed article upon "A Century of Freemasonry in Pennsylvania." The writer speaks of the early vicissitudes of the institution in the State, and explains that in 1835, the order was "in reduced circumstances in consequence of the Anti-masonic persecution." It was at that time that Joseph Ritner, with the support of Thaddeus Stephens, was elected governor upon the Anti-masonic issue.* The article concludes: "Governor Ritner, in his message of December 6th, 1837, made some references to the evils of Freemasonry, which brought out a memorial from certain members of the order to the Legislature, complaining of his message as slanderous, particularly in those portions of the paper which declared that General Washington was never a Freemason.† The Governor replied by a special message, and thus ended the last effort of political Anti-masonry in Pennsylvania."

It can hardly be said, however, that Masons are not now well represented in the public offices of this city and State. An election for officers of the "Grand Lodge of Pennsylvania" was lately held, and in the list then published, I find amongst other public officials, the names of two judges, an ex-governor, ex-mayor, the City Controller, Prison Inspector, President of Public Building Commissioners, and two or three of the citizens prominently mentioned as nominees for the mayoralty. Our present mayor, a member of the same order, expressed his satisfaction in a published letter written during his trip to the New Orleans Exposition, that the mayor of every city at which he stopped, except one, was a Freemason. Two years ago the whole number of Masons in the United States and British America was stated to be nearly 580,000. The supporters of Masonry can probably claim for it, what one of its champions did in the year before the Morgan abduction, when, in an oration delivered at New London, Connecticut, he said: "What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes of the community, to the lowest, in large numbers, active men, united together, and capable of being directed by others, so as to have the force of concert throughout the civilized world! They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another! So powerful indeed, is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, defeat and punish it."

*It was to this Governor Ritner that John G. Whittier inscribed one of his most stirring Anti-slavery poems, the Governor having in a proclamation let it be known that he could take no part in authorizing the capture of human beings who had fled from bondage.

†Washington's connection with the Masonic order seems to have been as lightly held as that of Chief Justice Marshall. Before his death he warned the whole country to beware of secret societies. From Mount Vernon, in Ninth Month, 1798, he wrote, in allusion to an assertion relative to his lodge connection: "The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years."

It is interesting to notice that, a few months after the delivery of the oration from which the foregoing extract is taken, Richard Rush (son of Dr. Benjamin Rush) who had been an "entered apprentice" of a lodge, turned his attention to the investigation of its principles and operations. This was previous to his valuable public services at the English and French courts. At the first Anti-masonic National Nominating Convention for President (1831) he declined the nomination that he might give more force to his writings against Masonry. I append a single brief extract therefrom:

"I see objections to secret societies, because, pursuing objects not known to the public, through means not known to the public, they act under diminished responsibilities to the public. If the objects be good, why not state them? If bad, they ought to be known. Our legislative halls are all open, and our courts; so are all the acts of our people, that may come to affect the interests of the body politic or social. Not a bridge company, nor a turnpike company, no bank, scarcely an association of any kind for whatever purpose existing, whether for the advancement of charity, or learning or religion, or any of the common business of life, whether incorporated by the law or not, but renders its statements to the public either voluntarily or by command of the law. If the latter do not positively enjoin publicity, a competent share of information regarding the objects of any such associations is rarely or ever withheld, on proper inquiry being made. Societies, then, profoundly secret by the first element of their constitution, whatever their ostensible ends, cannot be too closely watched, in a country whose primary principles of political and social action are all in the face of day."

It thus appears why Chas. G. Finney believed it a positive duty to publish (in 1868) his book upon Freemasonry. The facts published after the Morgan abduction were "so universally known and confessed," that, he says, "I should just as soon expect slavery to be established in this country, and become more popular than ever before—to take possession of the Government and of all the civil offices and to grow bold, impudent and defiant—as I should have expected that Masonry would achieve what it has."

We will now consider *seriatim* a few of the points mentioned by Finney relative to the character and claims of Freemasonry.

He contends that the people at large cannot really know what the institution is from a perusal of the *eulogistic books* which adorning Masons have written respecting it. The oath of initiation binds them "to conceal and never reveal" any part of its secrets. So, what they publish does not profess to be the secrets of Freemasonry. In the same manner, we cannot obtain this knowledge from the *oral testimony* of adhering Masons. These can hardly be expected to admit that they have taken oaths which it is not their purpose to keep. Hence, some will say of the books which profess to reveal Freemasonry, that there is some truth and a great deal of falsehood in them.

Now, many persons of excellent repute, have on conscientious grounds withdrawn from the order, and are ready to testify that its secrets, as revealed in certain books, are substantially correct expositions of Freemasonry as it was and is. The testimony of these witnesses is certainly worthy of credit. If it be said that such persons are "perjurers," then an admission is made that they have published the truth; for, unless they have published the secrets of the order *truly*, they have violated no Masonic oath. Further, the renun-

ciation of the lodge by 45,000 Masons after the Morgan abduction, is in itself a cogent historical fact corroborative of this view. The seceders were competent witnesses, being able to testify from their personal knowledge what Masonry was, while their withdrawal was made in the face of the fact that such evidence is given with the probability, if not the certainty, of incurring the animosity and it may be the persecution of those who continue to adhere. Had not Morgan truly revealed Masonic secrets, there would have been no motive for the high-handed outrage.

If it be claimed that Freemasonry is now reformed, there is then an admission that indefensible secrets were in the past truly revealed. Yet their own authorities do not claim it to be reformed, inasmuch as they "expressly require of their candidates to conform to all the ancient principles and usages of the institution." Be it asked, why go to the opponents of Freemasonry to get a knowledge of what it is, we may answer, why go to its adherents when their oaths inhibit the revelation of their secrets. If those who have renounced the institution are its enemies, "it is," says Finney, "only in the sense that they regard the institution as not only unworthy of patronage, but as so wicked in a moral point of view, and so dangerous in a political point of view, that they feel constrained to reveal its secrets and publicly to renounce it." William H. Seward, speaking upon this matter in the Senate, in 1851, said: "I belong to one voluntary association of men, which has to do with spiritual affairs. It is the christian church—that branch of it, all imperfect though I think it is which, according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rights and gives all its instructions with publicity, and invites every man, in the language of its divine Founder, to come in and partake of the privileges with which He invested it, and of the blessings which He promises."

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 120.

ONE OF SATAN'S STRATAGEMS.

The essence of religion consists in being brought under the dominion of the Divine Life and Power of Christ; and knowing it to regulate our whole course of life. Where the enemy of all good sees that any are thoroughly awakened to the necessity of this, so that they are no longer his willing servants, one of his stratagems is to clothe himself so as to appear as an angel of light, and to suggest various duties and even acts of self-denial. However helpful these might prove, if Divinely required, yet if they are performed at the suggestion of the Evil one, they tend to bewilder the mind, and to keep it in bondage to him. This is a more common temptation than some may suppose. Many of those who have attained a good degree of religious experience, in looking back over their lives, can remember travelling over this rough and rocky ground.

Thomas Ellwood, in his interesting and instructive autobiography, relates how he was for a time entangled in this snare, "I, not then knowing the wiles of Satan, and being eager to be doing some acceptable service to God, too readily yielded myself to the conduct of my enemy, instead of my friend."

"He thereupon, honoring the warmth and zeal of my spirit, put me upon religious performances in my own will, in my own time, and in my own strength; which in themselves were good, and would have been profitable to me and acceptable

to the Lord, if they had been performed in his will, his time, and the ability which He gives. But being wrought in the will of man, and at the prompting of the Evil one, no wonder that it did me hurt instead of good.

"I read abundantly in the Bible, and would set myself tasks in reading; enjoining myself to read so many chapters, sometimes a whole book, or a long epistle at a time. And I thought that time well spent, though I was not much the wiser for what I had read, reading it too cursorily and without the true guide, the Holy Spirit, which alone could open the understanding, and give the true sense of what was read.

"I prayed often and drew out my prayers to a great length; and appointed certain set times to pray at, and a certain number of prayers to say in a day; yet knew not, meanwhile, what true prayer was. This stands not in words, though the words that are uttered in the movings of the Holy Spirit, are very available; but in the breathing of the soul to the Heavenly Father, through the operation of the Holy Spirit, who maketh intercession sometimes in words, and sometimes with sighs and groans only, which the Lord vouchsafes to hear and answer.

"This will-worship, which all is that is performed in the will of man, and not in the movings of the Holy Spirit, was a great hurt to me, and hindrance of my spiritual growth in the way of Truth."

John Griffith records that after he had been divinely visited, and been made willing to deny himself in all things which appeared inconsistent with the Divine will, Satan, "taking advantage of the ardency of my mind, suggested that my work would be much easier in obtaining a complete victory over evil, were I to refrain for a time from some of the necessities of life, particularly from eating and taking my natural rest in sleep, except just as much as would preserve my life; and that I must constantly keep my hands employed in business, as idleness is the nursery of vice; neither was he wanting to bring Scripture, and passages out of other religious books, to confirm these requiremgs."

In his effort to conform to these requiremgs of a hard task-master, his strength failed, and he almost sunk into despair. But the Lord whom he still loved, awakened a concern in the mind of one of the members of his meeting, who visited him, closely inquired into his condition, and showed him that he was under a delusion of Satan. John Griffith says:—"Being thus, through the Lord's mercy, delivered from the wicked designs of my enemy, which undoubtedly was to destroy both soul and body, I had in reverent thankfulness to rejoice in his salvation. I then clearly saw, that Satan in his religious appearances, is also carefully to be guarded against; as nothing in religion can be acceptable to God, but the genuine product of his unerring spirit."

It was probably a similar concern to that which John Griffith's friend felt for him, that led John Thorp in one of his excellent letters, to extend the following caution to his friend Frances Dodson, whose spirits were long in a depressed condition:—"I would have thee in any wise comply with whatever thou thinkest may conduce to thy bodily health, in meat, drink, sleep and exercise; to do anything to injure our health, or shorten our lives is certainly a fault. The blessing of natural life and health, deserves our gratitude and attention; and I believe it equally offensive to defile or to destroy."

The testimony borne by James Naylor in his treatise, "Love to the Lost," as to the danger of being deceived by the Enemy of all good, is sub-

stantially the same as those of Thomas Ellwood and John Griffith. He says:—

"When the creature hath been out in the world and unrighteous ways thereof, doing that which is evil, then the Spirit of Christ in the heart condemns for the evil and neglect of good; then the same mind runs to act a worship to get peace, when both the evil and the worship is in one nature, and so the prayer becomes abomination. For the Evil-worker hath not only his hand in the deceitful works of the unrighteous mammon, but in the deceitful works of worship too. For, did he not deceive in worship to hide his wickedness with pretence of godliness and long prayers, he could not keep his people in any peace in his wicked ways." J. W.

For "The Friend."

Christianity a Spiritual Religion.

The following testimony to the spiritual nature of vital religion, is condensed from an Editorial article in *The Independent*. There is a tendency in the mind of man to give the praise of any good effected through human effort, to the instrument, instead of ascribing it to that Divine Power from which every spiritual blessing flows. It is the Grace of God that bringeth salvation, and it is to the work of this grace—the Spirit of our blessed Redeemer—that we must look for the power to take each successive step in the path that leads to eternal happiness. For

"Transformation of apostate man
From fool to wise, from earth to divine,
Is work for Him that made him."

It is therefore with satisfaction that the writer finds this important truth forcibly presented to view in the columns of a Journal so ably conducted and widely circulated.

"The danger that threatens the Church to-day is that we are depending too much on the outward and visible means used to promote temporal and worldly enterprises to carry forward the spiritual work of God. Fine churches, an educated and brilliant ministry, the patronage of the best people will always maintain an outward show of prosperity. These will make Laodicean churches, but not churches 'full of power and of the Holy Ghost.'"

"Christianity is a supernatural religion, and it must have supernatural power in order to its true progress. From the beginning, our Lord impressed this truth upon his disciples. Though they had all the facts of his life, death and resurrection, He would not suffer them to begin their ministry until they had tarried at Jerusalem and been 'endued with power from on high.' This was the initial ministration of power, and thenceforth, from time to time, there were other administrations of the power of the Holy Ghost. The disciples always recognized and counted on the continuance of the presence and power of the Holy Ghost. Throughout the Epistles the great truth is everywhere recognized, that the Gospel can only be preached efficiently as the word is accompanied with the power of the Holy Ghost. All the triumphs of the Gospel were ascribed to the presence of the 'hand of the Lord.' 'And the hand of the Lord was with us,' is a familiar formula of their reports. 'For our gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance.' So declared Paul, as accounting for the wonderful results of his preaching in Thessalonica.

"It is the absence of this mighty power, in our Church life and work, and indeed, in all our Christian operations, which we mourn and deplore; not that there is not a small measure of it, but that there is not a fullness of it. In its stead we have, we believe unwittingly, and because we have allowed ourselves to be sucked into the tide of worldly and human masterfulness, substituted human power and greatness. Great preachers, great evangelists, and great combinations of churches are not to be despised, but they cannot take the place of the Holy Ghost and the great power of God.

"God only is sufficient for the salvation of men. All the blood of beasts, on Jewish altars slain, could not atone for sin. The blood of Christ alone was sufficient for our redemption. Even so, all the might of man, no matter how sincerely and well meant in its use, will not be sufficient for the conversion of a single soul. After all, we are but instruments, both as to ourselves and our means; the Holy Ghost is the divine agent, and to Him and his presence we must most earnestly look for results. A pastor writes us, after the lapse of a year, of the results of one of Moody's great meetings: 'Though we have followed up diligently the people who gave in their names as having been converted, we have not been able to gather in more than ten per cent. of the whole number.' It is evident that these people were not converted. They were moved by human power, but not 'pricked in their hearts' by the Holy Ghost."

Items.

—*The Condition of the Negro Race.*—The *Independent*, of New York, has been publishing a summary of replies to sundry questions, from numerous correspondents in the Southern States, selected for their intelligence and familiarity with the condition of their people in various neighborhoods. The last of its articles touches the subject of morality, and the probable future union of the races. The answers, says the *Independent*, "indicate a somewhat chaotic state of opinion, there is one thing noteworthy in them all, even the most dependent; the writers show faith in their race. The dominant opinion is not only that the Negro can and will build himself up morally, but that he is building himself up. Most of these correspondents think that fewer children of mixed parentage are born (a smaller per centum at least) than in slavery. But even in communities where the number of these births is yet large or is thought to be as large a percentage as ever, it is noteworthy that a growing sentiment in colored society is reported, which takes positive ground against immorality. Under slavery, and as a long after-result of slavery, the social force of the race was not sufficiently strong to exert itself against immorality with effect, not always strong enough to make immorality disreputable. That this force has now become strong enough to do this in most communities, and is becoming strong enough in others, means that colored society has got moral consciousness, and that a social structure on a moral basis is fast being reared.

"There is an unmistakable belief shown in this correspondence that amalgamation will be the final outcome of the present tendencies. This will not be through any special desire for it on the part of the Negro, and it will be in spite of the formal angry protest of white society; but it will come through the working of natural forces."

—*Hasty Temper.*—The following incident concerning Professor Webster, of Harvard University, who murdered Dr. Parkman, has been brought out since the death of the late Dr. Perry. "One afternoon, at the close of the day's work, two of Mr. Perry's fellow pupils, the late Dr. John Homans, of Boston, and John White Webster, began a playful scuffle. Homans finally threw Webster down, and refused to let him go until he 'begged.' 'I beg,' said Webster. No sooner was he released than he seized a cudgel and aimed a blow at Homans's head. It would have crushed his skull had not Mr. Perry interposed his arm. Had Dr. Webster, when on trial for murder, pleaded Dr. Parkman's notorious violence of invective and his own hasty temper as palliation for his crime, instead of denying undoubted guilt, the recital of the early outbreak in the witness-box might have saved his life." It shows the importance of self-control in youth.—*Christian Advocate.*

—*The Chinese Indemnity Bill.*—This bill, as passed by Congress, appropriates \$147,750 to pay for the losses sustained by the Chinese by mob violence in Washington Territory. When it was before the House of Representatives, William Walter Phelps made a speech in support of the bill, in which he said:

"I want to pay the \$147,000, because the Chinese Government asked for that sum. The sum repre-

sents only the property destroyed. The Chinese Government knows that our Government never likes to pay a claim in full, so it wisely presents its bill only for the property destroyed, and says nothing of twenty-eight men murdered; nothing of fifteen men wounded; nothing of seven hundred Chinese hunted for ten days with club and rifle, like rabbits, until they were dispersed into the wilderness, and their village was made an ash-heap.

"In the time when Great Britain was at war with China, an American citizen named Edwards was arrested by mistake as an Englishman, imprisoned from sunrise to sunset, and then released. The Chinese Government paid \$81,600 for the injury done to his person, and to the dignity of the United States. There were seven hundred Chinese who suffered at Rock Springs—all of them more than this man. We hesitate to pay them \$200 each. Recall the familiar story of heathen generosity—how China once gave us \$700,000 and said: 'Take it and pay the claims of your citizens.' We took it; we paid the claims with twelve per cent. interest, and there was enough left to return \$200,000 to the Chinese Government.

"If this seems ancient history, long after the Rock Spring massacre there was riot in Ching King. The rabble destroyed property belonging to the American Methodist Mission. The Chinese Government has already paid \$25,000 for these losses; and also since our discussion on this bill, a riot, under similar circumstances, at Shanghai, destroyed other missionary property. The Chinese Government has paid this bill too, \$5,000."

—*The Fortification Mania.*—The *New York Evening Post* has the following remarks on the efforts now being made to spend many millions of dollars in vessels of war and fortifications:—

"England, France and Germany are the three powers who might give us the most battering along the Atlantic coast. But they are also the countries most exposed by their foreign commerce to terrible and continued reprisals from us. Putting New York under contribution, so far as they are concerned, means putting their trade, *i. e.*, their means of livelihood, under contribution in return. Every dollar that they should collect from our seaboard cities would be collected back, or its equivalent destroyed, by our cruisers. Every nation of Europe knows that the future belongs to us. No government is likely to defy the future for the sake of levying a temporary assessment on New York. We consider the fortification mania largely unreasonable, and even mischievous, if its realization puts us in the race of competition with those countries which make the arts of destruction their chief concern in life.

THE FRIEND.

THIRD MONTH 12, 1887.

There is no subject that more justly claims the deepest interest of mankind than that of their final salvation—or becoming prepared for a state of heavenly enjoyment before their time of probation in this life expires. Nor is there any more grievous mistake, than a wrong persuasion as to the conditions necessary to procure such a blessed experience.

The Scriptures testify that "The gift of God is eternal life, through Jesus Christ, our Lord;" that Christ died for our sins, that in Him we have forgiveness, that God was in Him reconciling the world unto Himself:—and many similar passages there are, which point out the love of the Father, and the blessings which He has bestowed and is ready to bestow on man through His beloved Son.

But there is abundant reason for believing that many are claiming these blessings for themselves without submission to the necessary conditions; and that their hope is therefore no better founded than the hope of the hypocrite, which will fail

in the time of trial. In one of our exchanges, there lately appeared an anecdote, the point of which was, that a man who lived a good moral life, had no better prospect of heaven than one who was notoriously wicked, because, in either case, eternal redemption is a *free gift*, obtained for us by the Saviour. This is a fair sample of some of the religious teaching of the present time, which is misleading, because it leaves out of view very important truths, and indeed, we believe, is based on erroneous conceptions of the nature of salvation.

In the case referred to, much would depend on the motives which led the individual to live "a good moral life." If it proceeded from the operations of the Grace of God, "which *bringeth salvation*," and which teaches to "deny ungodliness and worldly lusts, and to live *soberly, righteously and Godly*;" it would be a strong evidence that such an one had accepted Christ in the way of his coming into his heart, and had been joined to Him in a covenant which death itself would not sever, unless he himself first departed therefrom. Such an one is a true Christian; yet none of these ever placed his hope of salvation on any less stable a foundation than the mercy of God.

As to the "wicked" man, there can be no hope for him except through repentance and amendment of life. For, so long as he continues in his sinful ways, he continues to reject Christ, and to do despite to his Spirit which visits all in order to bring them into the fold of peace and safety.

Would that all men would duly heed such Scripture truths as these—that "the wages of sin is death," "the soul that sinneth it shall die," "he that soweth to the flesh shall of the flesh reap corruption," "there is no peace to the wicked," and many others of like import.

And though God has provided a way for man's redemption, yet this is inseparably connected with a submission of heart to this work of his Spirit, a turning from sin, denying all evil, being born again, becoming washed and sanctified, so as to be brought into harmony and fellowship with our holy Redeemer and the eternal Father.

A deeply spiritual writer of last century (Job Scott) speaks of those *impenitent* sinners who hope that Christ will accept and save them, because they profess to renounce all their own righteousness, and to trust only in His for salvation. To these he gives the following caution:—

"Oh fools! He never accepts nor saves any further than their souls are sanctified and redeemed from the filth of sin. Sin remaining in any soul is a separation of that soul from a state of reconciliation with God. It is in direct opposition to God."

Yet there is hope for these, if they will open their hearts to the visitations of God's Spirit humble themselves before Him, and walk in the Light which he will give them; for then they will experience the blood of Christ to cleanse them from sin.

"Let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

SUMMARY OF EVENTS.

UNITED STATES.—The Forty-ninth Congress ceased to exist at noon on the 4th instant. All the regular appropriation bills were got through and received the President's signature, except three. The three which failed were: The Deficiency bill, which could not be engrossed in time; the Fortifications bill, abandoned in conference, and the River and Harbor bill, which did not receive the President's signature.

Among other bills that have become laws which the President signed, are the Fisheries Retaliation bill; the Indian Diplomatic and Agricultural Appropriation bills; the Agricultural Experiment Stations bill; the Pacific Railroad Inquiry bill; the bill to repeal the Tenure of Office act; and authorizing the employment of mail messengers in the postal service.

Those that have become laws without the President's signature, by the expiration of the constitutional limit of ten days, are the Trade Dollar Redemption bill and the Anti-Polygamy bill. The President has vetoed 101 measures during the session just closed, nearly or quite all of them very properly.

The aggregate of the appropriations made by the regular appropriation bills passed by the Forty-ninth Congress, is about \$250,000,000. This is exclusive of the sums appropriated by the River and Harbor and Deficiency appropriation bills, which failed of enactment. The appropriations for the current fiscal year aggregate \$264,000,000, which amount would have been equalled by the appropriations voted by the last Congress had the two bills mentioned become laws.

The public debt statement shows a reduction during Second Month, of \$1,436,782. Cash in the Treasury, \$561,278,209.

The State Department is informed that the cholera has been officially declared epidemic at Montevideo.

The Treasury Department decides "that the wife of a Chinese laborer is a person whose original entry into this country is prohibited by the Chinese Restriction act."

A slight earthquake shock was felt at Charleston, South Carolina, at a quarter past two o'clock on the morning of the 4th instant. The shock was also felt at Summerville, Oakley, Midway and other points in the lower section of the State.

Harvard College has recently come into possession of a bequest of \$230,000, "which is applicable only for purposes of special astronomical investigation, at such an elevation as to be free, so far as practicable, from the impediments to accurate observations which occur in observatories now existing, owing to atmospheric influence." It is likely that an observatory will be established in the Southern hemisphere under the bequest.

The largest gold nugget ever found in California is stated by the Grass Valley (Cal.) Union to have been picked up in Downieville, Sierra County, Eighth Mo. 21st, 1866. It weighed 5000 ounces, and its estimated value was \$90,000. The great Ballerant (Australian) nugget was valued at \$60,000. The finder of the California nugget, J. A. Finney, known as "Old Virginia," afterwards went to Washoe, and Virginia City is said to have received when the silver deposits were discovered, its name from his. He died in extreme poverty.

In the Rhode Island House of Representatives on the 4th instant, a resolution to submit a woman suffrage constitutional amendment to the people was carried, 52 to 7. A resolution proposing an amendment repealing the Prohibitory article was indefinitely postponed.

At a meeting of the Hotel and Saloon Keepers' Union in this city on the 2nd instant, a circular headed "The Fallacy of High License" was distributed, "to show that the size of the license fee has little or no perceptible effect in determining the number of saloons."

Henry Ward Beecher died at his home in Brooklyn, N. Y., on the 8th instant. He was in the 74th year of his age.

The deaths in this city last week numbered 391, which was 63 less than during the previous week, and 14 more than during the corresponding period last year. Of the whole number 208 were males and 183 females; 206 adults and 185 minors; 64 died of consumption; 32 of pneumonia; 26 of diseases of the heart; 25 of convulsions; 17 of debility; 17 of meningitis; 14 of marasmus; 11 of croup; 10 of apoplexy, and 10 of old age.

Markets, &c.—U. S. 4½'s, 109½; 4's, registered, 127½; coupon, 128½; 3's, 101; currency 6's, 126½ a 136½.

Cotton was in limited request at 9½ cts. for middling uplands.

Feed was scarce and firm, with a very moderate inquiry. Quotations: Bran, western winter, spot, per ton, \$18 a \$19; do, spring, spot, \$17 a \$17.50; red middlings, \$16 a \$17; white middlings, \$17 a \$19.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Potatoes were in liberal supply, but ruled dull at former rates: White potatoes, per bushel: Early Rose, choice, 58 a 60 cts.; Early Rose, fair, 50 a 52; 53 a 55 cts.; White Stars, choice, 50 a 53 cts.; White Stars, fair to good, 45 a 48 cts.; Burbanks, choice, 50 a 53 cts.; Burbanks, fair to good, 45 a 48 cts.; Hebrons, choice, 53

a 55 cts.; Hebrons, fair to good, 48 a 50 cts.; Mammoth Pearl, choice, 50 a 53 cts.; Mammoth Pearl, fair to good, 45 a 48 cts.; Peerless, as to quality, 45 a 50 cts.

Flour and Meal.—Demand for flour continued of a hand to mouth character, but prices ruled steady. Sales of 250 barrels Ohio, clear, at \$4; 375 barrels Ohio and Indiana, straight, at \$4.25 a \$4.40; 500 barrels winter patent, at \$4.65 a \$4.85; 125 barrels Minnesota, clear, at \$4, and 500 barrels do. patent, at \$4.75 a \$5. Rye flour was quiet at \$3 per barrel for choice.

Grain.—Wheat was in good demand and advanced; No. 2 red closing at 92 cts. bid and 92½ cts. asked. Rye was dull at 53½ cts. per bushel for No. 2 Pennsylvania. Corn advanced, No. 2 mixed closing at 47½ cts. bid, and 47½ cts. asked. Oats: No. 2 white closed at 36½ cts. bid and 36½ cts. asked.

Beef cattle were ¼c. lower, at 3 a 5½ cts. Sheep were ¼c. lower, at 3½ a 5½ cts. Lambs were unchanged, 4½ a 7 cts. Hogs were inactive and ¼c. higher. Western, at 8½ a 8½ cts.; State, at 7½ a 7½ cts.

FOREIGN.—It is officially announced that Sir Michael Hicks-Beach has resigned the office of Chief Secretary for Ireland, and that Arthur J. Balfour, Secretary of State for Scotland, has been appointed to succeed him. The resignation of Sir Michael is understood to have been on account of the formation of cataracts on his eyes.

Sir William Vernon Harcourt writes to the *Times* to show that the troubles in Ireland arise from the attempt of the Government to enforce the payment of rents which their own Land Commission has declared the people are unable to pay. He quoted from speeches of Sir Michael Hicks-Beach and other Conservatives, made last year, in which it was admitted that if Parnell was able to prove the premises of his Tenants' Relief bill, the Government would be bound to attempt to supply a remedy. The Land Commission, says the writer, proved Parnell to be in the right, yet the Government, instead of bringing in a bill to deal with judicial rents, proposed fresh coercion measures.

A sensation has been caused in Limerick by extensive incendiarism in the country surrounding the city. A large number of houses occupied by tenants, and the hay and outbuildings belonging to each, were destroyed by fire. As the victims were in all cases persons who had paid their rents, the outrages are set down as political, and great excitement prevails. The aggregate of property destroyed is very large.

Advices received in London on the 2nd instant, from Zanzibar say: The natives of the province of Mozambique, taking advantage of the absence of the Portuguese squadron and troops at Tungi, have risen and devastated trading stations and destroyed many British houses. On the 4th, the Governor of Mozambique telegraphed to Lisbon that the Portuguese gunboats returned to Tungi and bombarded the fortress there. After capturing it they burnt the village of Massingane which the Zanzibaris had fortified.

A telegram from Shanghai says that China has ceded to Germany the Chusan Islands, off the East coast of China, opposite the estuary of Tsién-Tong-Kiang.

On the 1st instant an explosion occurred at the Beauport Colliery near St. Etienne, France. The latest advices from St. Etienne say that there were 104 men entombed in the mine, and that 43 have been recovered and 16 are dead.

On the 6th instant an explosion of fire-damp occurred in a colliery at Quaregnon, four miles from Mons. The explosion shattered the roofs and galleries so that many of them fell. Fifty dead bodies, all terribly burned, have been brought to the surface.

The complete returns, including the supplementary elections in Germany, are as follows:

Conservative, 81; Imperialist, 39; National Liberal, 100; Centre, 97; New German Liberal, 34; Polish, 15; Protesters, 15; Socialist, 11; Guelph, 4; Danish, 1.

The negotiations for a renewal of the treaty of alliance between Italy, Austria and Germany have been suspended owing to the Italian Cabinet crisis. Prince Bismarck is unwilling to renew the alliance unless the Italian policy be guaranteed permanence.

On the 5th instant, six new cases of cholera and four deaths were reported in Catania in twenty-four hours.

On the 2d instant, a rising against the Bulgarian Government took place at Ruskuch and other places in Silesia. It was soon suppressed and the leaders have been executed. A despatch from Sofia to the Vienna *Political Correspondence* says that the Bulgarian Government has obtained proof that the risings formed a part of a widely laid Zankoffite plot.

The construction of a railway across the desert of Bokhara has been commenced.

A telegram received in Bombay on the 3d instant

from Lahore, reports that the Ameer of Afghanistan is raising a new army in preparation for war.

Another outbreak at Mauna Loa, in the Hawaiian Islands, is reported. At last accounts all the craters were in a state of great activity.

BIBLE ASSOCIATION OF FRIENDS.

The Board of Managers are desirous of completing two sets of the Reports made to the association. Any Friend who has either of the following numbers, will confer a favor by sending them to the Depository, No. 116 N. Fourth Street, viz: For the years 1830—33—40—41—43—54—73.

NOTICE TO PARENTS AND OTHERS INTENDING TO SEND CHILDREN TO

WESTTOWN BOARDING SCHOOL.

The rooms used for the accommodation of the girls in the new building, during the present session, have been uncomfortably crowded; and they will be lessened by the removal of the nursery building preparatory to the erection of the West Wing. It has consequently been found necessary to limit the number of girls to be admitted next session. As those now at the school who are expecting to return will occupy all the rooms suitable for their use, it has been concluded to decline further applications for the Summer Session.

By direction of the Committee,

JONATHAN G. WILLIAMS,
Superintendent.

Third Mo. 4th, 1887.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held Fourth-day, the 16th of Third Month, 1887, at 3 o'clock, P. M., at Arch Street Meeting-house, Philadelphia.

THOMAS SCATTERGOOD, Clerk.

WESTTOWN BOARDING SCHOOL.

A meeting of the Committee on Admissions, will be held in the Committee-room, Fourth and Arch Streets, on Seventh-day the 19th instant, at 10 o'clock A. M.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, in Philadelphia, on the 13th of Twelfth Month, 1886, SARAH W. FRENCH, wife of Joseph C. French, in her 74th year, a member of Frankford Monthly Meeting. This dear Friend was frequently engaged in preparation for the final change awaiting her. Not as she said, that the prospect produced sadness at any time, but a feeling of solemnity with the command to "Watch and pray." Her friends are consoled with the belief that in her dying hour the "Everlasting Arms" were her support.

—, at Farmersville, Leeds Co., Ontario, Canada, First Mo. 7th, 1887, ANNA WILTSIE, aged 73 years and 10 months, a member and elder of Leeds Monthly Meeting of Friends. She was an exemplary mother, being a pattern of patience and meekness, and was beloved by all. She has left her friends the comforting assurance that her end was peace.

—, Second Mo. 6th, 1887, DEBORAH C. HATTON, widow of the late Thomas Hatton, in the 79th year of her age, a member and elder of Goshen Monthly Meeting of Friends, Chester Co., Pa.

—, at the residence of her brother-in-law, David Thomas, Harrisville, Harrison Co., Ohio, on the 16th of Second Mo. 1887, SARAH EDOBERTS, daughter of Anna M., and the late Joseph Edgerton, in the 27th year of her age, a member of Harrisville Particular and Short Creek Monthly Meeting. Through Divine help she was enabled to bear a protracted and very painful illness, with a remarkable degree of patience and resignation; and was favored to contemplate approaching dissolution in the confident hope of a glorious immortality.

THE FRIEND.

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ARTICLES DESIGNED FOR INSERTION TO BE ADDRESSED TO

JOSEPH WALTON,
MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 250.)

Fourth Mo. 7th, 1851. Have been instructed this afternoon in reading the life of Jane Pearson, in Friends' Library, vol. 14th. The exercises and deep inward conflicts she passed through, before she was made willing to obey and follow her dear Master; also her remarks respecting the ministry, or preparation for it—not running before the time or lagging behind; with her language to minds that are resigned and devoted to their Lord, were all very comforting to the tossed state I am, at times, left in. One of her assurances to such was, "Fear not; the time will come when you will not doubt respecting the Lord's will."

Fifth Mo. 18th. Our meeting this morning was a solemn one, particularly the closing part of it. After dropping a few words which seemed to rest with weight on my mind, dear — followed in supplication sweetly and solemnly. Were it not for a little glimpse and measure of that peace which the dear Master gave unto his disciples, and left with them, where would we be when distress and fear seem ready to overwhelm!

27th. Attended, yesterday, Springfield Meeting. It was an exercising meeting. Oh, the strait this poor one was brought into! my very soul is humble and prostrated in remembrance of it. If I disobeyed Thy command to approach Thy mercy seat, O Heavenly Father! be pleased to regard with an eye of tender compassion my shortcoming; seeing Thou knowest that I desire not wilfully to disobey! but O! the fears that Thou has not chosen me, or appointed for this great work.

Sixth Mo. 26th. Afresh given to feel, on assembling with my friends this morning, my inability for anything good. But as I patiently waited upon the Lord, He inclined unto me, and heard my cry. A voice saluted my inward ear, saying: "Eye hath not seen nor ear heard," &c. In much fear I dropped what arose: fearing to give, and fearing to withhold.

Seventh Mo. 31st. Arose this morning comforted in feeling; and my faith and hope afresh confirmed, in being made to feel and know that our God is a prayer-hearing God; and that He does condescend to our low estate. In my sleep last night, I was brought into company with that servant of the Lord, Elizabeth Pitfield, who spake peace to my troubled soul, telling me "no longer to doubt," &c. I thought when prepar-

ing for meeting, now if dear E. P. should only be there, my faith would be confirmed! Still I had no expectation of seeing one who was twenty miles off. We went early, and who should we find there, but this very friend! I could hardly believe it possible, but so it was; and I was no longer to doubt. Early after taking my seat, the language arose: "Be not faithless, but believing." Like doubting Thomas, thou has seen the print of the nails, and hast thrust thy hand into His side. I was instructed; believing it was intended for myself. After dear Elizabeth had spoken and taken her seat it revived, and with such force that it seemed I must hand it forth to some poor soul who had been, through our friend, closely ministered unto. I did so, but in fear and trembling. Keep me, O Heavenly Father!

Eighth Mo. 7th. A small meeting. Felt on taking my seat so clothed with the infirmities of the flesh, as to be assured that unless there was an earnest engagement of heart to seek the Lord for help and strength, vain was it for me to present myself before Him. As I earnestly sought, a little saving help seemed mercifully afforded; so that I can say, my meeting was a comfortable one: but not through any power or might of my own. "The Lord is good unto all them that wait for Him, to the soul that seeketh Him."

[In the memorandum, under date of Ninth Mo. 1st, our friend alludes to going from home, and meanwhile attending the funeral of a relative; and then subjoins the following in relation thereto:]

It affords another instance of the mercy, the long forbearance of Him, who waiteth to be gracious. My heart is tendered under a fresh sense of it; accompanied with sincere and fervent desires, that my poor life may be spared till the great work for which this uncertain probation is given, may be accomplished.

Ninth Mo. 7th. It may not be improper here to note that the 29th of last month was the time fixed for the execution of poor George —, before alluded to. The last words he uttered were, "God be merciful to me a sinner." How full, and how impressive! It was thought by those who were much with him, that there was a decided change in him the latter part of his life. I can but believe that a place of repentance was found. Would that that law could be changed; and imprisonment for life substituted. There is something very awful to me in thus sending a never-dying soul into a never-ending eternity.

16th. I believe it will be right for me here to note, that a concern I have been wading under for months past, and heavily so at times, is of entering as a caretaker of the girls at Westtown School. It is a situation I have much shrunk from; and when alive to my many weaknesses and inability, I have been ready to say, I can never do it. But if only strengthened to "go in the name of the Lord," He will be found sufficient. The last of this week the Committee meet; when I shall know whether I am to go or not. May the Lord direct, and not suffer it unless it be his blessed and holy will! "If thy presence go not with me, carry me not up hence."

19th. For the two past days, I have enjoyed, may I not say, a little sabbath of rest to my weary soul. I feel bound to acknowledge that, "the Lord is a rich rewarder of all those who diligently seek Him." For a little act of dedication to my dear Master, in a family sitting at our dear friend James Emlen's, how has my peace flowed as a river! May I never be ashamed of owning my dear Saviour! or else I shall justly incur the sentence which came nigh, even on this occasion, of resting upon me: "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much." Of course it is the latter part I mean; though the whole of it, I heard as plainly, as though a voice had spoken it audibly.

21st. First-day.—An exercising meeting this morning. While trying to get ready to follow my dear Master, the meeting closed. So that I brought away with me my exercises, in sorrow and with a heavy heart. Make me, dearest Father! "instant in season" at thy word of command; and also "strong to labor." May there be "no breaking in or going out;" and "no complaining in our streets."

26th. Received information this week, of my appointment at Westtown. In five weeks, should I live, I must enter upon my duty there. May I be strengthened to fulfil it both to God and man. I have not been able to see how I am to get along; yet I do know "help is laid on One who is mighty," and able to save even unto the uttermost.

Eleventh Mo. 6th. This is now the fourth day since coming to my new home. So far have been helped and cared for beyond my deserts. Be with me and care for me, O Heavenly Father, that I offend not the precious life in any, even to the least child in this large family. Keep me on every hand; that so thy kingdom may be alone exalted in, by, and through me, thy poor unworthy child.

9th. During our meeting this morning, a little fresh sense of the goodness and mercy of our Heavenly Father was given, and the canopy of his love seemed to overspread; under which breathings arose, that his protecting providence might be round about us, and keep and preserve on every hand. Some of us do feel and know, O Heavenly Father! that from Thee all our fresh springs flow; and that our life and all that we possess, are in thy hands.

13th. I find myself surrounded with many cares; but can say through and under all, the bent and desire of my soul is, to be found serving and honoring Thee, O Heavenly Father! that so through me, thy own works may praise Thee, and that the creature may be more and more humbled and laid as in the dust. Have been made to feel afresh my inability for any good thing.

17th. Thou alone, O dearest Father! can perfect and carry on thy own work. Thus do for me, and for all and each of us, who go in and out before this thy flock and family; that so thy great name may be honored, magnified and

adored, not only now, but henceforth and forever.

At our afternoon meeting yesterday, we had the company and labors of our dear friends Yardley and Hannah Warner. He was engaged in testimony, quoting: "Simon son of Jonas, lovest thou me more than these?" "Feed my lambs." "When thou was young, thou girdest thyself and walkest whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thine hand, and another shall gird thee, and carry thee whither thou wouldst not." It was a language some of us could understand. Encouragement flowed to such, to hold fast faith and confidence; and to keep the eye singly staid on the Lord, the alone sure helper. The children, too, were remembered, and suitable counsel given. After the foregoing, Yardley followed in supplication—short, yet full. Mouth and wisdom, tongue and utterance were given, to plead on our behalf. It was the breathings of my burdened soul, that a sight and sense of our undone condition might be given; with the need we all have of a Saviour; for in us, dwelleth no good thing, &c.

20th. Yesterday I suffered a little hard feeling toward a sister to arise, to my loss. Almost immediately on taking my seat in meeting this morning, the Scripture presented: "By this shall all men know that ye are my disciples, if ye have love one for another." I felt the rebuke, knowing that I could not, while at enmity with any one, be a disciple of Him, who endured such contradiction of sinners; and who "when reviled, reviled not again," &c. May the future be marked with increased carefulness, is the secret desire of my heart.

Twelfth Mo. 4th. I remembered as I took up my pen, that "The life is more than meat." May my little memorandum not stand in the letter only, but in the life. For the last few days we have had the company of many dear friends; it being the time for our committee to meet here. Their company and labors have been comforting and strengthening. Dear Samuel Bettle and William Evans, both separately paid me a little visit in my room. Samuel told me that he "did not come in to preach to me;" but he did truly. May I treasure up, profit and improve by his concern: and while I am caring for others, not neglect caring for myself. True it is, as dear Samuel told me, there is no standing still in our Christian journey.

In the evening collection after our reading, dear Wm. Evans spoke so suitably to the dear children! Such a communication in my youthful days, how it would have melted and tendered my spirit! Should be glad could I see more of a broken heart and contrite spirit, manifest among the dear children now. But the Lord is able for his own work; and I have a secret hope that He "will yet work, and who shall let it." In the collection I read the 103rd Psalm, or part of it, finishing with: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." This dear William commenced with, and spoke so well; he finished with a little word, I thought, for some of us who often go on our way weary and heavy laden. This has been a day of favor. May fruits answerable thereto, be brought forth.

(To be continued.)

Many things may be expedient, but to learn to die is the one most emphatically needful.

For "The Friend."

Persia and the Persians.—No. 3.

(Concluded from page 251.)

During the residence of our author at the Court of Teherán, he spent a few weeks of each summer amid the wild mountain scenery of the Elburz to the North. He describes the journey to the Lar Valley, which lies at the foot of the majestic peak of Demavénd; as being over a narrow and dangerous track, and along the edge of precipices. The pass at which the mountain chain was passed is 13,000 feet above the sea.

The Lar Valley is in reality the bed of an enormous crater. At some remote period volcanic peaks have been upheaved above its crust, of which the mightiest is Demavénd. Though this has been quiet for ages, yet the sulphur constantly forming at its top, and the vapor and heat below the surface, show that it is not entirely dormant. Near the camp of the party, in the valley, was a group of 40 intermittent boiling springs; and not far removed are two apertures from which came a deep, perpetual and mysterious roaring. No one has ever ventured down to see what is transpiring below; for a mephitic gas of deadly potency exhales from the openings in the rock. Around the rock there is ever a score or two of birds which have fallen dead on inhaling the air; when our author visited the spot, a dead bear was lying at the entrance.

An interesting feature in the Lar Valley, was the presence of one of the Nomadic tribes, which to the number of nearly a million persons, under different names and in distinct clans roam over the wilds with numerous herds and flocks. Irregular as their movements may seem, they are yet guided by invariable laws and habits. When the Lar Valley is covered with snow, they resort to a district southeast of Teherán. When summer comes round, they scale the wild passes that surround Demavénd and allow their flocks to nibble the herbage of the valleys. By a sort of unwritten law each family recognizes the rights of others, and pitches its black goat-hair tent in the same place from year to year. Every night the flocks are counted, and each month the tax-collector comes round and gathers the monthly levy of three cents on every sheep.

These nomads are a thrifty set; and by the sale of butter and cheese, of mutton and wool, and textile stuffs which are woven by the women, they manage to live, and to accumulate enough to endow their daughters with flocks and jewels. Those in Northern Persia are generally a peaceable, inoffensive class; but the tribes in Central and Southern Persia are treacherous and turbulent, addicted to bloodshed and robbery. Some of them are astonishingly skillful in thieving—A Persian dignitary travelling among them gathering taxes was reading in his tent; his back was supported by cushions; he bent forward a moment to bring his book nearer to the light, but when he leaned back again, he found the cushions had been removed, and he fell flat on his back. The mattress on which a man and his wife were sleeping has actually been taken by these rogues. When the pair awoke in the morning, they found themselves on opposite sides of the tent, their bed vanished, spirited away, whither and how and by whom they knew not.

We read in the Scripture of ink-horns as far back as the time of Ezekiel. They are still in use in Asia, with scarcely any change, from the Mediterranean to the Indies. The pen is made of a special kind of reed, the size of a pencil. This sort of pen suggested a black, glossy ink, thickened with a bunch of linen thread to prevent

too rapid flow. It is more easily effaced than European ink, and is carried in a small oblong metallic case, closed with a minute lid, which in turn is enclosed in a long case containing the pens. To these are invariably added a seal, on which is engraved the name of the scribe, or of the person for whom a document is written. The seal has a little ink rubbed on the surface with the finger, and is then applied to the paper or parchment on a spot that has been first slightly moistened. The cutting of seals is one of the most important of the minor arts of the East, and especially of Persia. It may be doubted whether in all Europe a lapidary can be found equal in this art to the chief of engravers in Teherán. Everyone in Persia, from the humblest mule-driver to the Shah himself, is provided with his signet-ring or seal, without the impression of which no document can be accepted as authentic.

Every great man is attended by a secretary, who carries in his belt an ink-horn. Being ordered to write something, he drops on his knees and takes out a roll of paper and the ink-horn. He has no other desk than his left hand, which holds the paper. He writes from right to left diagonally across the page, leaving a wide margin. If the document is not completed when the bottom of the page is reached, the writing is continued in the margin in short lines at right angles, running around the page like a border.

The Persian ink-horns are made of papier-maché, in the form of an even-sided, oblong box with slightly convex top, from 8 to 12 inches in length, and about 2 inches, more or less, in width. One end pulls open, and discloses a drawer extending the entire length, which contains the brass ink-holder and pens.

The prevailing religion of Persia is Mahomedan, and the people, when excited, are among the most fanatical of the followers of the Prophet. But they have as little religious unity with the Turks and Arabs, as existed in Puritan times between Papists and Protestants. This is the result of political dissensions that arose after the death of Mahomet, and has led to the division of Mahometans into two great sects—the Sunnees and the Sheáhs. The Turks and Afghans, the Arabs and most of the Moguls of Northern India, are Sunnees; they consider that the caliphate descended from the Prophet through Omár, Abú Bekr, Osmán and the house of Moaviyéh. The Persians are Sheáhs; they consider that the heritage of the caliphate vested in Alee, the son-in-law of Mahomed and his posterity. The law of both sects is based on the Koran, and both look forward to a reformer of the faith called by both the Mahdée, who shall reunite all the believers in one orthodox creed. Hence the intense and profound anxiety that was exhibited by the entire Mahometan world in the late so-called Mahdée. If he had succeeded in conquering Egypt, all the sects and races of Islám might have rallied to his support.

That a difference in opinion on an historical question, such as the right of succession to the power of Mahomed, which excited the passions of people more than a thousand years, should prove a source of bitter and irreconcilable antagonism after so many generations, seems very unreasonable to our minds. The power which it still exerts on the Persian people, is shown especially in the season of the year when Hossein, the son of Alee was murdered. Then processions parade the streets at all hours, shouting, "Ya Hossein, ya Hossein!" Our author describes a troop of 60 men who passed his gate on such an occasion in 1884. They were stripped to the middle, and all smote their bare bosoms with

their right hands. Their bosoms were raw from the oft-repeated blows: all carried naked swords or daggers in their left hands, with which they gashed themselves. As they strode rapidly along in this manner from street to street, they continually shouted or groaned, "Ya Hossein!"

In commemoration of the death of Hossein, dramatic representations of the event are annually exhibited on a grand scale, for many days in succession; which are attended by immense multitudes; and serve to keep alive the fervor of the people.

Persian law is divided into departments—one founded on the Koran and administered by the priests; and the other administered by secular judges who decide cases according to common sense and traditions, or precedents orally handed down. The cases coming before the secular judges are mostly those of a criminal nature. The Persian Code descends into great detail, and consists of a vast collection of dicta applying to every conceivable situation in life. There are 549 laws relating to religious worship; 1012 concerning fasting and pilgrimage; 625 titles of the law of sales; 212 respecting bankruptcy and mortgage; 1412 concerning marriage and divorce; 1259 that speak of penalties, retaliation and blood-money, &c., &c.

As to the future political condition of Persia, S. Benjamin regards its principal danger to be from the ambition of Russia, its neighbor to the north, which under one pretext or another has already absorbed part of the country; and whose greed for territory seems to be as insatiable as that of Great Britain in the Indies; or of the trespassers on the Indian reservations in our own country. J. W.

For "The Friend."

The Scriptures and the Spirit.

WATCHFULNESS.

The Scriptures, though highly to be prized, are, when in the hands of fallible men, greatly liable to false interpretations. The more sure Word of prophecy coming immediately from God, through the Holy Spirit, is more reliable, as it passes through no adulterated channel, and hence is infallible. The Scriptures are a written declaration given under the infallible Spirit, and they testify of Christ. But I fear that many now, as in former days, in their much searching of them, almost think that in them they have eternal life; and hence fail to come to Christ that they might have life. And I also fear that many are wresting the Scriptures to their own destruction. But when rightly understood they certainly are very profitable for doctrine, for proof, for instruction in righteousness, &c., and should be prized above all books, but never idolized.

We still have the same infallible Spirit that the original writers of the Scriptures had; and it is able to enlighten our understandings so that we may see the deep things of God, as contained in the Scriptures, in their primitive clearness. And if we would rely more on that, and less on the wisdom of fallible men, we would be more free from the bewildering disputations of uninspired men, and see more eye to eye, as we would have more of the unerring light to guide us. But it seems lamentably true, that many are turning so outward, and so away from the love and grace of God, that they seek for interpretations of the Scriptures more from the light and wisdom of fallible men, than from the Spirit that gave them; and so they are placing the Scriptures equal with, if not before the Spirit; and saying that Robert Barclay made a great mistake in calling the

Scriptures a secondary rule, subordinate to the Spirit. So God is leaving them to their choice; and leanness and darkness are taking the place of light and life. Thus the Scriptures are exalted and placed higher than they put themselves; but the writings of our worthy forefathers are insidiously put down; and that by some who still claim the honorable name by the which we are called.

There is a great and a fatal mistake made by many, I fear, in taking the promises of Scripture that belong to the children of God, and applying them to the children of men. And thus becoming content in a delusive rest and peace which belong only to the children of God. And the emissaries of Satan are glad to see an undisturbed rest. For when his opposers come out with an honest and holy zeal against him, they are denounced, and cried down as fault finders and disturbers of the unity. But Christ "came not to send peace on the earth but a sword." (Matt. x. 34.) And his disciples should have on the whole armor of God, that with the sword of the Spirit they may successfully fight against the rulers of the darkness of this world; and against spiritual wickedness in high places. But above all, they must have on the shield of faith, wherewith they will be able to quench all the fiery darts of the wicked. For the Christian's life is a state of warfare until an overcoming is experienced, and the strong man who is well armed with opinions and arguments, is cast out, and all his goods spoiled.

But then, even though the man of God is thoroughly furnished with all good works, he had better keep the armor of watchfulness on, lest the enemy, in some weak or unguarded place should again enter, and make the last state of that man to be worse than the first. Paul had to watch, and to keep his bodily propensities in subjection, lest after he had preached to others, he himself should become a castaway. But he was told that God's grace was sufficient for him, and so it will be for us, if we keep under the protecting influence of it: though the buffetings of Satan, or something comparable to a thorn in the flesh, may still be permitted to try us, lest we be exalted above measure through the abundant revelation of the love and grace of God. So Paul said he would rather glory in his infirmities, that the power of Christ might rest upon him. For he found that when he was weak in the flesh, he was strong in the Spirit. And we, by obedience to the grace of God, become stronger and stronger in Him, and so better enabled to deny ourselves of all ungodliness and worldly lusts, and to take up our daily cross and follow Him in the way of regeneration, instead of following the evil one, and being led by him in the broad way of the world to destruction.

I believe that the enemy of all righteousness is making many inroads among the professors of religion, by setting up a transformed light, and so blinding the eyes of many who are seeking the way to the Kingdom of Heaven, as to cause them to take it for the true light. He sees that the true religious light, and life and strength are low; and he can, in our weak condition, easily induce us to substitute a human life, and a false light, and under the deceivableness of unrighteousness, act from that, instead of the Divine life. So he persuades those who are forward in prayer and singing, that it is from the Spirit and the understanding that the Lord gives, when it is only from human activity and life, and from the spirit and the understanding that man gives. Thus we have been imperceptibly drawn from the sure foundation, until strangers have de-

voured our strength and we know it not; for great is the "deceivableness of unrighteousness in them that perish."

Christ told his disciples that when He, the Spirit of truth is come, He would guide them into all truth, and show them things to come. So we may be led into all truth, by the Spirit of Truth, or we may be led into all error, by the spirit of error, according as we prefer and obey. So our salvation is through obedience, and of our own choice. Then choose ye this day which ye will serve: for we cannot serve both. "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." But does not the following of Baal lead into confusion, and away from the quiet habitation, where we can at times see and hear the King in his beauty, saying in a still small voice, "this is the way, walk ye in it," when ye turn to the right hand, or when ye turn to the left.

The grace or love of God would teach us, if we would be taught by it, not to be conformed to this world, that lies in wickedness; but to be transformed, by the renewings of our minds, that we may prove for ourselves, by individual experience, what the good and acceptable and perfect will of God is concerning us. But since the present "revival" movements have gained such an acceptance amongst us, are we not becoming more and more conformed to the world, in its manner of dress and language? and in its ostentatious shows and pastimes? And in the ministry, music, and formal worships of other denominations? Do these things prove that we are transformed or changed from earthly to heavenly things, as our forefathers were? When I was young, I found no difficulty in distinguishing one of our ministers by his dress, manners or language, from a lawyer who made no pretensions to religion. But how is it now? If it has not come to this in some places, I believe there are places where this revolutionizing spirit will not rest satisfied until everything that distinguishes us from other religious denominations is taken out of the way, or leveled down to the broad platform of the world. I may be thought to be too hard; but I speak from what I see and hear, and know to be true in places. Though it may not be as general as I fear it is. But it will do no harm for all to be on the guard; for a little leaven may be permitted to leaven the whole lump. But I know all is under the control of Him who can say, "thus far shalt thou go and no farther." Do we seek first the Kingdom of Heaven, and the righteousness of God; or do we seek first the things of this world, and the glory of it, and act upon them, and go in conformity with the world? By their fruits ye shall know them. D. H.

Dublin, Indiana.

An Inquiry into the Character and Tendencies of Secret Societies.

(Continued from page 254.)

C. G. Finney next adduces the petition of about 1400 citizens of Connecticut, addressed to the Legislature of that State in 1833, relative to "extra-judicial oaths;" also an abstract of the evidence taken before the Committee then appointed, together with their report. Among the facts shown by the testimony were these,—"that the proportion of funds disposed of for charitable purposes is extremely small, while the lodges are scenes of extravagant mirth and bacchanalian revelry, and the admission, passing, and raising of candidates, occasions of much indecent sport and ridiculous merriment, accompanied with

mock murders, feigned discoveries, and profane and blasphemous ceremonies and representations.*

In their report to the General Assembly the Committee say, that they believe "the administration of such oaths [as the ritual provides] to be highly improper, and that the same should be prohibited by legal enactments. Our reasons for this opinion are: 1. Because they are unauthorized by law. 2. Because they bind the person to whom they are administered to disregard and violate the law. 3. Because they are, in their natural tendency, subversive of public morals, and blasphemous. 4. Because the penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden both by the Constitution of the United States and by the Constitution of this State."

To the writer of this essay, while it is an unpleasant task to refer in any other than general terms to the oaths and penalties of the Masonic order; yet when he reflects that there are those of our own Society who have followed this delusion, and not a few who are exposed to the danger of being led into it, it may not be wise to omit some specific allusion to the wording of those penalties.

The first of the oaths is that of the "entered apprentice," the candidate, standing on both his knees, with his hands on the Bible, promising in the name of God, "without the least equivocation, mental reservation, or self-evasion of mind in me whatever," "ever to conceal and never reveal," except to a brother Mason, any of the secrets, arts, and mysteries of Freemasonry; "binding myself under no less a penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours." It is unnecessary to remark upon this, other than to quote Finney's apposite comment: "And now we are told by one of the highest Masonic authorities, that, to suppose that Masonic oaths mean anything in these days, is simply absurd. Then, surely they are *blasphemy*."

The oath of the third degree, or Master Mason, is a very long one, specifying amongst other things, that the candidate binds himself to fly to the relief of a brother Mason when in distress, to observe the law of charity and of chastity toward every Master Mason, and the family of such, and that the secrets of a brother when given in charge, to remain as secure and inviolable as in his own breast, murder and treason excepted. The penalty prescribed for the violation of this obligation is of a similar horrible character to the foregoing, and so may be left unrepeatd. It will thus be seen, that whereas our Divine Master commands the law of love, charity and forgiveness toward all mankind, even those who may be our enemies, the creed of the Master Mason, on the other hand, tends to selfishly restrict these virtues to his own fellows; and whereas, the obligation to purity and chastity, both under the law and the gospel revelation, is laid equally upon every son and daughter of Adam, that of the Master Mason in simply promising to regard those of his own order, is well described as "an odious partiality, and does not imply even the semblance of virtue." As to relieving a brother Mason in distress, considered in relation

to the administration of justice, I quote again from Finney:

"Cases are reported as having repeatedly occurred in the administration of justice, where this hailing sign of distress has prevailed to rescue the guilty. In another part of this oath, you will observe, the candidate swears that he will apprise a brother Master Mason of approaching danger, if within his power. This binds a Master Mason to give a criminal notice, if he understands that he is about to be arrested. If the sheriff has a writ for the arrest of a brother Master Mason, this oath lays him under an obligation not to arrest him, but to give him notice that if he does not keep out of the way, he shall be obliged to arrest him. If the magistrate who issued the writ is a Master Mason, his oath obliges him to give the criminal Master Mason warning, so that he may evade the execution of the writ. * * If a Master Mason is suspected of a crime, and his case comes before a justice of the peace who is a Master Mason, or before a grand jury upon which there is a Master Mason, or before a court or petit jury in which are Master Masons, if they keep inviolate their oath it is impossible to reach the execution of the law. * * If Freemasons deny this [concealing secrets relating to crimes] in the denial they maintain that Masons care nothing for their oaths. It is self-evident that this Master's oath is either a conspiracy against the execution of the law, or Master Masons care nothing for the solemnity of an oath." They are hence advised to take either horn of the dilemma they may prefer.

In concluding this part of his treatise, Finney explains that he has given so much place to it, because probably two-thirds of the Masons in the United States had, (as was the case with himself,) gone no further than this (third) degree. He calls pointed attention to the concluding clause of the cunning oath, which binds the candidate, "that if any part of this solemn oath and obligation be omitted at this time, I will hold myself amenable thereto, whenever informed." He further speaks of the agony of mind which was experienced by a conscientious correspondent, who in taking the oath as to keeping a Master Mason's secrets, "murder and treason excepted," was not tendered that clause. He said "that his mind was so distressed, in view of his Masonic obligations and relations, that he was wholly unable to attend to business, and that he should become deranged if he could not escape from these entanglements—that he must and would renounce Freemasonry at all hazards." Happy they who, to rid themselves of every entanglement and perplexity, straightway step out from such dark surroundings into the light of the "glorious liberty of the children of God."

(To be continued.)

Wonders of Dreams.

A prominent Philadelphia physician, who, as a specialist in diseases of the brain has a wide reputation, is engaged in writing a little book about dreams and dreamers. In a discursive mood the doctor talks about the physiological phenomenon commonly spoken of as dreams in a most entertaining way. "Generally," said he, the other evening, "we think of nothing so swift as the electric current, and yet a flash of lightning is a slow coach compared with the rapidity with which, upon occasions, the human brain operates. Nothing shows this in so striking a manner as the wonderful performances of the mind in dreams. The events of years, to the most minute detail, are recalled in a second, and purely

imaginary events, covering years and decades, are pictured so as to be retained permanently upon the mind, and are conjured up in the hundredth part of a minute. Some years ago a friend of mine related to me the particulars of a striking proof of this fact. He had been nursing another friend whose illness was such that he required constant watching. My friend had been at his bedside for nearly ten hours. A little French clock stood in an adjoining room which struck the half hours, and thus gave notice of the time to administer the patient's medicines. At two o'clock a dose of morphia had to be given the sick man, and the nurse was waiting for the little clock to strike. He was very sleepy and could with difficulty keep his eyes open. Presently the first tinkling stroke of the hour sounded. At that moment my friend fell asleep in his chair. He dreamed a most wonderful dream, the details of which it would be tedious to relate just now. The events in the dream were spread over three years, during which time he had been to Paris, to London, to New Orleans, and made innumerable brief trips by land, lake and river. His vision began with an execution, when the dreamer saw his own wife hanged. The most minute details of life and travel and adventure were distinctly portrayed, and my friend estimated that a novel of two big volumes could be written in merely outlining the events of the vision. When he awoke with a start at the climax of the execution he heard the French clock strike one. Supposing that he had been asleep several hours, he felt some alarm. His patient, however, was sleeping quietly, and when he went into the other room to look at the clock he was astonished and incredulous to find that the stroke of the clock he had heard upon awaking was but the second stroke of two o'clock, and that his wonderful dream had occurred between the two strokes of the hour. But this is not at all an unprecedented occurrence. It is related of an English clergyman, who fell asleep in his pulpit during the singing of a psalm before the sermon, that he dreamed the events of a life before he awoke, to find that his slumber had lasted only during the singing of a single line. Canon Knox Little, of Manchester, dreamed that he wrote a hymn. Remembering it upon waking up, he wrote it down on the fly-leaf of a handy book. He then fell asleep again. When he awoke the second time he had forgotten the words of the hymn, and supposing that all of the incident had been a dream, but when he looked at the fly-leaf in the book, he found there, sure enough, the verses he had written down, and which are now incorporated in several hymn-books in England.—*Philadelphia Record*.

Some extracts from the life of that devoted, humble, dedicated servant of the Lord, John Woolman, are offered for reprint in "The Friend." J. S.

Ohio, Second Month 11th, 1837.

On Prayer.—"The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense; and a trumpet was given me that I might sound forth this language; that the children might hear it, and be invited to gather to this precious habitation, where the prayers of the saints, as precious incense, arise up before the throne of God and the Lamb. I saw this habitation to be safe; to be inwardly quiet when there were great stirrings and commotions in the world.

"Prayer at this day, in pure resignation, is a precious place; the trumpet is sounded, the call

* However morally reprehensible and puerile the procedure of many of the secret societies may appear, it is not probable that a general charge as to unseemly behavior in the lodges at that time, or at the present time, would be truthful.—L.

goes forth to the church that she gather to the place of pure inward prayer; and her habitation is safe."

REWARD.

Selected.

All joyously down through the golden field
The reapers had come with a shout;
They had cheered each other with word and song,
As their sickles flashed in and out.

And tenderly now fell the day asleep,
And they heard the Master call
Through the starlit silence, "Enter ye in;
My reward is waiting for all."

The palace shone out on the happy night
With its windows all aflame,
Its radiant portals swinging wide
With a "Welcome" for all who came.

With bannered sheaves, with a trumpet's voice,
With the marching of eager feet,
The train swept in through the golden gates,
And up to the royal seat.

But lo! far off in the harvest field,
Weary and sad, and so late,
With a single sheaf, they lingered one,
Still striving to reach the gate.

He had caught the echo of that sweet call
That fell through the holy night,
He had seen the throng from the darkened field
Sweep into the palace-light,

And a cry went up from his sorrowful soul,
"O Master, tarry for me:
Oh, shut not the gates whence the glory streams,
My weary heart breaketh for Thee."

At last to the banqueting-hall he came,
So ragged and old and worn,
His only treasure the one bright sheaf
On his poor bent shoulders borne.

Then the face of the King was tender and grave,
As of one who was hiding a tear;
And he gently questioned, "What wouldst thou,
And what dost thou bring me here?"

Most eager and loving the answer that came:
"I had gone with the reapers at morn,
With longing to bring thee such glorious sheaves
As might even thy palace adorn.

"But scarcely one hour I wrought with the rest
Ere I fell by the wayside alone;
With a fevered brow a pain-racked frame
I lay till the morning was done.

"Sweet children passed by with their sickles small,
They would reap for the King, they said;
I showed them whither the reapers had gone,
And bless'd them as on they sped.

"But when in the noontide's sultry hour
The fever and pain were done,
The rust, alas, my sickle had spoiled,
And the strength of my youth was gone.

"Far off, I could see the victorious ones
With the flash of their blades so keen;
But no words could reach them, and there, alone,
I knew I could only glean.

"The few bright stalks they had left in their haste
I gathered, in weakness, for thee;
And this poor, bare entrance within thy gates
Is all that is left for me."

Then the King rose up from his thronged seat
With a face most sweet to see:
"They also serve who suffer," he said;
"Their reward is still with me.

"Thy sheaf may be small, but thy love was great,
I crown thee victor with this!"—
And lo! in the silence, bending, He pressed
On that brow his signet-kiss.

And the sorrowful gleaner stood—a prince,
Transformed by that wondrous sign,
While a shout ran down through the palace-hall,
"O Love, the guerdon is thine!"

ONE DAY AT A TIME.

Selected.

BY HELEN HUNT JACKSON.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.
One day at a time!
It's a wholesome rhyme,
A good one to live by—
A day at a time.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks:
It's the darkened future, without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day
Whatever its load, whatever its length:
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life:
All sorrow, all joy, are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign, sure to win!
One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time. —*The Independent.*

For "The Friend."

Memories of the Prairies.

The pioneers on the prairies found their farms
Not only rich but ready cleared for them.
Not a stick, stump or tree, stood in the way of
the plow. Sometimes, it is true, a great stone
of gray granite raised its bald head above the
grass, a lone witness of strange passages in the
unwritten history of these beautiful lands. "Lost
stone," or "boulders," or "nigger heads," as they
are variously called, form a striking feature on
the prairies of central and northern Iowa; but
travelling southward, they grow smaller and fewer
in number, until they vanish from notice alto-
gether. In Linn County they are plentiful, of
every shape and size from that of a small house to
a mere pebble. They are always more or less
rounded at the corners as if water-worn and
mostly have at least one smoothly polished face,
frequently with grooves plowed more or less
deeply across it. On, or for many feet below the
surface of the plain, no place is sure to be with-
out them, and in no situation are they sure to be
found. To the practical farmer they are a nuisance
to be endured or got rid of as best may be,
but to one scientifically or poetically inclined
they must ever be of peculiar interest as lonely
land-marks pointing back to a time in the un-
certain past when ice was king over all these
now fertile meadows; for surely it was his frozen
hand that tore these vagrant masses away from
their rocky foundations in the northern hills, and
scattered them here; and to a time, possibly not
so very far in the by-gone, when ocean billows
rolled unbroken over all these level lands and
beat upon shores at the eastern and western hill
country, for everywhere heaps of sand or gravel
or drift, deep buried or on the surface attest the
work of mighty waters.

But the early settlers here as well as elsewhere
had difficulties to overcome before their wild
lands became well ordered farms or comfortable
homesteads. The tough roots of the wild grass

wrapped the rich soil in a thick coat of sod that
first had to be broken up. For this purpose oxen
were almost always used, and great plows, often
turning a furrow three feet wide. It was not an
uncommon sight to see a team of five or six pair
of cattle with their obedient necks bowed under
the yoke, slowly moving on before the plow from
whose shining shear rolled a continuous sheet of
sod perhaps half-a-mile or even a mile in un-
broken length: the driver stepping back and
forth by the side of his team, shouting to his
cattle and swinging his great whip, often cracking
it in the air over them with a report that could
be heard a mile, and far too often letting it fall
with unmeasured force upon the laboring beasts.
The cruelty often meted out to them will surely
be remembered when the merciful and the unmer-
ciful receive their rewards.

Breaking prairie was in early times followed
as a separate branch of business, and its craftsmen
used to pride themselves much on the great ac-
curacy and force with which they could use their
whips, and such whips! a lash of plaited thongs
eight or ten feet long, swelling towards the
middle to near an inch in thickness, then tapering
and terminating with a single thong of buck-
skin or "cracker," was looped to the slender tip
of a hickory or ironwood "gad" six or eight feet
long, and when wielded by a skillful hand and an
unfeeling heart, made an instrument of torture,
(or "persuader," as it was ironically called,) of
no little power. The great plow had no handles,
but was controlled by means of a lever attached
to the forward end of the long beam and turning
on a fulcrum over a pair of wheels a little back,
and moving upon an upright post rising from
the hinder part of the beam, to which it could be
fastened with a pin at any desired depth.

The sod was usually about two inches thick
and was turned over, not smoothly but was as
much wrinkled and kinked as it could be; thus
it was more exposed to the elements and more
effectually killed and rotted, and better prepared
to receive the harrow and grain the next spring
for the first crop, which was usually wheat, and
was sown in the spring with no further prepara-
tion than thorough harrowing. Sometimes a
"sod crop" of corn was planted on the newly
broken land. In this work the most common
method was to take an old axe or spade in the
right hand with a large pocket of seed suspended
conveniently to the left, then following a newly
turned furrow, a gash was cut into or through
the sod, a few kernels dropped in and the earth
pressed back upon them with the foot or another
stroke of the axe, and then the work was done
until gathering time; for the "sod crop" was never
cultivated.

In this way about half an ordinary crop was
often produced, but the ground was not left in as
good condition for the succeeding one, and it was
often thought inexpedient even where the land
was already inclosed; but breaking was usually
done on the open prairie, and afterward fenced.
No "herd law" had then been thought of; and
great droves of cattle and horses ranged these
common pastures.

In the early years of settlement, the few cattle
of the scattered inhabitants made but little im-
pression on the abundant pasturage, and hay was
made plentifully and freely on the open common;
but as farm after farm was made and field after
field was fenced in, and every one's quota of stock
increased, the luxuriant grass was eaten short or
trampled down, and the hay maker was forced
to seek his meadows within fenced fields, where
tame grasses have gradually succeeded the wild,
though some of the wild grasses made excellent

hay. There was a great variety as well as an abundance of wild grasses upon the prairies of Iowa, and almost every different kind marked some different feature, or quality in the soil upon which it grew: thus, in passing over the treeless plain, one could tell, with almost unerring certainty the character of the soil by observing what grass predominated, and often the line of separation was very distinctly marked. T. E. BUNDY.

For "The Friend."

Incidents and Reflections.—No. 121.

SUBMISSION.

When the Patriarch Job was grievously afflicted, he replied to the suggestion of his wife—"What! shall we receive good at the hand of God, and shall we not receive evil?" The submissive spirit which breathed in this answer is acceptable in the Divine sight, and ought ever to animate him who loves the Lord and desires to walk in obedience to his will. Indeed, hard as at times it may be to attain to this condition, yet there is great encouragement to strive for it, when we remember the declaration, that *all things* work together for good to them that fear God. The very trials which now seem grievous may be the channel through which greater blessings will flow; and are sure to yield "peaceable fruits of righteousness" to them who bear them in a proper spirit.

Want of submission really implies a rebellious spirit—not willing to trust the government of ourselves and of all that concerns us in the hands of the Ruler of the Universe. Hence, where it is indulged, it tends to bring a cloud over the mind, and to prevent the clear shining of the Sun of righteousness into the heart. It is recorded of a minister of the Gospel, whose labors had been blessed to his hearers, that he lost a young daughter whom he greatly loved, and grieved immoderately for her loss. He became sensible that the Divine Power which had once attended him, was no longer to be felt in his ministrations; and he sought out an aged woman, who was one of his hearers, and inquired of her, if she still received benefit from his teaching. She replied, that now she could gain nothing from his ministry. A week after, he repeated the inquiry; and the faithful woman told him, that his discourse lacked unction, and that his words were nothing to her; that she had prayed for him, and the feeling that impressed her mind was—"he is joined to his idols." The admonition was not unheeded. He drew from his breast a portrait of the child he had so lamented, and broke it to pieces under his feet; and, it is to be hoped, bowed in submission to the dispensation allotted, in accordance with the prayer of our Holy Redeemer, "not my will, but thine be done."

One of the most touching instances of submission based on childlike faith and trust, that we have ever met with, is that narrated in the *Sunday School Times* of a tender-hearted, loving child in a New England home. The narrative says:—"He loved as he was loved, and he was worthy of all the love which was given to him. One day, as he was starting out for a ride with his parents, he asked them where they were going; and they told them that they were going to take him up to the new cemetery, a beautiful city of the dead by the river's bank, beyond the town. His bright face grew shadowed, and his little lips quivered, so that his father asked him, "Why, Willie, don't you want to go there?" Quietly the trustful answer came back, "Yes, if you think it best, papa." And they rode on silently, in through the broad gateway; or, along the tree-shaded and turf-bordered avenues. The

child seemed strangely quiet, clinging in love to his mother's side, and looking up from time to time with a face that seemed never so beautiful in its restful confidence. As they finally passed out again from the gateway they had entered, the dear child drew a breath of relief, and looking up in new surprise asked: "Why, am I going back with you again?" "Of course you are. Why should you doubt it?" "Why, I thought that when they took little children to the cemetery, they left them there," said that hero-child. And then it was found that with a child's imperfect knowledge, that dear boy had supposed he was being taken, at the call of God, and by the parents whom he loved and trusted, to be buried in the place which he had heard of only as a place of burial. And all by himself he had had the struggle with himself, and had proved the victor. "Yes, yes," you say; "but that was a child's foolish fancy, a mere fear of his imagining." Ay, and the most desperate of all struggles are our struggles with dangers that are unreal. The sorest conflicts for which we must make preparation are conflicts which do not occur; and the battles which we anticipate with direst dread are battles which are never fought. In all the course of life,

"Present fears
Are less than horrible imaginings."

When danger or disease comes upon those who are most dear to us, it is often very hard to bow in submission to the will of Him who doeth all things well. And yet He only knoweth what the end shall be, and what He most effectually promote the real welfare of his children. It has sometimes happened that those who have been raised from the bed of sickness have become alienated from God, and a source of trouble and distress to their friends.

The late Hugh Judge, for many years a valued minister in the Society of Friends, but who, towards the close of his life joined with the followers of Elias Hicks, had a son who was highly esteemed and whom he greatly loved; and who, when about 19 years of age, was very ill, apparently nigh unto death. Anxious that he should not be taken away, the father knelt by his bedside and prayed that the life of his son might be spared. The son did recover from his sickness, but afterwards fell into evil courses.

About the time referred to, a merchant residing at Wheeling, Va., fitted out a boat with store-goods, and made a trading voyage down the river. In the neighborhood of Salina, the boat was observed by two men in a situation which awakened their suspicions. They obtained a small boat and crossed the Ohio to the opposite shore, where it was lying. On inquiring of the crew for the captain, they were told that he had gone overboard in the night, and was missing. The men gave them his name, and said he came from Wheeling. On being further questioned, the boat hands slipped away; leaving the boat deserted. Not long after, a body was discovered, with marks of violence upon it, which was supposed to be that of the captain, as he was never heard of afterwards.

Under the circumstances, the two men at Salina thought it best to sell the boat and its contents. This they did, and wrote to the family, telling them the money would be delivered to the person they should send for it. Hugh Judge's son, who had then recently recovered from his illness, was requested to go to Salina; the money was paid to him, but he never made a return of it to the family. It was supposed that he was enticed by some gamblers, and lost that with which he had been intrusted.

This incident was related to a friend of the writer by one of the members of the family of the missing merchant. It ought to teach us the need of a submissive spirit, even when the life of a beloved relative is at stake; for only He who knoweth the end from the beginning, can tell whether life or death will be the greatest blessing.

That submission which we owe in the first place to the great Ruler of the Universe, extends also in degree to those who are placed over us by his authority. Children must obey their parents, pupils their teachers, and citizens the magistrates. And in the church there is a deference due from the younger and less experienced to those who are further advanced. This is included in the Apostle's advice, "All of you be subject one to another, and be clothed with humility." In accordance with this principle, Isaac Pennington says, "It is the ordinance of the Lord for the weak to receive counsel and help from the strong, and for the lesser to be watched over and blessed by the greater,—by such as more grown in the life and into the power." J. W.

Marriage in Cairo.

I send a few items on a subject of interest in the East as well as in the West, in modern as well as in ancient times. True, there are some differences in the ceremony of marriage, the preliminaries, courtship, and betrothal, between the East and the West. Still, marriage is marriage, whether it be in Eden, Cairo, or New York.

A young man came from one of our stations in the Delta to Cairo to ask for a girl in the Boarding-school. He had heard of her, but had not seen her. On coming here, after making certain inquiries about her, he asked to see her. This reasonable request was granted in this way: The young man and a friend whom he had brought with him sat with me in a room, and the girl served us with coffee. This she did gracefully, but not without a little embarrassment. The friend of the would-be bride-groom engaged her in conversation while she stood with the tray in her hand, waiting until they slowly sipped the coffee, or, rather, until the young man got a good look at her.

After she left the room I asked the young man what he thought of her now that he had seen her. He expressed his pleasure and satisfaction, and requested me to ask her what she thought of him, and, if she had no objections, to become his betrothed. I had a private interview with her, and informed her of what I had heard of the young man, his business, religion, salary, etc. She asked me only one question, namely, "Is his mother living?" On replying, "No, she is dead," the damsel modestly gave her consent to be engaged to the young man. That night a company of friends met in our home, and after reading the account of Rebekah's engagement from Genesis xxiv, the two young people were engaged, the young man sealing it by giving the girl a present of jewelry.

Some time ago one of our best young men, who had been greatly perplexed about the subject of matrimony, came to me and informed me that he had decided to marry ———, a teacher in one of our schools. He requested me to do him the favor of seeing the girl, and get her consent. In the meantime the brother of the young man called upon me, and begged me to obtain the girl's consent as soon as possible, lest the other members of the family would influence the young man to change his mind. Accordingly I sought a private interview with the damsel, and laid the matter before her in as delicate a manner as my blunt

Such nature would allow me. After a very short pause I was gratified to receive her answer in the affirmative. This I soon communicated to her intended, and after a few weeks they were united in marriage. And, I am glad to add, they seem to be very happy.—*W. Harvey in United Presbyterian.*

“*They Know His Voice.*”—A good illustration of this, in the case of other domestic animals, is given by Barrow in his story of his journeys in Africa. The quotation given below is translated from Rosenmüller’s German: “Toward sundown the whole plain was covered with cattle, which upon a certain sign, consisting of a quite peculiar piping tone made by the mouth, came together from all quarters. Upon another piping, the milk kine separated themselves from the herd, and came together to be milked. . . . In the morning, the herds go off to the pastures upon another similar signal. Indeed, the Kaffirs and their cattle seem to understand each other perfectly.” A better instance, in the present case, is given by Schulz in his description of a visit to Bed’ween camp, near Nazareth: “There came a shepherd, blowing upon a pipe (*Schalmie*), and behind him more than two hundred sheep, which moved according to the tone of the pipe, as if they understood everything. They knelt immediately upon their forelegs, stood for a moment upon their hinder feet, then fell down upon all four, at the sound of the pipe.”—*S. S. Times.*

Make a Better One.—An eloquent blasphemer was once saying in public that he himself could make a better book than the Bible; when a woman promptly rose and said, “You had better do it. There is money in it.”

It is related that when the evangelist Jabez Swan, while preaching in Albany, was vindicating the Bible against the assaults of infidels, and hurling volleys of argument and appeal upon infidels and their theories, one of the noisiest scoundrels in the city shouted from the gallery:

“Elder Swan, if you will give me five hundred dollars and a month’s time, I will bring you a better book than the Bible.”

“It is a bargain,” replied Swan, “and I will be here a month from to-night with the money to receive the book.”

Accordingly when the time came, Swan was on hand, and before commencing his sermon called for the man and the book, but neither of them were forthcoming! Said the preacher when speaking of the matter afterwards, “The poor, miserable fellow couldn’t begin to produce a book as good as the Apocrypha.”

The conceited college student who told Dr. Wayland that it did not require any great ability to make Proverbs like Solomon’s, got for his answer, “Make a few; make a few.”—*The Christian.*

Items.

—*Plain Dealing.*—The following letter from General John A. Rawlins, remonstrating with his friend and commander on the dangers he incurred from wine-drinking, is a pleasing illustration of the proverb, “Faithful are the wounds of a friend.”

Letter to General Grant from his Chief of Staff—afterward his Secretary of War.

“Before Vicksburg, Miss., June 6, 1863, 1 o’clock A. M.

Dear General:—The great solicitude I feel for the safety of this army leads me to mention what I had hoped never again to do—the subject of your drinking. This may surprise you, for I may be (and I trust I am) doing you an injustice by unfounded suspicions, but if an error it better be on the side of this country’s safety than in fear of offending a friend.

I have heard that Dr. M’Millan, at Gen. Sherman’s a few days ago, induced you, notwithstanding your pledge to me, to take a glass of wine, and to-day, when I found a box of wine in front of your tent and proposed to move it which I did, I was told you had forbid its being taken away, for you intended to keep it until you entered Vicksburg, that you might have it for your friends; and to-night, when you should, because of the condition of your health if nothing else, have been in bed, I find you where the wine bottle has been emptied, in company with those who drink and urge you to do likewise, and the lack of your usual promptness of decision and clearness in expressing yourself in writing tended to confirm my suspicions.

You have the full control of your appetite, and can let drinking alone. Had you not pledged me the sincerity of your honor early last March that you would drink no more during the war, and kept that pledge during your recent campaign, you would not to-day have stood first in the world’s history as a successful military leader. Your only salvation depends upon your strict adherence to that pledge. You cannot succeed in any other way. As I have before stated, I may be wrong in my suspicions, but if one sees that which leads him to suppose a sentinel is falling asleep on his post, it is his duty to arouse him; and if one sees that which leads him to fear the general commanding a great army is being seduced to that step which he knows will bring disgrace upon that general and defeat to his command, if he fails to sound the proper note of warning, the friends, wives, and children of those brave men whose lives he permits to remain thus imperiled will accuse him while he lives and stand swift witnesses of wrath against him in the day when all shall be tried. If my suspicions are unfounded, let my friendship for you and my zeal for my country be my excuse for this letter; and if they are correctly founded, and you determine not to heed the admonitions and the prayers of this hasty note by immediately ceasing to touch a single drop of any kind of liquor, no matter by whom asked or under what circumstances, let my immediate relief from duty in this department be the result.

I am, General, your friend,

JOHN A. RAWLINS.”

The retained copy of this letter was indorsed by General Rawlins, as follows:

This is an exact copy of a letter given to the person to whom it is addressed at its date about four miles from our head-quarters in the rear of Vicksburg. Its admonitions were heeded, and all went well.

JOHN A. RAWLINS.

—*Caste in the Methodist Episcopal Church.*—Our Methodist friends have taken an active interest in the promotion of education in the South, both among the white and colored races. In the prosecution of this work its Freedmen’s Aid Society cooperated in the establishment of a University at Chattanooga. At the General Conference of the Church in 1884, the subject of distinctions on account of color or race was under deliberation, and the following resolution adopted:

“Resolved, That this General Conference declares the policy of the Methodist Episcopal Church to be, that no member of any society within the Church shall be excluded from public worship in any and every edifice of the denomination, and no student shall be excluded from instruction in any and every school under the supervision of the Church, because of race, color, or previous condition of servitude.”

Apparently relying on this decision of the Church, two colored Methodist students applied a few months since for admission to the Chattanooga University, where the students were all white. They were refused on the ground that their admission might injure the prosperity of the school, as the general feeling in the South is opposed to co-education of the races. This act, being in direct opposition to the Resolution adopted by the General Conference, has excited much discussion in Methodist circles. One of the Methodist ministers (himself a colored man) writes to the *Christian Advocate*, the leading organ of that denomination, an article in which he states that unless this act “is condemned by the Church, it will stamp hypocrisy and insincerity upon her profession of interest in the elevation of the Negro. The time-worn argument that the admission of

colored men to these institutions would sadly cripple, if not destroy their future usefulness, is only a neat and very plausible combination of folly, cowardice and prejudice.”

A meeting of the Board of Managers of the Freedmen’s Aid Society has been called to consider the question of the admission of colored students. It may be expected that this body will either instruct the Trustees of the University that such shall not hereafter be excluded; or will withdraw the aid heretofore extended for its support; or make some arrangement which will relieve the Methodist Church from the charge of being inconsistent with its professions.

—*Methodist Deaconesses.*—A number of the female members of the Methodist Episcopal Church have united in the formation of a body to be incorporated with the title “The Deaconess Institute of the Methodist Episcopal Church.” “The object and purpose of said corporation is to provide trained nurses for the poor and others who require medical or surgical treatment, and to establish and maintain and conduct in the city of New York an institute or school, with a hospital connected therewith, for the training and education of Christian women as nurses, and to furnish nurses for the sick in private families, hospitals, asylums, almshouses, and prisons, and especially to provide, free of charge, nurses for the poor, with medical or surgical care and treatment.”

THE FRIEND.

THIRD MONTH 19, 1887.

An Editorial article in *The Independent* recommends the practice of stating Christian doctrines in the words of the Bible, without supplementing it with any human philosophy in order to make it “intelligible to the head or impressive to the heart.”

This has reminded us of a passage in the writings of William Penn, in which he speaks of the controversies which have arisen among Christians from a departure from the use of Scripture language, and the introduction into their statements of their own speculative ideas. Such people, he says, were not satisfied simply, “To know there was a God, and that He was but One, just and good, the observer of their actions and the rewarder of their deeds, and that therefore they should serve Him; but they must be distinctly informed of his nature, and all his attributes, his purposes and his decrees, and the suitableness of them all to the line and plummet of their understanding. Nor did it satisfy that there was a Christ; that this Christ was the Son of God; that God so loved mankind, as, beholding them in a way of destruction, He sent his Son to proclaim pardon upon true repentance, and offered a general reconciliation to as many as received and embraced his testimony; and that to that end, He laid down his life a ransom, rose and ascended, and gave his good Spirit to lead his followers after his example, in the way of truth and holiness. But they must search into the secret of this relation, how and after what manner He is the Son of God. His nature, power and person must be discussed. They will be satisfied in this, before they can find in their hearts to believe in Him.”

The true rule of Christian doctrine is not the judgment, or the conclusions of other men as to the meaning of the Scriptures, but it is that measure of the Spirit of Christ which He mercifully grants to all who will receive and obey it; which will lead its faithful followers in the way of salvation, and will open to them from time to time the mysteries of the kingdom of Heaven, and

give them a clear sense of the meaning of Scripture passages, so far as it is needful for them to know.

SUMMARY OF EVENTS.

UNITED STATES.—The total value of the exports of domestic breadstuffs from the United States during the eight months which ended on Second Mo. 28th, was \$104,670,449, against \$72,461,285 during the corresponding period of the preceding year.

In relation to the reported dismissal of an employé of the navy yard at Chatham, England, for selling information, plans of vessels, &c., to this Government, it is said at the Navy Department in Washington that, so far as the United States Government is concerned, "there is absolutely no truth in the charge."

Our State Department is informed that the cholera has spread through portions of the Chilian provinces of Aconcagua and Valparaiso, and is extending toward the sea. At a station on the railroad between Santiago and Valparaiso, 35 miles from the latter, about 600 cases have so far been reported, of which about 250 have proved fatal.

The Duke of Sutherland is reported to be about to purchase a tract of 10,000 acres in Florida.

Salt is reported selling in Michigan at the lowest price known since its manufacture was begun—51 cents a barrel.

"The National Association of Oxford Down Sheep Growers" is holding its annual session in Cincinnati, E. C. Goldsborough, of Easton, Maryland, presiding. "Oxford Downs are the largest sheep in the world, and more of them are raised in Ohio than in any other State in the Union."

A train of eight cars on the Dedham branch of the Boston and Providence Railroad, in Massachusetts, on the morning of the 14th instant, broke through a bridge near Roslindale, and five cars fell to the bottom of a cut, thirty feet below. The cars and bridge fell together in one mass of debris. The latest particulars show that 26 persons were killed, and about 100 injured. Some of the latter are not likely to recover.

The deaths in this city last week numbered 456, which was 5 less than during the previous week, and 65 more than during the corresponding period last year. Of the whole number 224 were males and 232 females; 280 adults and 176 minors; 66 died of consumption; 51 of pneumonia; 21 of diseases of the heart; 20 of convulsions; 19 of inflammation of the stomach and bowels; 18 of marasmus; 17 of old age; 17 of typhoid fever; 12 of debility; 12 of apoplexy, and 11 of Bright's disease.

Markets, &c.—U. S. 4½s, 109½; 4s, registered, 127½; coupon, 128½; 3s, 101; currency 6s, 126½ a 137.

Cotton was quiet but firm, at 10 cts. per lb. for middling uplands.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was weak, with moderate offerings and a light demand. Quotations: Bran, western winter, spot, per ton, \$18 a \$18.75; do., spring, spot, \$17 a \$17.50; red middlings, \$16 a \$17; white middlings, \$17 a \$19.

Flour and Meal.—Nothing new was developed in the flour market. Demand in the local trade was restricted to current wares at former prices. Sales of 125 barrels Penna. family, at \$3.75; 250 barrels Ohio, clear, at \$4; 250 barrels do. straight, at \$4.40; 500 barrels winter patent, at \$4.62½ a \$4.90; 125 barrels Minnesota, clear, at \$4.15, and 500 barrels do. patent, at \$4.75 a \$5.

Grain.—Wheat ruled steady, and No. 2 white closed at 90 cts. bid and 90½ cts. asked. Rye was dull and nominal at 53½ cts. per bushel for No. 2 Pennsylvania. Corn—No. 2 mixed closed at 46½ cts. bid, and 46½ cts. asked. Oats were inactive but steady: No. 2 white closing at 35½ cts. bid and 36 cts. asked.

Beef cattle were active, and ¼ a ½c. higher, at 4 a 5½ cts.

Sheep were dull at 3¼ a 5½ cts.; and lambs at 4½ a 7½ cts.

Hogs were active and ¼c. higher. Western, at 8½ a 8½ cts.; State, at 8 a 8½ cts.

FOREIGN.—A sensation has been caused in England by the publication of Gen. Sir Redvers Buller's evidence before the Land Commission. It appears that Gen. Buller testified that what law there was in Counties Kerry Clare and Cork was on the side of the rich, and he expressed the opinion that it would be a serious matter, with their grievances unredressed, to attempt to suppress by force the tenants' right to openly associate for the protection of their interests. A majority of the tenants, he said, struggled to pay their rents, and, where they

could, did pay; but, in a great many cases, the rents were too high and such as the tenants could not pay. He said there would never be peace in Ireland until there had been established a court having strong coercive powers over land landlords and protective powers over poor tenants.

The Parnellites and Gladstonians rely upon General Buller's evidence to support their demands for the stoppage of evictions and the early production of land legislation. Lord Hartington has offered the Government the solid vote of the 70 Unionists for the Irish Crimes bill. The opinions of his followers, privately ascertained, favored stronger coercion than the bill proposes.

Negotiations between the Liberals and Unionists have been broken off, since which the demands of the latter have grown.

As formulated they comprise the following eight essentials: That Ireland be represented in the Imperial Parliament; that Ulster be separated from the jurisdiction of the Dublin Parliament; that the Irish Parliament be subordinate to and not co-ordinate with the Imperial body; that the subordinate powers of the Irish Parliament be strictly defined and limited; that the maintenance of law and order remain under the control of the Imperial authority; that Gladstone's financial proposals be abandoned, that his proposition that the Irish Parliament be composed of two orders be abandoned, and that Irish credit be not pledged for the benefit of Irish landlords.

The Parnellites and Gladstonians scold these demands as unworthy of consideration. Gladstone has been asked to explicitly define his position, and to state upon what terms a reunion is possible.

A new society in England is called "The Speak-no-Evil Society." Its members are enjoined before speaking true of any one to ask themselves three questions—Is it true? Is it kind? Is it necessary? Four texts from the New Testament bearing on the subject are printed at the foot of the membership card.

The Nicaraguan representative in London has sent a letter to the *Times*, in which he says: "The President of Nicaragua has ordered me to deny the existence of a treaty with the United States stipulating that that country should control the Nicaraguan Canal, recently mentioned in connection with the formation of a company to build the canal. The treaty alluded to is, doubtless, that of 1884, which lapsed because of the failure of the United States Senate to ratify it. My Government, in granting any concession, will not omit any means to secure the strictest neutrality for the canal."

Earthquake shocks were felt on the 10th, 11th and 12th instants, in Southern France and the Italian Riviera. Many buildings were cracked and people camped out in the open air.

At Monte Carlo the shock caused a panic in the gambling rooms. The tables shook violently and the players fled in dismay.

On the 11th instant, Prince Bismarck had a long conference with Count Schouvaloff, the Russian Ambassador. Reports were afterwards circulated in official quarters that Russia would for the present let events take their own course in Bulgaria.

The Septennate bill was read the third time in the Reichstag on the 11th instant, and was passed without debate by a vote of 227 to 31. Eighty-four members abstained from voting.

A despatch received in Baedon on the 14th instant, from St. Petersburg says that six students were arrested on the Newski Prospect, near the Anitchkin Palace, having in their possession a quantity of explosives. They were awaiting the coming of the Czar on his way to the Cathedral to take part in the anniversary services.

It has since transpired that the plot against the Czar was widespread and serious, and that numerous arrests have been made in connection therewith.

The new Congress Hall at Buenos Ayres is to cost \$10,000,000. The site covers twenty acres.

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at 140 North Sixteenth Street, Philadelphia, on Seventh-day, Fourth Mo. 2nd, at 2 p. m. Friends are cordially invited to attend.

BIBLE ASSOCIATION OF FRIENDS.

The Board of Managers are desirous of completing two sets of the Reports made to the association. Any Friend who has either of the following numbers, will confer a favor by sending them to the Depository, No. 116 N. Fourth Street, viz: For the years 1830—33—40—41—43—54—73.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Association will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 30th instant, at 7.30 o'clock. Friends generally are invited to attend.

EDWARD MARIS,
Clerk.

Third Mo. 1887.

NOTICE TO PARENTS AND OTHERS INTENDING TO SEND CHILDREN TO

WESTTOWN BOARDING SCHOOL.

The rooms used for the accommodation of the girls in the new building, during the present session, have been uncomfortably crowded; and they will be lessened by the removal of the nursery building preparatory to the erection of the West Wing. It has consequently been found necessary to limit the number of girls to be admitted next session. As those now at the school who are expecting to return will occupy all the rooms suitable for their use, it has been concluded to decline further applications for the Summer Session.

By direction of the Committee,
JONATHAN G. WILLIAMS,
Superintendent.

Third Mo. 4th, 1887.

WESTTOWN BOARDING SCHOOL.

A meeting of the Committee on Admissions, will be held in the Committee-room, Fourth and Arch Streets, on Seventh-day the 19th instant, at 10 o'clock A. M.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

DIED, at their residence, Coal Creek, Keokuk County, Iowa, on the 6th of First Month, 1887, ANNA, wife of David Holloway, and daughter of Evan and Mary Cooper, in the 46th year of her age, a member of Coal Creek Monthly Meeting of Friends. She was an invalid for more than five years, not being able to walk without the use of crutches in all that time, and much of the time confined to her room and bed. In the early part of her affliction, being brought apparently near the border of the grave, and being much concerned for the welfare of her immortal soul, she experienced a remarkable evidence that she was not forsaken by Him whom she earnestly sought after, on this wise: She felt that her Saviour was very near, her chamber seeming to be filled with His presence, and there came before her spiritual vision an open book, which she was instructed was the Book of Life, and on its page she was shown her name written in letters of gold. This seemed to make a lasting impression on her mind, the remembrance of which many times cheered and strengthened her through the remaining tedious wearisome months and years allotted her in the probationary state. Her sufferings were at times very great, which she was enabled to bear with a remarkable degree of Christian patience and fortitude. She was entirely confined to her bed for about six months previous to her departure, and with but very little change of position, causing at times great nervous irritability. Not long before her close, one morning on one of her nurses coming to the bed side, she said, "What a sweet and peaceful night I have had: my pain has all been taken away, so that I have been perfectly easy, and the language of my heart has been and is, 'Thy Redeemer liveth, and because He lives thou shalt live also.'" Her attachment to her family was very strong, but she was strengthened near the close to give them all up; taking them separately by the hand and bidding them farewell, imparting suitable counsel and advice to each one, and saying, "I am going to meet the precious babes that have gone before, (of whom there were four who died in infancy) and I want you all to live that when done with time, we may all meet on that blissful shore where sickness, pain and sorrow, never come. She remained sensible to the last, and her sorrowing relatives and friends have the comforting assurance that, through the condescending mercy and goodness of our Heavenly Father, she has been admitted into one of the many mansions prepared for the righteous of all generations.

—, on the 7th inst., at his residence in this city, BENJAMIN COATES, aged 79 years. An active life, followed by years of suffering and feebleness, endured with Christian patience and resignation, closed calmly and peacefully. "God is love; and he that dwelleth in love dwelleth in God and God in him."

THE FRIEND.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 258.)

Twelfth Mo. 23rd, 1851. Many and various have been my engagements this morn'g. But can say, that notwithstanding the multitude of business which daily engrosses, my heart is, may I not claim, continually lifted up unto the Lord for preservation, and for help to perform my various duties in singleness of heart unto Him; not unto man, for if so, I shall have "no reward of our Father who is in heaven."

25th. It seemed this morning, as meeting hour approached, as though I could not go, I was so listressed. Had had some trouble with my children; then my own poverty and leanness, stared me in the face. But there was no turning aside. Early after taking my seat a passage of Scripture arose, and with it a feeling to revive it amongst us. Never surely was the cross so great! It seemed like laying down my very life. I remembered how I had again and again rebelled, and the language seemed to be, "If thou art faithful in blessing, I will bless thee," &c. I dared not withhold, and in fear and trembling arose, and repeated the little message given: "Are there few that be saved?" Jesus saith unto them, "Strive to enter in at the strait gate; for many shall seek to enter in, and shall not be able." A quiet feeling has ensued, that makes me hope I've not done wrong. But none knows but Thee, dearest Father, the many doubts and fears which have assailed and do assail. Among other things the enemy told me, the children would not receive what I had to say; reminding of the Scripture: "The Jews of late sought to stone thee, and goest thou thither again?" This with other things so presented, that I had a struggle. Being enabled to make the offering, may it be accepted.

26th. A quiet good feeling seemed to be among the children. They flocked around me more last evening than usual. May I be preserved from doing the least thing that will offend the pure witness in any, yea in the very least child. Make us, every one, O Heavenly Father, "Quick of understanding in thy fear."

First Mo. 5th, 1852. My meetings yesterday, both morning and afternoon, were exercising ones; feeling, particularly at the close of the latter, cast down and distressed. On opening the Bible, unexpectedly mine eyes lighted on that portion where the Apostle speaks of glorying in his infirmities. This seems, of latter time,

all I have to glory in. May Heavenly grace be found sufficient.

19th. On Third-day last, our friends William and Elizabeth Evans, and Elizabeth Pierson, came out in the stage, and remained with us till Fifth-day afternoon. What a comfort and strength they have been to us!

26th. I am oftentimes ready to fear, that I am making no progress in my good journey heavenward, because such an abiding sense attends nearly all the time, of my great inability for anything good. In our meetings, there seems so little settling or staying the mind, that I have felt of late, as though I know not how to present myself there. "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." With this feeling uppermost, I went to meeting in the afternoon yesterday. As I took my seat, my heart, sad as it was, gladdened at the sight of our dear friend Samuel Cope, sitting at the elbow. And believing he was sent hither to help us, my spirit seemed to revive; and a little strength was given to ask, that our "provision might be blessed," and the poor satisfied with bread. Our dear friend was very comforting and encouraging, both to the older and younger: quoting: "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Upon which he enlarged instructively; and also narrated the account we have of the poor fishermen who had "toiled all night and taken nothing," &c. "Nevertheless said they "at Thy word, we will let down the net." Encouragement flowed to such as these, with desires that obedience might be kept to. He was very instructive on the account we have of the children of Israel, when Moses delayed coming to them beyond their expectation. How they gathered themselves together unto Aaron, and said unto him, "Up, make us gods which shall go before us; for as for this Moses, that brought us up out of the land of Egypt, we wot not what has become of him." Altogether our meeting was a good one, as I trust some of us were sensible; and from whose hearts gratitude flowed, for the Lord's continued care and mercy over us, in that our "low estate" is "condescended to."

30th. Attended, yesterday, our Monthly Meeting. In our last meeting, I thought, a living united travail seemed to prevail; and through faithfulness on my part, I, poor as I was, was made a partaker thereof, though One only knew the struggle it cost me. I was very near giving out, when covenants lately entered in, in seasons of distress, came so fresh before me I dared not withhold. My peace for this little act of dedication, was in proportion to the suffering I passed through. So that I can but acknowledge, the Lord is good, and a rich rewarder of all who serve Him. Whilst I feel very desirous to be found doing the little I may have to do, may I be preserved from putting forth in any way, a hand unbidden.

Second Mo. 11th. As dear Christopher Healy once said in our meeting at Plymouth, "A little unfaithfulness, how it weighs down the scale!"

&c. So in our Quarterly Meeting yesterday, I was not a partaker of good, because of unfaithfulness. Will I ever know a being established?

12th. It seemed hard work this morning in our meeting, to come to a right settlement, till near the close, when He who formerly stilled the troubled waves arose; and the language sounded so plain, "My people shall dwell in a peaceable habitation, in quiet resting places, and none shall make them afraid," that I believe, had I revived it, my reward would have been in it. I was nearly ready so to do when meeting closed. Not wilfully have I disobeyed.

24th. Have felt for the few last days, poor and empty and divested of good, so that I have been almost ready to doubt my ever being lifted up again. "Cast me not off from Thy presence, and take not thy Holy Spirit from me," is the breathing of my burdened soul. Have had trouble with some of the dear children; so that their little naughtiness, added to my weakness, has together cast me down very low.

27th. Entered yesterday my fortieth year. Through mercy unmerited, it was a day of favor. Being the time of our Monthly Meeting I attended; and through faithfulness to the "still small voice" of Christ within, how did my peace flow as a river! After making my little offering (which seems like laying down my very life) how sweetly did this language salute my inward ear: God shall give an answer of peace. A covering which we of ourselves could not command, overspread; while, moreover, the testimonies borne, all tended to strengthen and lift up; encouraging to trust in His mercy, which is great, and new unto us every morning.

28th. Yesterday was a quiet day; and a sweet peaceful night's rest followed. Which favor, my heart seems alive to; and fervent desires are raised this morning for a continuation of Thy preserving care and providence over me, through this day, yea, all the days that thou sees meet to lengthen out unto me. Keep mine eye, O Heavenly Father! singly staid on thee; watching the pointings of thy holy finger; neither going before or lagging behind; but following simply and singly thy blessed holy leadings: that so I may witness a growth and establishment in thy ever blessed Truth.

Third Mo. 1st. A beautiful spring-like morning! "Thou crownest the year with thy goodness: and all thy paths drop fatness," &c. "The little hills rejoice on every side," &c. The feeling which prompted the Psalmist thus to break forth, seems in measure to pervade my mind this morning, under a renewed sense, that the Lord's hand is opened wide, so that bounties and blessings unmerited and undeserved, are scattered around.

8th. I was given last evening, very sweetly to see the purity of that life which is hid with Christ in God. And that we never can be his humble depending followers, unless He rule and reign in us and over us. Every thought, word and action, must be brought into captivity to Christ. That I have afresh been led to covet and crave an increase in those hidden, unseen virtues, which alone make alive unto Him. "Set

a watch, O Lord! before my mouth, and keep the door of my lips."

10th. One of our dear children, Phebe Jane Underhill, from the State of New York, who has been very sick for two weeks past, and for the last week, both day and night, in such suffering and distress as I never witnessed, was this morning quietly released from her sufferings. Poor dear child! never while I live, will her sufferings and distress be forgotten by me. I desire it may prove a loud call to be diligent and fervent in doing my day's work while time is afforded. Strengthen me, O Heavenly Father! in the fulfilment of every duty—to thee, to myself, and all with whom I have to do.

22nd. Oh how stripped, tempted, tossed and tried, was I through the forepart of yesterday, and the night preceding! In the afternoon, very unexpectedly, help came, so that all within me was hushed; and the language sounded, solemnly and awfully so to my soul: "Behold the bridegroom cometh, go ye forth to meet Him." And, "Behold I come quickly." "to give unto every man according as his work shall be." I received it, and gladly would I have retained it in my own bosom. But the impression to impart came so with it, that I dared not withhold, though I feared to speak. The conflict was great. The woe to the unfaithful shepherds vividly arose. I strove, and I prayed saying: Give, O Heavenly Father! a little more evidence. When this language followed, "This is my beloved Son, hear ye Him." I arose, and tremblingly made the little offering. From the feeling which has since attended, I humbly trust it was accepted by Him who sees and knows all things.

Fourth Mo. 17th. I should have noted a good meeting we had this day a week ago. A number of the Committee were with us, among whom were dear William and Elizabeth Evans. The former was excellent in testimony, and the latter in supplication. The trials and sufferings of the present day will, I believe, if rightly abode under, deepen those exercised thereby in the root and power of religion. Oh! that a pure and living ministry may be preserved unto us as a people; that the Lord would still manifest himself amongst us, as in the beginning; and that his servants and hand-maidens may be willing to "tarry, as at Jerusalem, till endured with power from on high." Then I believe there still would be a gathering unto this people; and we should know the Lord's arm stretched out for our help and deliverance.

(To be continued.)

An Inquiry into the Character and Tendencies of Secret Societies.

(Continued from page 266.)

Passing over the next three degrees, we come to the seventh, known as the Royal Arch degree, which is taken in a lodge called a chapter. Its members, instead of being called brothers, as in the lower degrees, are there styled companions. In addition to the oaths previously taken, the candidate, with hands on the Bible, proceeds: "I furthermore promise and swear, that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, *whether he be right or wrong.*" Also that "a companion Royal Arch Mason's secrets, given me in charge as such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*" Notwithstanding the hand may be laid upon the Scriptures while the lips pronounce the aforesaid promises, yet one may vainly turn the pages of

Holy Writ to find support for such unrighteous and unholy doctrine, whereby a solemn covenant is entered into which may make the candidate a partaker in his "companion's" guilt. We need go no further into the evident evil tendencies of such obligations than simply to emphasize the query put by Finney: "Are such men to be safely intrusted with office, either in Church or State?"

But the candidate, in this degree, makes another mischievous, and a politically dangerous avowal, to wit: "I will promote a companion Royal Arch Mason's political preferment in preference to another of equal qualifications." The degree to which Freemasons have reached out for political power has already been briefly alluded to. Something further, as to the danger in this direction may pertinently be added.

At a banquet last year, tendered by the Knights Templar of San Francisco, to the late General John A. Logan, the latter—who would scarcely have been called a religious man—declared,— "Our organization [Freemasonry] is better and greater than all the others you can find in the world. Christianity itself advances under the light of the mystic tie. * * * The mystic tie [Freemasonry] has a controlling influence in every government on God's earth."

The Editor of *The American*, of Washington, who is in a position to know whereof he affirms, gives the following instances in commenting on the Logan speech: "A man would be blind," said a clerk in one of the departments in Washington, 'who could not see that secret societies control these departments.' Said another: 'A ring of Knights Templar run this department.' These and other similar remarks from employees who have had opportunity to know, simply coincide with General Logan's declaration. 'Men ask endorsement,' said an ex-senator, 'on the ground that they belong to certain lodges and can control the votes of those lodges. Hence it comes to pass that lodge men largely hold offices.'

Now, the heir apparent of the British Empire, the Prince of Wales, is a member and (I believe) the head of the Masonic order in Great Britain. The Anglo-Saxon race having thus committed such great power to this secret, oath-bound order, can it be said that "the kingdoms of this world" are in the way of approach to that open acknowledgement of the Son's dominion in which it may be said that they "are become the kingdoms of our Lord and of his Christ." But we behold another great power, rising side by side with Freemasonry, strenuously opposed to the latter, and making no secret of its thirst for and intention to rule, to wit, the Roman Curia. In the late Encyclical of the Pope, it may be remembered, that the "faithful" were encouraged to endeavor after places of trust and influence. At a reception for Romanists *only*, given to a Cardinal in Washington City lately, there were present, amongst others, the President's private secretary, two members of the Cabinet, the Marshal of the District, and the general second in command in the army. The commanding general himself is closely connected with the denomination named. Likewise, at the Capital, a great Catholic University is about to be erected, so that in many ways the influence of the Roman Curia is likely to be felt in the near future. The full significance of the present greatly talked of visit of Cardinal Gibbons to the Pope may not be known to this generation. To refer to the first ecclesiastical authority (so claimed) the alleged secret features of the Knights of Labor organization, of which organization the "Grand Master Work-

man," T. V. Powderly, is a Romanist, and to obtain the Pope's recognition of the order, or at least to remove his alleged opposition to it, were the ostensible objects of the Cardinal's errand. The claims of, and dangers from, Freemasonry, in this country, were doubtless subjects that received attention. What contests may be in store in the future, when these two forces come, as they seem likely to do, into collision, we may leave. It is for us to keep out of the secrecy and the darkness, and remain in the light. As to the rest there are those who believe that the vision of that faithful man of God, Joseph Hoag, was that of a true seer, and that the signs of the times seem to indicate a hastening toward its further fulfilment.

Returning to Finney's book, and passing over the chapter concerning the obligation of adhering Masons to persecute those who secede, or reveal their secrets, we come to the degree of Templar and Knight of Malta, the oath of which, it is stated, is taken by the candidate, drinking wine out of a human skull, and pronouncing a double imprecation upon himself should he knowingly or wilfully violate any obligation then taken, or that he should at any future period take. One who renounced Masonry, Avery Allyn, thus speaks of his experience in this connection:

"When I received this degree I objected to drink from the human skull, and to take the profane oath required by the rules of the order. I objected to the Most Eminent that I supposed that that part of the ceremony would be dispensed with. The Sir Knights charged upon me, and the Most Eminent said: 'Pilgrim, you here see the swords of your companions drawn to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules of our order. We expect you to proceed.' A clergyman, an acquaintance of mine, came forward, and said: 'Companion Allyn, this part of the ceremonies is never dispensed with. I, and all the Sir Knights have drank from the cup and taken the fifth libation. It is perfectly proper, and will be qualified to your satisfaction.' I then drank of the cup of double damnation."

The blasphemous procedure of the order is further illustrated by the ceremonies in connection with the "Knights of the East and West," where one styled the "All Puissant" opens *seven seals* successively, and seven trumpets are sounded. The candidate for the Royal Arch degree, when asked if he is a Royal Arch Mason, replies, "*I am that I am,*" therein profanely taking to himself the name of the God of Israel. Finney very forcibly sums up this part of his subject as follows:

"What a shocking misappication and misrepresentation do we find here! And the cases are numerous in which, as I have said, the most solemn passages [in the Bible] are used in their nummeries and childish ceremonies, in so shocking a manner that we can hardly endure to read them. I beg my Christian readers to examine these books for themselves, and then see what they think of the assertions of so many professors of religion, and even of professed Christian ministers, that 'there is nothing in Freemasonry inconsistent with the religion of Jesus Christ.' I cannot imagine anything more directly calculated to bring the [Bible] into contempt than such a use of it in Masonic lodges. It is enough to make one's blood curdle in his veins to think that a Christian minister, or any Christian whatever should allow himself to pass through such an abominable scene as is frequently represented in the degrees of Masonry:—multiplying their

horrid oaths, heaping one imprecation upon another, gathering up from every part of the Divine oracles the most solemn and awful sayings of Jehovah, and applying them in a manner so revolting, that the scene must make a Christian's heart tremble, and his whole soul to loathe such proceedings."

(To be continued.)

For "The Friend."

Grace Universal. The Gospel the Power of God.

DIVINE LOVE AND NATURAL LOVE.

I believe that God is no respecter of persons; but in every nation or denomination, "he that feareth Him and worketh righteousness, is accepted with Him," whether they have been blessed with the advantages of the Holy Scriptures or an outward ministry or not. For I think the saving grace of God is as universal as the defiling effects of sin. And that He is able to save to the uttermost all that come to God through the effectual workings of the Holy Spirit; although they may never have heard the name of Christ in the outward language that we apply to Him. For the gospel is the *power* and not the letter of God, unto the salvation of all who receive and obey it. But it is not the power of man; nor can man, with all his cultivated intellect, or human power, add a particle of saving grace to it. The power may be savingly felt, but not outwardly seen nor heard. And all the formal preaching, praying or singing from mere human power, can never give proof of what the good and acceptable and perfect will of God is, concerning us. Yet instrumental services should be thankfully accepted as helps, when they come to us in vocal utterance, through the Lord's chosen and qualified instruments, and in demonstration of the spirit and power of God, without too much of the spirit of man, but in the ability that God giveth, that He alone, and not man, may be glorified.

But I am abundantly persuaded that it is the earthly, animal, impulsive and emotional part in man, that the popular religion of the present day operates upon; as like begets its like; so it seems to content such as receive it, with a visionary paradise; while he that is filthy remains to be filthy still. But all this does not prove but what there is a pure and undefiled religion—a religion which, through the grace of our Lord and Saviour Jesus Christ, the love of God, and the communion of the Holy Spirit, is able to save to the uttermost all that come to God through Him who is the way, the truth and the life. And although the wisdom and eloquence of poor fallible man, may boast great things, and make a great noise in the religious world, yet there is an invisible and a silent power far above the powers of man; and through the hidden workings of this Almighty power, "many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." And they that are made wise, by a wisdom Divine, "shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." And I believe that many now (although they may seem like a small remnant in comparison) are being made white and purified and tried, even while the overflowing scourge is upon us. And the more we are purified, the more we shall witness the grace of our Lord Jesus Christ to abound; while "the wicked shall do wickedly and none of the wicked shall understand."

I have, in the above, brought forth the subject

of wisdom more willingly, that the reader may see, and judge for himself, as to which kind of wisdom we, as individuals or as a Society in the transaction of our church affairs, are actuated by. Is it the wisdom from above, which is "pure and peaceable, gentle and easy to be entreated, full of mercy and good fruits: without partiality and without hypocrisy?" Or is it the wisdom which is earthly, and which rules and reigns in the hearts of the children of disobedience? causing rents and divisions amongst us? We need heavenly wisdom to enable us to see and do heavenly things; but earthly wisdom is sufficient for earthly things. And the children of this world are in their generation wiser in earthly things than the children of light. But the world, by all its boasted wisdom, knows not God. Is the heaven still above the earth, or has the earth got to be above the heavens with some, so that they can look down on heavenly things with disdain?

When we stray away from the Father's house, and become in want of the bread of life, we may fill ourselves with the outside of religion, which is dry and lifeless, and no better than the husks that the swine did eat. One day in the Father's house, or in the courts of God, is better than a thousand on the barren mountains of Gilboa, where there is neither dew nor rain nor fields of offering. One hour of teaching from the enlightening presence of the Holy Spirit, can give us more instruction concerning the joys of heaven, and the deep things of God, than all the heaps of uninspired volumes on theology, or all the sermons from the wisdom and eloquence of men can ever give us. Because "the kingdom of God cometh not with observation," and there is not one drop of Gilead's precious balm in it, nor in all the lo heres! or the lo theres! which may cause us to wander far from the Father's house in search of rest, but finding none.

Those who have had their hearts warmed and softened by the love of God, and have tasted of his goodness, know that true love from man to man, springs from God's love to man; and flows as wave upon wave, until it encircles the whole human race. And we may love the good in one another, but not the evil. Christ loved sinners, but not sin. We may love the people of other denominations, but not love their manner of worship, because our fellowship is not in that line. But godliness is godliness without denominational distinction. For heart-felt and heart-changing Christianity is the same wherever we find it. And we may love even our enemies, though we lament their ways. And such as through the love and grace of God attain to this, find that godliness with contentment is great gain. And that it is profitable unto all things, having the promise of the life that now is, and of that which is to come: while the way of the transgressor is hard. And there is no peace to the wicked, saith the Lord.

The natural love which has been wisely given by the great Creator, to the whole animal race, and of which man has his share also, is mortal; while the love of God is immortal. And if the love of God is driven out of the heart, men may become as tigers, destroying their fellow-men instead of esteeming them as brothers. While those who have the love of God abiding in them are not easily provoked, are not puffed up, think no evil, but bear all things; and rejoice not in iniquity, but rejoice in the truth. And while the love of the world, and every thing belonging to it shall vanish away, the love of God will abide forever, because it springs from the everlasting fountain.

I recollect of reading a passage from some un-

known writer, who, in speaking of the love of God, says that

"Love is just the hardest thing
A man can find to do;
For that of which ten thousand sing
Is understood by few.

So that many, I fear, incline to mistake that love which belongs to the animal part in man, and take it for the love of God.

And it is not by works of righteousness which we have done of ourselves, or which we can do without the love of God prompting us, yet it is "according to his mercy, that He saves us, by the washing of regeneration and the renewing of that Holy Spirit" which was lost in the fall. And this renewing of the Holy Spirit is not to be accomplished without a conflict of tribulation. So the servants of the Lord are divinely commissioned to put on the whole armor of God. And with the sword of the Spirit, to fight against the opposing powers of darkness in themselves, and also against spiritual wickedness in high places around them; for they will have no fellowship with the unfruitful works of darkness. But the armies of Gog and Magog may be permitted to rise up in noisy array against them; and the enemy may come in like a flood, and seem ready to swallow up and devour; yet the man of God will feel constrained to endeavor to raise up a standard against him. But my hope is that they who hold out to the end will be saved. And though the battle for a time may be strong, yet strong is the Captain of our salvation; and I still have faith He, for the love He has towards his Church, will in due time give his followers the victory. D. H.

Dublin, Ind., First Mo. 29th, 1887.

For "The Friend."

Hannah Williams.

Abby W. Hall dismisses the closing scenes of her mother's life with a few well chosen words. She does not tell us that in the bureau, near her bed, was the cap and shroud, made by her own hand, neatly ironed and folded, ready for her burial. Nor does she tell us that every relative received from her own hand some little memento of her—a book, a handkerchief, something to remember their relative, their teacher, their well-wisher, when she would pass from their sight.

Under various circumstances, as a scholar and in her service on many an embassy, have I seen her, but never, under any circumstances did I receive an impatient answer, or unkind word. Nor was she always the pale-faced, white-haired, frail woman, that we knew her. I was once in a farm-house in a sequestered spot, in a strange neighborhood; there sat an old, old woman; said she "when I was a scholar at Westtown, there was a girl there from Montgomery County named Hannah Albertson; we liked her so much, she was a nice looking girl, she had a good deal of color, and brown hair and hazel eyes: "Was she a relative of thine." Such was she, the hair faded, the color left, but her admirers and her lovers increased in numbers as years rolled on: the young joining the old in paying respect and affection to her virtues and her grace; which neither left nor faded. She refused the hand of the rich, and married him toward whom the finger of Truth pointed; and though left a widow with four small children to provide for, in very early life, she could truthfully and experimentally say, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."

J. M. ALBERTSON.

Norristown, Third Mo. 5th, 1887.

For "The Friend."

Optical Phenomena.

Having occasion during a very foggy evening in the early part of the Second Month to pass near the Rail Road Station, I was interested in noticing what seemed like a dense black smoke rising perpendicularly from one of the lamps, and enlarging as it ascended, so as to form an inverted cone of darkness, whose point was the top of the lamp. It was evidently the shadow of this top of the lamp, and must always be there when the lamp is burning; but as this shadow is not any material substance, but a simple absence of light, it is not commonly visible. In the present case the surrounding fog was made luminous by the light of the lamp; and the contrast of its illumination with the dark cone, gave the latter the appearance of a material object. A similar cone of darkness, having its point in the side of the earth farthest from the sun, must ever be sweeping through space as the earth performs its annual circuit around the sun; but there is nothing to make us sensible of it, except when the moon occasionally enters its limits, and becomes *eclipsed*, by the earth shutting off the light of the sun, to which its usual brightness is due.

I was reminded of a somewhat similar cone of *light* (not of shade) which I had observed rising from one of the street electric lights in German-town. In that case there was nothing to obstruct the rays of light from ascending; and I suppose the brilliancy of the electric flame was such that it rendered the particles of paper or dust in the atmosphere on which it fell, sufficiently luminous to make them visible, and thus produce a faint glow like that of an aurora. J. W.

For "The Friend."

The selections from the diary of our late valued friend, Abigail W. Hall, are no doubt interesting and comforting to many readers of "The Friend." We desire the encouragement of the compiler. In reading the account of attending a meeting at West Chester, when Elizabeth Evans ministered from the text: "Fear not thou worm Jacob," &c., an incident was brought to mind, which then took place, but which is not included in the published narrative. After speaking for some time very impressively and encouragingly from the text above alluded to, she remained standing in silence for some little time, then commenced again in words like these (if recollection serves correctly at this distant day), "Is it possible that there is in the present company, a single individual who has doubts of future rewards and punishments, or in the existence of a Supreme Being?" enlarging thereon. It was a startling inquiry, and to the writer, strikingly impressive.

On our way to meeting that morning, one of the most prominent citizens of the place, a lawyer of high standing in his profession, wealthy, and esteemed as a moral man, but who was thought to be an unbeliever, was invited to accompany us to meeting. The invitation was accepted, and no doubt he was the cause of our dear friend's exercise. The meeting was altogether a memorable one. W. P. T.

A boy who was taunted by his neighbor in the class for failing in a protracted attempt to answer a hard question, replied: "Well, I would rather try and fail, than do as you did,—sit still and do nothing."

"Failure after long perseverance is much grander than never to have a striving good enough to be called a failure."—*Selected.*

For "The Friend."

A WINTER THUNDER STORM,
Second Mo. 18th, 1887.

And is this winter? Have we slept,
And passed the hours in dreaming,
Till summer's reign upon us crept,
Without spring's intervening?

For surely never summer hills,
In all their emerald splendor,
Nor leafy wood, whose shadow thrills
With zephyrs warm and tender,

Have ever raised to grander cloud,
Or bowed a darker under,
Or ever echoed peal more loud
Of awe-inspiring thunder.

From height to height with lurid glow,
The vivid lightning flashes,
While downward in resistless flow
The raining torrent dashes.

'Tis strange to sit by glowing coal,
While tropic storm is raging,
And hear in battle's din and roll,
The elements engaging.

How impotent man's vaunted power,
We cannot fail of feeling,
As silent in this awful hour,
Our hearts are dumbly kneeling

Before the Might that rules the world,
In deep and reverent wonder,
That has the lightning's flag unfurled,
And rides upon the thunder.

At last the cloud gates seem to close,
The tempest's force is ending;
And slowly on a calm repose,
The veil of night's descending.

Still, far away, in fitful play,
The electric glory lightens—
While from the west a silver ray
On humid nature brightens.

And thus, perchance, when winter lies
Upon the heart so dreary,
When bleak and cheerless seem the skies,
And soul and brain are weary;

When long we've heard no song of bird
To thrill with note entrancing;
And thro' the spirit's mazes stirred
No sunbeam's golden glancing;

It may be that a flash will rend
The gathered clouds asunder,
And from on high a voice descend
In living tones of thunder,

And sweeter sound than choral hymn
Be woke for our possessing,
And even as from Gerizim,
May be pronounced a blessing.

For "The Friend."

ASPIRATION.

O! Righteous Father, in thy time
Dispel this darkness by thy light;
And let this troubled soul of mine
Be changed from blindness into sight.

Long has thy presence from my view
Been hid, my faith in Thee to try.
O Lord! my strength in Thee renew,
And hear my plaintive hourly cry.

If in displeasure thou hast thrust
Me from thy presence evermore,
I must submit, and say, "Tis just;"
Though without Thee, whom I adore.

But hope's an anchor to the soul,
And o'er the wave a gleam of light
Is shed, my spirit to console,
Which makes my pathway seem more bright.

So, spirit, raise thy drooping head,
And turn thy downcast eyes toward heaven;
But let the dead enter their dead,
And walk thou in the light that's given.

Japanese Version of an Ancient Fable.

The following is taken from a volume of sermons of a Japanese Buddhist moralist, published under the title of "The Sermons of the Dove-like Venerable Master;" and translated for *The Independent*.

In some city there was to be performed the ceremony of marriage, and it was decided to call in, as guests, the elders and principal men of the street. By the time that the feast was prepared they came in and all went to their respective seats according to seniority, and sat down with their legs bent. In a short time wine was set, and every one was expected to drink some. All drank and were merry; but there was one elderly man who so disliked it as to be liable to become intoxicated with even a quantity equal to a drop of dew sparkling on a bamboo leaf. He, from the first, seemed to be very little interested, and somewhat embarrassed, which, the master of the house noticing, went to him and said, respectfully: "You do not like wine, I suppose. You must be tired, I fear. Will you not take some things which are sweet?" So saying, he went and brought a beautiful china vase full of candy-balls. All the guests praised the sensible act of the master, and pressed the old man to eat them freely. The old gentleman, who was in truth very glad to be thus spoken to, could not refrain from thrusting his hand into the vase. He first felt his hand little pressed by the sides of the opening, but had patience enough to thrust in more and more, till the whole hand went in, when, to his great surprise, on attempting to draw it out, he found it impossible to do so. He tried every means, first turning his hand round, then pulling the vase by the other hand, and attempting many other kindred things, all of which proving to no purpose, he began to despair. This attracted the attention of one of the guests sitting near by, who asked him what was the matter. "The hand has become tight, and I feel it difficult to draw it out," answered the old man, with a voice which told unmistakably of his serious feelings. The guest kindly offered him aid, and took hold of the bottom of the vase, while the old man attempted to draw his hand out. The voices of the two men, unconsciously uttered, in putting forth their whole energy, drew the eyes of all the persons in the room upon them, who, seeing such an incongruous thing taking place in the midst of the marriage feast, all burst out into loud peals of laughter. The old man alone was serious, and, with a countenance ready to weep, and with a voice feeble and trembling, groaned: "Painful—unbearable—impossible to draw it." At these words, the mirth and joy of the feast was instantly changed into sorrow and anxiety; and there was running to and fro, some calling for a physician, and others doing the utmost to help him out of this inconvenience. At the height of this confusion, rose up one, a man of great wisdom, seemingly, and thus addressed them: "Please be quiet. I am going to speak. I just recollected a story told by some one, which will save the life of this venerable gentleman. In ancient times there was a noted sage, whose name was Shiba-Onko. He, when a little boy, was playing beside a large vase full of water, when one of his playmates accidentally fell into it. All the other boys, seeing this, ran away and left Shiba-Onko alone, who began to deliberate upon the way of saving his life. At last he hit it, and immediately taking a stone, with great force threw it against the vase, which was thus broken, and the boy issued forth from the rent without any injury. Now the venerable gentle-

nan's case is of the same kind; and it seems neat that I should act the part of Shiba-Onko, and break this China vase. Surely the venerable gentleman's arm is worth more than a thousand of vases, however high the price." So speaking, he went round, and sat down, ready to strike, with a smoking-pipe in his right hand. The old man, with some hesitation, held up his vase-capped hand. The man struck, and in an instant sandy balls were seen flying all over the room, like snow-flakes. At this, all congratulated him, saying: "You are saved at last," and looked at his hand, the cause of all the troubles, and, to their great astonishment, saw the hand taking hold of candy-balls, as much as it could grasp at once. No wonder that it could not be drawn out.

Just so with our hearts. If we only drop the things we are grasping, then our hands are free, and our hearts are also free. Men, however, have such obstinate hearts as to persist in taking hold of the things they grasped, and therefore it is impossible for them to become free or pure. If I should speak in this manner it may seem that I am hinting only at gold and silver. No; I am not thinking only of these things. There are other objects which we covet and want to grasp—beauty, learning, glory and rank. Men's hearts lie in these things, and consequently they do not listen to our preaching.

A Tested Remedy.—It is related that Bishop Kavanagh was one day walking when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.—*Selected.*

We have learned pretty well to preach the Golden Rule standard to individuals. We tell them that they must do as they would be done by, or they have no right to call themselves Christians. It is not quite certain that we apply this rule to the conduct of the affairs of nations. When we say that the United States, or England, or France, or Germany is a Christian nation, do we mean that it does to other nations as it would be done by? Are we to expect a nation in its international relations to be absolutely selfish, or to be unselfish? We hold that as between men godliness is gain; do we think of confessing that it can be so between nations? Do nations enlarge their territory, impose restrictions on foreign immigration or foreign trade, make treaties or make war, with the idea of doing to the other nation as they would have that other nation do to them? If a man does not obey the Golden Rule is he a Christian man? If a nation does not obey the Golden Rule is it a Christian nation?—*The Independent.*

For "The Friend."

Incidents and Reflections.—No. 122.

TAUGHT OF GOD.

David Ferris was brought up among the Presbyterians in the State of Connecticut, and imbibed with his education the principles generally held among them at that time. Through the workings of Divine Grace on his heart, and without the aid of man, he came to perceive clearly "that all right understanding in spiritual concerns must proceed from the immediate revelation of the Holy Spirit; and that we could not come to the knowledge of God, nor of anything relating to his kingdom without it.

"This belief was very different from that held by the people I made profession with, so that I had no assistance from them. On the contrary, their conversation, their preaching and their books were against me. I had no outward help but the Bible, and that I could not understand without Divine assistance."

One of the subjects on which he felt much concerned was, the doctrine of *unconditional* election and reprobation. It pleased the Lord to open his understanding clearly to perceive the error of this doctrine; and he was enabled to believe that Christ, who "gave himself a ransom for all," would "have all men to be saved, and come to the knowledge of the Truth."

Before this period, "I had heard," he says, "of a people called Quakers, but was unacquainted with any of them. As I had never seen any of their writings, I knew not what doctrine they held, but ascribe all my knowledge in Divine things to the inward manifestations of grace and truth—the teaching of the Holy Spirit. It was Christ, the light of the world, the life of men, who opened to me the Scriptures, and gave me a discerning of their meaning; and as I was faithful and obedient to the pointings of truth, I was favored with further and clearer discoveries thereof." He discoursed from time to time with one of his fellow-students (he was then at College) on the views that were presented to him, until they had gone over nearly all the doctrinal points mentioned by Robert Barclay, although at that time he knew nothing of his writings.

When Daniel Stanton was quite young, he lived in a part of New Jersey where he had no opportunity of attending a place of religious worship, "but the Lord," he says, "was pleased, by his grace and good visitations, to operate on my mind, that I was made to dread and fear the great Almighty Being, and it was given me to know that 'God is a spirit, and they who worship Him must worship Him in spirit and truth;' and through the blessed knowledge of God by his Holy Spirit, I had great reproof in my own breast for sin and transgression, and dreaded to speak bad words, or do what was evil, and was brought by inward conviction to mourn and seek for mercy to my soul. And at a time when I heard of the suffering of my dear Saviour on the cross, and how He suffered unto death, my heart was broken before the Lord, and I went alone and wept, being much affected with a sense of his suffering by that hard-hearted people, the Jews, and of his being crucified. Great was the goodness of the Almighty to me, in giving me a sense of many things appertaining to godliness, in the time of this tender visitation; and I found by the divine witness in myself, that if I would be a disciple of Christ, I must take up my cross daily to that which displeaseth God, He being greatly to be feared and obeyed, and was worthy of the deepest reverence that my soul, body and strength could ascribe to his all-powerful name."

We believe there are thousands of witnesses to

the fulfilment of the gracious promise, "they shall be all taught of God." For the Apostle declares, "The grace of God which bringeth salvation hath appeared unto all men, *teaching* them, &c.," so that it may truly be said, "there is no speech or language" where the voice of this Divine Instructor is not heard.

The Lord teaches us not only by the direct impressions of his Spirit on the mind, but he often administers counsel by the incidents which he permits to befall us. It was thus that Joseph Hoag was, on one occasion, taught not to regard as "common or unclean" the instrument which his master had prepared for usefulness. A woman Friend belonging to the same Quarterly Meeting with himself, was at one time exercised as a minister, and Joseph had entertained a prejudice against her, thinking that she was not fit to preach the Gospel. He awoke one morning with an impression that it would be right for him to attend a meeting at some distance from his home. As the feeling of duty grew clearer and clearer, he arose, and reached the house in time for the meeting. A religious exercise spread over his mind, and when he thought the time for service had come, he put forth his hand to take hold on the rail in front of him, in order to rise. At the same time, this woman Friend, who was a member of that meeting, rose with the very words that had presented him to commence with. He continued in his seat, and the subject opened before him, as if he had been commissioned to preach to the people; but she was the mouth piece who delivered it all, while he said nothing. After a time the current seemed to close up in his mind; and then the woman sat down. He felt relieved from any vocal service, and, when the meeting closed, mounted his horse and rode away. On his way home, as he reflected on this singular occurrence, he was favored to see that it contained a lesson of instruction for himself; and it was effectual in removing the prejudice he had cherished. In speaking of it, he remarked, "I was bound to acknowledge that it was the Gospel she preached."

When the late Joseph Edgerton of Ohio was in Philadelphia, and at the house of Sarah Hillman, on the 20th of Sixth Month, 1851, he related the following items of his own experience, which are given nearly in his own words:—

"It was five years after I first spoke in meeting, before I ventured or could find strength to open my mouth in that way again. And now, in looking back to that long and sorrowful period, it seems unaccountable that I should have so long withstood the undoubted calls of duty; as I was rewarded for my first little act of dedication with sweet peace, and an assurance of being in the way of my duty in offering it. It was not stubborn wilfulness that sealed my lips, for there was no time during that long period but what I would have been glad to have obeyed the call, if I could have felt assured that the Lord required it of me. I felt so poor and weak, and thought myself so unfit, and every way so unworthy, that I seemed afraid to move again; and often concluded it was all a delusion.

"I now remember a dream I had not long after my first appearance in public, which was descriptive of what I had passed through, as well as prophetic of what was in store for me. I thought that I was furnished with wings, that I tried them and was much surprised at the ease with which I could mount up above this lower world, and soar in the clear firmament of Heaven. My heart seemed filled with joy and gladness; and with gratitude also, because I had been so highly favored. But then I soon let in the

reasoner, and began to query whether this could really be so. I knew I was a poor, unworthy creature; and, as my doubts increased and faith lessened, I found my power of flight rapidly declining; so that I was soon brought back to the earth, from which I could not again raise myself, though I repeatedly tried my wings. I now found myself on the brink of a great dark gully, which I had to cross to gain the plain, open country which I could see beyond. Oh! what toiling and plunging I had to endure, and this for a long season, ere I was enabled to get out of this horrible pit. But, as I was enabled eventually to attain the pleasant country beyond this dark and dismal valley, in my dream, so I was encouraged to toil on in my weary course after that good land which I had seen to be beyond this region of doubt, darkness and woe; and I may now acknowledge that the Lord did enable to toil through, and to praise Him on the banks of deliverance.

"I have now brought to my remembrance another dream, which I had a little before I appeared the second time in public testimony; which was on this wise:

"I thought I was in company with a large circle of friends, one of whom was a minister visiting in our neighborhood. This Friend was giving a very thrilling account of a young man who had come to an untimely end, perishing miserably. The narrative was much like that Young gives of him he calls Altamont. As the friend (William Planner) finished the story, he turned to me and said, 'Joseph, if thou had been faithful, this young man would not have perished.' The horror I felt at this declaration awakened me, and I was truly glad to find that it was only a dream." J. W.

The Kingdom which Cannot be Moved.—The excellent Polycarp, Bishop of Smyrna, was obliged to quit the city in consequence of increasing persecutions; he went with one of his disciples to a region in the vicinity. In the cool of the evening the Bishop was walking under the shade of the magnificent trees which stood in front of his rural abode; here he found his disciple sitting under an oak-tree, leaning his head upon his hand, and weeping. Then the old man said, "My son, why weepst thou?" The disciple lifted up his head, and said, "Shall I not mourn and weep when I think of the kingdom of truth upon earth? Tempests are gathering round it, and will destroy it. Many of its adherents have become apostates, and have denied and abused the truth, proving that unworthy men may confess it with their lips, though their hearts are far from it. This fills my heart with sorrow, and my eyes with tears." Then Polycarp smiled, and answered, "My son, the kingdom of Divine truth is like unto a tree which a countryman reared in his garden. He set the seed secretly and quietly in the ground, and left it; the seed put forth leaves, and the young tree grew up among weeds and thorns. Soon the tree reared itself above them, and the weeds died, because the shadow of the branches overcame them. The tree grew, and the winds blew on it and shook it, but its roots clung firmer and firmer to the ground, taking hold of the rocks downward, and its branches reached unto heaven. Thus the tempest served to increase the firmness and strength of the tree. When it grew higher, and its shadow spread farther, then the thorns and weeds grew again around the tree; but it heeded them not in its loftiness. There it stood, in calm, peaceful grandeur—a tree of God!"—*Selected.*

For "The Friend."

"God Gave Him Another Heart."

1st Samuel x. 9.

When Saul was called to be king over Israel, he had to be prepared for the place he was to occupy. Though he was "from his shoulders and upwards higher than other people," which would make him to be considered a suitable person for a king, yet there was another requisite in the mind of God. After he had received "another heart," he became as one of the prophets, therefore it became a proverb, "Is Saul also among the prophets?" Without going into detail of Saul's life; how he fell away from the heart that was given him, and how he died an ignominious death, it sufficeth to say, it shows the weakness of the human heart, unless there is a confiding trust in God abode in.

Soon after the war of the rebellion, there was a man with whom I have some acquaintance, who was a member of the Society of Friends, and had always attended meetings diligently. He felt his heart was hard, and he could not obtain a better heart. He wrote letters to a number of ministers, asking them to come to his house on a certain day and hour. Many of them came, not knowing why the invitation had been sent. He stated to them briefly why he had sent for them. They settled down in silence and held a meeting, in which prayer and exhortation were offered. The company then returned to their respective abodes, except one Friend who could not conveniently, and remained over night. At the evening reading of the Bible, before retiring for the night, this Friend delineated the character of the man in a very remarkable manner, she having never had any acquaintance with him. His heart was very much humbled and contrited, even more than he had known before, and for several days the contrition increased.

One day, soon after, while riding along the public highway, he felt so burdened he dismounted, and knelt down in a secret place, and wrestled in prayer for deliverance. A little light broke into his heart; he carefully watched this appearance, and ultimately experienced a change in his feelings, for "God gave him another heart."

The difference in the circumstances which I have noted is very apparent: one sought and obtained a change of heart, but it was miraculously bestowed upon the other. I am a constant reader of "The Friend," and often appreciate its contents. In "The Friend" of Second Month 5th, mention was made by one of the contributors, of the profit to be derived, both by older and younger Friends, from reading the approved writings of Friends, which are published in the Friends' Library. This is in accordance with my views.

MARTHA COFFIN.

Thorntown, Ind., Second Mo. 10th, 1857.

A Library in Herculaneum.—The eruption of Vesuvius in the year A. D. 79, overwhelmed both Pompeii and Herculaneum. The volcano first threw out ashes, and these, saturated with the heated vapor which also came from the crater in enormous volumes, formed mud. This falling into Pompeii literally blotted it out. Later, the lava streams began to flow toward Herculaneum, burying the greater part of that city under ninety-five feet of lava; consequently it has never since seen daylight, though the theatre has been emptied of scoriae and can be seen underground. The streets and houses of Pompeii were opened after an entombment of more than eighteen centuries. At one point in Herculaneum the lava stream divided, leaving a large villa with its garden

and porticoes, columns, statues, mosaics and fountains, and this being filled only with ashes has been opened to the light and its treasures removed to the Museum in Naples.

In the process of excavating the workmen found a small room which contained piles of what looked like charcoal sticks, and many of these they thoughtlessly destroyed. But some one, observing the regularity of arrangement, examined them more closely, and discovered upon them their Greek and Latin words. The rolls were carefully taken to the Royal Museum at Portici, and proved to be a valuable collection of manuscript books, the most important being several works of the Philosophy of Epicurus, a treatise upon Music, one upon Vice and Virtue, and one on Rhetoric by Philodemus, a Syrian philosopher. The first pages of nearly all these rolls are missing, but the titles are repeated at the end. They are written in columns from twenty to forty lines each, without punctuation or capitals to mark the sentences. The paper upon which they were written consists of very thin leaves of the papyrus pulp, frail of itself and charred by heat. It is exceedingly difficult to unroll them without breaking or injuring the writing. The Padre Piaggi invented a machine for this purpose which is very delicate and tedious in its operation. Of seventeen hundred and fifty papyri, but five hundred have been successfully opened. In the library with these were also found inks of curious designs, a stylus and its case, and busts in bronze of Epicurus, Zeno and Hermachus, bearing their names in Greek letters.

The Hard-worked Women of Europe.—Mary H. Norris in the *Christian Advocate* thus speaks of the labor performed by the women of the poorer classes in Europe:—

"Whether looking on the ordinary English village, with its pathetic and barren absence of land around the cottages; whether travelling through sunny France and watching women as "signal men" on the railways, or, shovel in hand, repairers of the road-bed; or in Belgium, gazing breathlessly as I saw women with bare feet traversing the tops of coal cars at the mines, their shoulders bent beneath huge coal-sacks, their arms knotted with muscle; or in Germany, viewing with admiration the highly cultivated plains, and with sadness the hundreds of women, many a one three-score years and ten, digging, weeding, plowing, under heavy raius; or in Switzerland, observing that cows, dogs, and women were the chief burden-bearers; or in Italy, noticing gaunt, sun-burned, bare-headed women, bared to the knees, standing in the wet rice-fields, or side by side with men, and under a burning sun, lifting the same heavy and primitive implements with which to break the hard earth into fineness; I have asked myself, 'What, indeed is womanly? What, indeed is manly?'"

Natural History, Science, &c.

Impurity in Ice.—Dr. Fränkel of Berlin has been making some examination of the impurity in different specimens of ice, as shown by the number of bacteria developed in a gelatine solution by the water obtained by melting.

The first ice examined was obtained from a lake-like expansion of the Spree above Berlin. The number of colonies of bacteria which originated from one centimetre of water varied from 80 to 6,300. This great difference probably depended on where the ice was found—whether near the bank or in the purer part of the stream towards the centre. Water containing so many

germs would be condemned for purposes of common use. Moreover, there is reason to believe that the water itself from which the ice was taken was worse than the ice; for the Doctor found that on counting the germs in water and then freezing the water, the corresponding ice contained only about one-fifth the number of developable germs.

Ice made from distilled water was also tested; and this was found to be nearly free from germs; one centimeter of the water obtained by melting it not showing a single germ, in some cases; and the highest number present being only about 14. The author arrived at the conclusion that the common "raw" ice, such as is obtained from ponds and streams, should not be taken with food, or used in the treatment of wounds, on account of the large number of bacteria capable of development which it contains. Of course, if the water is pure before freezing, the ice itself will be so.

Adulteration of Butter.—Gelatin is used in parts of the West to adulterate butter, giving consistency and adding to the weight.

Accidents from Kerosene Oil.—Accidents always arise either from impure oils or from the improper use of the oil for the kindling of fires.

A case illustrating both is fresh in memory. On a hot day a quart can not half full of impure kerosene had been setting where rays of the sun came upon it. There was so much of naphtha and other volatile vapors arising from the oil as to fill the top of the can with explosive gases. A servant in lighting the fire poured a little upon the dying embers, when a flash, an explosion followed. The can was blown to the ceiling so as to cut a hole to the lath, and the garments of the person set on fire, and death soon followed.

In many cases there is burning without explosion, from the mere scattering about of the oil after it has caught fire. Real explosion is the exception. But a little of this highly inflammable vapor catches fire and sets fire to the oil, and the person is enveloped in the quickly spreading flame. Chemists and manufacturers have not been slow to detect the causes of these extra inflammable gases. Modes of refining were soon adopted by which a standard of perfect safety could be secured. Unfortunately the greed of some refiners led them to put on the market some of the unsafe compounds, because a price could be obtained for what would otherwise be a waste or very low-priced product.

Grape Disease.—The disease known as the Black Rot in grapes is the result of a small Fungus. A brown faint spot appears on the berry, which spreads over it. As soon as the berry shows any sign of the disease, the living threads or *mycelium* may be detected by the microscope, traversing the cells of the grape. At the terminations of these threads little cells are formed in which the spores or seeds of the Fungus are developed. These will germinate in water in the space of 3 or 4 hours and form new plants. To check the spread of the disease, it is recommended to gather and burn the infected fruit.

The Manufacture of Shot.—Shot are made of lead alloyed with a very small proportion of arsenic, which has the property of causing the melted lead as it falls through the fine holes of a sieve to form into globular drops. The lead hardens as it falls from the summit of the tower or building in which the shot are made; and is received into water at the base, which prevents the globules from being flattened by the concussion.

After the shot has reached the bottom it is at once lifted out by an elevator and thrown upon an inclined drying table, over which they slide, falling finally into a wire gauze rotating cylinder. Then they are rolled and ground together, and in this way the minute burrs upon them are removed. From the cylinder another elevator lifts the shot upon a screening table. This consists of a series of planes arranged at gradually decreasing heights. Between each two there is an interval.

The shot being started at the head of the highest plane, will, if perfect, roll from one plane to another, jumping over the intermediate spaces. If imperfect, however, it tumbles, and goes back to the melting kettle. The good shot, after passing this ordeal, reaches the separators. It should be explained that there are usually several tables, each being devoted to a different size of shot. The little leaden globes are next elevated to the top cylinder of a series, arranged on an incline. They are conical in form, and covered with perforated sheet brass. Each cylinder serves as a sieve for a particular size of shot, retaining that and allowing all smaller sizes to escape. The shifting goes on until each cylinder has picked out the particular class of shot to which it is adapted.

Explosion of Old Shells.—Lately there burst at Thionville, near Metz, an old shell, preserved from the year 1870, which killed a boy playing near. The authorities therefore made a search for any shells kept as memorials, and found more than a hundred. Their possessors are mostly unaware of the danger incurred in keeping these unexploded shells, gathered from the battlefields, so that it is a wonder more accidents have not occurred. All those found are to be carefully exploded by the military authorities.

Weasels.—In May, 1878, a pair of small weasels took up their abode near my house (near the Delaware River below Trenton). My first intimation of their presence was the marked diminution in the number of ground-squirrels. Then a young chicken, now and then, was found lying dead, with a hole in its neck. The cry of "Weasel!" was set up, but none were seen for some time. During the first week in June, as I was looking for birds' nests, I spied one of these animals running in the path before me. Like a flash it disappeared in a stump that extended into the path. It was evident that this weasel had its home here.

Soon after this the weasels transferred their quarters to a rats' burrow under a pig-sty, not far off, and made a radical change in their habits and diet, in so far as they now fed exclusively upon the rats in the neighborhood. There was found in their new quarters a large pile of rats' bones, and, as subsequent experience proved, these little weasels effectually cleared the premises of that terrible pest. My dog, however, was constantly on the watch and finally worried the weasels so that they again sought new quarters. In September I found them again, and this time they had made a new home under a large oak growing on the border of a meadow. Here they seemed to be living wholly upon crickets, frogs and mice, particularly the pretty white-footed or smaller jumping mouse. The number of common black crickets and grass-hoppers destroyed by them was enormous, and this fact went a great way towards recommending the animal as being really sometimes as beneficial as it was at others destructive. Certainly this one family of weasels did me no harm. They destroyed half-a-dozen young chickens, I know, but this is offset by

riding me of a plague of rats, and then of the grasshoppers I have mentioned.

Quite late in the month, while standing on the border of a wide stretch of meadow, the grass on which had lately been mown, I saw a jumping mouse give an enormous leap, and no sooner had it touched the ground that it leaped a second time, with even greater energy, but not in the same direction. Going quickly toward it, I was surprised to see a little weasel bound nimbly over the grass. As it turned out, there were three of these animals near each other, and undoubtedly associated together at the hunt. On my remaining quiet the weasels resumed their hunt, and one of the three in concert, flushed the mouse several times, before it reached the thicket near by, which, I hope at least, afforded it security against their tireless persecution.—*C. C. Abbott's Naturalists' Rambles.*

Items.

—A Spiritualist Exposed.—The *New York Times* states that a woman named Ross has been holding some remarkable spiritualistic exhibitions at Boston, which have excited the wonder of some scientific and literary men. Suspensions of fraud having been awakened in the minds of some of her visitors, a party of twelve agreed to attempt an expose. A moment or two before the signal was given, one of the party was conversing with what professed to be a "materialized spirit." The young man seized the "shadow" by the hand and drew it into the middle of the room. At the same instant the light was turned on, and the different performers seized. Four boys and a little girl were found inside the curtain, who during the evening had figured as deceased friends and relatives.

"The mystery of the cabinet was also solved. It consisted of a curtain drawn across one corner of the room where the walls were apparently solid. Investigation showed that by an ingenious mechanical contrivance the board could be lifted, leaving an open space into a closet in the back parlor. In the melee one of the party was quite severely cut by broken glass, but beyond this no injury was received by any one. Mr. and Mrs. Ross made no attempt at explanation, but refunded the money paid by each person who had witnessed the seance."

—Denominational Schools.—The ecclesiastical authorities of the Catholic Church in this country are using much effort to have the children of Catholic parents educated in schools under their supervision. But as many of their people are poor, they wish the expense to be defrayed out of the public funds. One attempt in this direction is the recent introduction into the Legislature of New York of an Act which contains a clause that "The schools established and maintained by the New York Catholic Protectorate shall participate in the distribution of Common School Funds in the same manner and degree as the Common Schools of the City and County of New York." It will probably be vigorously opposed by those who think that every denomination should support its own sectarian schools; and that a departure from this course foreshadows the destruction of the present common school system.

—Observance of Christmas.—We have a day called Christmas without any Bible sanction—a purely Roman Catholic day, on which more sin and sacrilege and pagan foolishness is committed than on any day in the year. If it were the will of God to observe Christ's natural birthday, we might expect to read, "Remember the Christmas day, to keep it holy." If it had been the judgment of the framers of [the Methodist] Discipline, we would find it there—but not a word. When Protestants observe these days, they ignore the New Testament entirely, and on the authority of the Catholic traditions turn to those things that made Paul afraid: "Ye observe days." * * * I am afraid of you." (Gal. iv. 10).—*J. H. C., in Christian Advocate.*

—Armaments vs. Peace.—The *Herald of Peace* speaks of the folly of equipping and maintaining

armies and fleets, with a professed object of preventing war. It says: "They fill Europe with inflammable materials, which they are heaping higher and higher every year, in the form of rival armaments, and all the while declare that that is the only way to prevent a conflagration? Just as well recommend us, as a security against fire, to store up in our cellars and closets any quantity of gunpowder, dynamite, petroleum, and lucifer matches. We flatter our military masters by talking of them as our brave defenders against invasion and attack, while, in fact, they are the very men who provoke and almost invite attack by their miserable mixture of loud bluster and cowardly alarm. Forgetting the words of the wisest of men, that 'a soft answer turneth away wrath, but grievous words stir up anger,' we admire and applaud language of menace and defiance from the tribune and press as the vehicle of a 'spirited' policy."

When the creature and its works are in the grave, when self is entirely dead, then the Creator is the most glorified.

THE FRIEND.

THIRD MONTH 26, 1887.

On page 211 of the present volume of "The Friend," is an article by our friend Adam Spencer, relating to the general condition of the Society of Friends; and in particular pointing out some of the causes which led to the separation in Canada Yearly Meeting. Among these he mentions the introduction of doctrines at variance with those heretofore held by our Society; and also the difference in judgment among Canada Friends as to the adoption of the revised discipline of New York Yearly Meeting of 1877, for which many of them were not prepared.

As this article seemed to be a clear statement of important facts, and to be written in so mild a manner as to give no unnecessary offence, it was admitted into our columns. Soon after its publication, we received a letter from a member of New York Yearly Meeting, who was uneasy lest our readers should conclude "that the faith and practice of our [New York] members was in an intellectual belief and acceptance of the Atonement, without the reception of the Lord Jesus in the heart, as our ever-cleansing, heart-changing power."

We forwarded the letter to A. Spencer, who says in reply: "I was not treating of the standing of New York Yearly Meeting as to doctrine; but its official act of revising its discipline is not approved by the members of Canada, who are loyal to Friends' principles."

We hope this explanation will prove satisfactory to our New York Friend.

From a comparison made some years ago of the revised Discipline of 1877 with that before in force, we are not surprised at the want of approval manifested by Canada Friends. The impression it made upon us was, that in rewriting the doctrinal statements contained in it, there had been an effort to eliminate that which was distinctively "Friendly." While the statement in the revised Discipline might contain very little that a sound Friend would object to, yet the frequent omission of that which was characteristic of the spiritual views of the Society, created alarm and uneasiness. We are, therefore, not surprised that many of the Canada Friends, as A. Spencer states, "are of the opinion that the wording [of the Discipline of 1877] is so ambiguous and defective as not to be a true exposition of the doctrines and practices of Friends."

SUMMARY OF EVENTS.

UNITED STATES.—The Richmond Hotel, in Buffalo, New York, was destroyed by fire before daylight on the morning of the 18th instant. Several of the guests and other occupants perished in the flames or were killed or injured by jumping from the windows. The flames spread to the St. James Hall, adjoining, and burned out several firms. The total loss is estimated at \$400,000.

Two slight earthquakes were felt at Charleston and Summerville, in South Carolina, at 9 o'clock on the morning of the 17th instant. The tremor was sharper in Summerville than in Charleston, but no damage was done. On the evening of the 18th, another shock was felt at Summerville. It was the severest felt there for two months.

The Governor of Tennessee has signed the bill submitting to the people a prohibition amendment to the Constitution. The election will be held in the Ninth Month.

In the Illinois House of Representatives on the 16th instant, a bill for the submission of a prohibitory amendment to the Constitution at the next general election, was defeated by 78 yeas to 65 yeas.

The Supreme Court of Pennsylvania has sustained the conviction of Samuel Johnson of murder in the first degree. Johnson was indicted, tried and convicted of the murder of John Sharpless, of Chester. The Court said, among other things: "The trial throughout appears to have been conducted with due regard to the rights of the prisoner, and we find nothing in the judgment that would justify a reversal." The criminal will now have no hope of his life being spared, except through the clemency of the Board of Pardons and the Governor.

The capital punishment law in Maine has been repealed, and imprisonment for life is substituted for death in all cases of murder in the first degree. "Such convicts, however, are to be kept in close confinement, away from all associations," and no pardoning power is left to the Governor and Council unless the convict is proved innocent.

A heavy white frost has nipped early vegetables in the northern and middle counties of Florida and South-east Georgia.

The floods in Dakota continue. All attempts to dislodge the ice gorge above Mandan have proved futile, and telegraphic communication with that place has been cut off. All the lowlands between Mandan and Bismarck were flooded, and the Boston syndicate property, including a flouring mill and some fifty residences, elevator shops and everything south of the track, was submerged. At Pierre the river was higher than at any time since 1881.

The Salvation Army in Nevada City, Nev., has been required to pay a license, the authorities holding that their "praise meetings" are "shows."

The deaths in this city last week numbered 436, which was 20 less than during the previous week, and 21 less than during the corresponding period last year. Of the whole number 226 were males and 210 females: 251 adults and 185 minors: 65 died of consumption; 51 of pneumonia; 26 of old age; 20 of diseases of the heart; 18 of bronchitis; 14 of cramp; 14 of inflammation of the brain; 14 of inflammation of the stomach and bowels; 14 of typhoid fever, and 13 of Bright's disease.

Markets, &c.—U. S. 4½'s, 100½; 4's, registered, 127½; coupon, 128½; 3's, 101; currency 6's, 126½ a 136½.

Cotton was quiet but firm, at 10½ cts. for middling uplands.

Petroleum was dull at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Feed was in light supply and firm with a fair demand. Sales of 4 cars prime to choice winter bran at \$19.75 a \$20 per ton. Quotations: Bran, western winter, spot, per ton, \$19 a \$20; do., spring, spot, \$18 a \$18.50.

Flour and Meal.—The movement in flour was slow and unsatisfactory, but prices were steadily held. Sales of 250 barrels Ohio, clear, at \$4; 125 barrels do. straight, at \$4.40; 125 barrels Indiana straight, at \$4.35; 375 barrels winter patent, at \$4.62½ a \$4.75; 125 barrels Minnesota, clear, at \$4, and 500 barrels do. patent, at \$4.75 a \$5. Rye flour was quiet, at \$3 per barrel for choice.

Grain.—Wheat ruled steady, No. 2 white closing at 89½ cts. bid and 90 cts. asked. Corn was unchanged, No. 2 mixed closing at 45½ cts. bid, and 46 cts. asked. Oats was dull but steady, No. 2 white closing at 35½ cts. bid and 36½ cts. asked.

Beef cattle were fairly active, at 4 a 5½ cts. Sheep were in fair demand; extra, 5¼ a 5½ cts.;

good, 5 a 5½ cts.; medium, 4¼ a 4½ cts.; common, 3½ a 4 cts.; lambs, 4¼ a 7½ cts.

Hogs were active; Western, 8½ a 8¾ cts.; State, 8 a 8½ cts.

Milch calves were firm at 5 a 8 cts. Milch cows were fairly active at \$25 a \$50.

FOREIGN.—At midday, on the 15th instant a remarkable darkness enveloped London. It was as dark as midnight in the entire region of Charing Cross, Whitehall and the Strand, the atmosphere being pitchy black. In the east and southwest portions of the city it was somewhat clearer. Snow was falling heavily at the time.

The English Cabinet has decided upon a land purchase scheme based upon revised rentals. Under this scheme, therefore, landlords will fare worse than they would under Gladstone's bill.

On the 21st instant, W. H. Smith gave notice that the Government would move that the new Irish Crimes bill have precedence over all orders of the day.

John Morley at once gave notice that he would move an amendment to the Government's motion to the effect that the "House decline to set aside business in favor of a measure increasing the stringency of the law in Ireland whilst no effective security is taken against the abuse of the law by the exaction of excessive rents." It is the intention of the Parnellites and a large section of the Gladstonians to oppose the coercion bill at every stage, even to force a division on the formal motion for permission to introduce the bill. All the parties have issued urgent whips.

Earthquake shocks were felt at Munich and in its vicinity on the 15th instant. At the same time a heavy snow storm prevailed throughout Bavaria and Wurttemberg.

Letters from Prague refer to an earthquake on the 19th instant around Pezibram and say that the village of Birkenburg was destroyed, the inhabitants taking refuge in Prague.

It is stated that a new alliance between Germany, Austria and Italy places each of these Powers on an equality. All three will undertake the protection of individual interests, the infringement of which might disturb the peace of Europe.

The Russian Embassy in London has received despatches confirming the reports of the discovery of a plot to assassinate the Czar and the arrest of the ringleaders. These despatches say that no actual attempt was made to kill the Czar, as the plot had been discovered before he left the palace.

The police have become alarmed at St. Petersburg. They have been informed that numerous widespread bands of Nihilists are ready for immediate action.

Two shocks of earthquake were felt on the 17th inst., at Quenados, on the Island of Cuba.

WESTTOWN BOARDING SCHOOL.

A State Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, Fourth Mo. 1st, at 11 a. m.

The Committee on Instruction will meet the same day at 9 a. m., and the Committee on Admissions at 9.30. WM. EVANS, Clerk.

Philada., Third Mo. 1887.

JOURNAL OF JOSEPH HOAG.

Henry Longstreth, No. 723 Sansom St., has a few copies of the above interesting volume, which will be sent by mail on receipt of one dollar.

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at 140 North Sixteenth Street, Philada., on Seventh-day, Fourth Mo. 2nd, at 2 p. m. Friends are cordially invited to attend.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Association will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 30th instant, at 7.30 o'clock. Friends generally are invited to attend.

EDWARD MARIS, Clerk.

Third Mo. 1887.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 266.)

Fifth Mo. 7th, 1852. Our good friend, Hannah Warner, is visiting the families composing Goshen Preparative Meeting; accompanied by our friends Pennock and Sarah Passmore. There being three of us here members of that meeting, we were, this morning, kindly remembered with a visit. Encouraging language flowed—words fitly spoken. She believed the hour of temptation was being passed through, and patience under it was recommended. Precious promises did our dear friend revive.

11th. To-day was our Quarterly Meeting which, through favor, I attended; and not only attended but was made a partaker of the good things handed forth, both immediately and instrumentally. He who formerly "blessed and brake, and handed to the disciples and the disciples to the multitude," was, I believe in the midst and ministered unto our wants severally. Which favor, I trust, many of us were sensible of, and for which gratitude flowed unto Him whose mercies are new unto us every morning: great is His faithfulness. Had the company and labors of our friends Samuel and Morris Cope: both of whom were engaged in testimony. In our last meeting, too, there seemed such a united travail and exercise for the "prosperity of Zion, and the enlargement of her borders, that I thought we had indeed cause to thank God and take courage; trusting and believing that a way will yet be made for his poor afflicted Church and people where, as to the outward, some of us can hardly see any. "Do good, O Lord, unto those that be good, and to them that are upright in heart."

[At this date, Sixth Mo. 5th, 1852, after alluding to some length, to the sickness and death of John Whitacre, one of the pupils at the school, A. W. Hall thus dwells upon the solemn event and lesson:]—"Most of yesterday I sat in the room with him. The scene was an affecting one. How I craved it might be blessed and sanctified to me, and to us all, that hearts of flesh might be given us, and the stony heart taken away. If scenes of this kind do not arouse, what will? We may feel affected and alarmed at the time, but too soon forget. I have craved, according to my feeble measure, it may dwell with us, inciting us daily to increased diligence to work while it is called to-day. "To-day, if ye will hear His voice, harden not your hearts."

7th. Have the Committee with us; it being the usual time of visiting our meeting and school. Their being with us never felt more acceptable; having been left pretty much to ourselves, since we came together; and having just passed through the scene above alluded to, they can feel with us and help us to bear our burden. Still I desire not to have it lightened: but that it may accomplish "that, whereunto it was sent;" for I do most truly believe, we are thus spoken unto, in order that we flee from the wrath to come. Strengthen and enable us, O Heavenly Father! to bow very low before Thee; humbly beseeching thee to fit and prepare, through whatever means thou mayest see fit, for thy kingdom, when time to us here shall be no longer. Thomas Evans was, I thought, excellent in our meeting yesterday morning. He pressed upon us the necessity of watchfulness, with a life of prayer, as a preparation for death, opening Scripture passages so clearly, that the least child could understand. I united with our dear friend in his exercise; and do desire to profit by what I heard.

24th. Our week-day meeting. To the mercy and goodness of our Heavenly Father, may I set up my Ebenezer, and say: Thou hast helped me; even to lift me this day as out of the mire and the clay, to set my feet upon a rock, and to put a new song into my mouth, even praise unto my God. Thou didst help to deliver, though fearfully and tremblingly, thy little message. Thou didst also give me to know, whilst in doubtings and distrustings, and in framing of Thy word in my own will, that my wisdom was foolishness unto thee. "Increase my faith," O Lord! in thy power and might; and give me to know that thou art able for thy own work, and that, it is that alone which praiseth thee.

Seventh Mo. 22nd. Time is rapidly passing away. Oh! that the certainty of this, and the length of that eternity unto which we are all fast hastening, might inspirit us to live the time lengthened out to us here to his glory who gave us a being; and who stands graciously disposed to help and to save us, with an everlasting salvation. Saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

26th. I think I can in truth say, sincere and fervent desires have been raised, not only this morning but many times during yesterday, that I may be helped to overcome my many weaknesses and frailties; yes, every hindering thing that is retarding my good progress heavenward; that the "watch" may be more continually kept: for, it seems as though I make no progress, but fearing continually because of the oppression of the enemy. Why the contest is suffered to be so great, is alone known to Him with whom we have to do. Oh, dearest Father! look down with an eye of tender compassion on thy poor child. Make a way for my escape, if consistent with thy most holy will! Thou alone knowest the deep plunges I have been and am passing through.

30th. Yesterday was our Monthly Meeting. I took my seat with nothing good at command; feeling moreover very poor and empty. Suddenly my attention was arrested, with the ac-

count we have left us, of the poor widow, who cast into the treasury the two mites, and how it was testified of her, she hath cast in more than all the rest, "even all her living." As the subject opened, it seemed I must revive it for the encouragement of some poor soul who had met with us this morning; feeling as though they had little or nothing to offer. For the encouragement of these, how these words ran through me: "She has cast in more than they all, even all her living." These words I repeated, with a little more. Whilst the subject was before me, and fearing I should "sink," how plainly did I see that hand, which was reached out to help and save Peter, extended for poor me! Our meeting was a good one. Several communications followed with gospel power and authority. But O! the fears that have since pervaded my mind, that mine was not thus in the power of the Anointing! The awfulness of handling the word deceitfully, has bowed down my poor soul this morning as in the very dust. Keep me, O Heavenly Father! keep me from falling, either on the right hand or on the left, and let thy fear continually preserve me.

Ninth Mo. 6th. Have been comforted and encouraged since last entry. In the first place, from a little dream I had a few nights since, in which I heard through the mouth of my dear friend, Wm. Evans, this language spoken to me: "I will keep thee on the right hand" and "I will keep thee on the left." On awaking, it seemed like a "sabbath of rest," because of the quiet feeling that pervaded my mind. Since that, I have received such a good letter from dear J—E—! in which he says: "I fully believe divine compassion regards thee; and that thy sighs, and thy tears, and even thy physical ailments, are not unnoticed. That I crave thy strength may be renewed and revived by a sense of his mercy, and that thou mayest hold up thy head in hope. We are said to "be saved by hope;" and let us not suffer the enemy to rob us of this precious anchor to the tossed and tribulated mind." Yesterday was a quiet day, though surrounded with much care, unusually so. On retiring to rest, and many times through the day, was my heart lifted up in prayer unto Him, from whom cometh help, and to whom all my exercises are known and I humbly hope, regarded. Keep me, O Heavenly Father! through this day, and every day thou seest meet to lengthen out to me; that so, at last when this checkered scene closes, I may be admitted into a resting place with Thee, and with those who have gone before, being found worthy. Of which number are some, I trust, near and dear to me.

10th. It is better to suffer wrong than to do wrong. I should have felt more comfortable this afternoon, if I had quietly received, this morning, some things which seemed hard to bear. I did receive it, I trust, in a right disposition; but the sin lay in speaking of it afterwards. The temper or spirit which prompted to this was a wrong one, being a spirit of pride. I wanted a little pity or praise. Ah! how much there is within me to be slain! I have seen my weak-

ness afresh, in that light which does not deceive.

24th. Attended, yesterday, the marriage of Benjamin Hoopes and Elizabeth Walter. It was conducted throughout in a solid, orderly manner. An evidence, I thought, was vouchsafed in the meeting, of the owning and overshadowing of ancient goodness. Samuel Bettle and Samuel Cope ministered. The latter acceptably to my panting soul. Which exercise I even dared vocally on the bended knee to pour out in prayer. The awfulness of which still remains with me. Be pleased, dearest Father, to "keep the door of my lips," and let me not, through a willingness to serve thee, put forth a hand unbidden.

Tenth Mo. 5th. This morning commences the examination of the children. It has been an arduous session. Fears have attended that there has been less ability rightly to perform my part. May I be more concerned to seek for strength from Him, who alone can give it. We have a number of the Committee with us, whose countenances gladden.

10th. Attended this morning the little meeting at Goshen, of which I am a member. To me it was a season of favor; during the greater part of which I was allowed to "sit under my own vine," where none could make afraid. Oh, how good it seemed! Unexpectedly a few words arose, which, from the feeling attending, seemed not for myself alone; and in great fear, I arose and delivered them. Hope I did not do wrong! Think I can say, I never felt more like the passive clay; so that, "do with me as seemeth good," was the covering and clothing of my "quieted" soul.

I thought we had a comfortable time at our breaking up at Westtown. At the close of our evening reading, previous to retiring to bed, William Evans was engaged in testimony from the Scripture, "My meat is to do the will of Him that sent me, and to finish his work." How was my heart broken! and tears flowed under the power of the word preached. It is thy Spirit alone, O dearest Father! that giveth life. "Quicken us according to thy word;" for thy word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." How I long that this kind of ministry may be continued to us as a people! and that we may, O Heavenly Father! be preserved unto thee, a living people, fed and nourished alone by thee.

(To be continued.)

An Inquiry into the Character and Tendencies of Secret Societies.

(Continued from page 267.)

It will be remembered that when Finney, in his young manhood, was persuaded by an uncle of his to unite with the Freemasons, the argument advanced was, that if he belonged to the order he would discover it to be an *advantage* to him, for he would find friends everywhere. Now, this feature of the connection running so strongly as it does into mere favoritism and selfishness, cannot be said to be such an one as should commend it to the Christian. Its working may be seen in the following circumstance quoted from the *American Freeman*, of 1854. An Indiana correspondent writes:

"In hauling a load of pork to the depot a year or two since, I found the rush of wagons so great that the delivery was fully three days behind. This was a serious matter to me, for I could not lose so much time from my business, and was

seriously weighing the propriety of going on to Cincinnati with my load, when the freight agent, learning from a casual remark of mine that I was a Freemason, was kind enough at once to order my errand attended to, and in three hours I was unloaded, and ready, with a light heart, to set my face homeward. Is it not an admirable thing, this Masonic spirit of brotherly love?" To this, the Masonic editor adds: "Verily it is. We have seen it in many varieties of form, but our kind-hearted brother's is but an every-day experience of Masonic practice."

Surely this doctrine is of another sort from that of the Apostle who had been instructed in the secret place of the Most High. "In honor preferring one another," is his counsel to the "called of Jesus Christ" in Rome. And again, speaking to Timothy, he says: "I charge thee * * that thou observe these things without preferring one before another, doing nothing by partiality." Yet in the instance just quoted, we find one man unjustifiably bestowing preference on another, and wronging all who were there before him, and the favored one felicitating himself over that manifestation of "brotherly love" whereby he had gained three day's time, and saved the expense of waiting his turn, while others were correspondingly obliged to lose both the time and expense. Finney remarks:

"A man who can travel about the country and make himself known as a Freemason for the purpose of being indulged, and finding the best place in a hotel, or the best seat in a railroad car, or the best stateroom in a steamboat, must be a selfish man, and cannot be a Christian—for a selfish man is not a Christian. Let it then be understood that Masonry in its fundamental principle, in which its moral character is found, is not reformed, and can not be reformed without destroying its very nature. It cannot be a part of general benevolence, but stands unalterably opposed to the highest well-being of society in general. The same, let me say, is true to a greater or less extent of all secret societies, whose members are bound by oath or pledge to treat each other with a favoritism that ignores the rights of others."

It is pretty generally known that Freemasonry sets up a claim to venerable antiquity, Solomon, for instance, figuring extensively in their ceremonies, and it being claimed that Hiram was a Grand Master of a Grand Lodge of Stone Masons, that John the Evangelist was a member of the order, and so on. But, after the Morgan exposure (1826) when there was a thorough ransacking of the records of the past by both sides: "Not the faintest ray of any historical document or monument could be found," says Myron Holley, "to sustain these pretensions back of 1717. In that year, at the Apple Tree Inn, in London, some ingenious romancers set up the institution, with its odd rituals, secret grips, monstrous oaths, professions of philanthropy, sanctity and hoary antiquity." That form which now exists is commonly spoken of as Speculative Masonry, and the most that can be said of its descent is, that for centuries back brotherhoods of stone-masons did exist; yet the order as now existing is not at all such as was formerly made up of associations of simple artisans.

Steinbrenner, a great Masonic historian, after much research, frankly admits that Speculative Freemasonry dates no further back than 1717. The Masonic writer of the article "Freemasonry" in Johnson's Cyclopaedia, also concurs by saying: "That the name Free and Accepted Masons, and the present ceremonials and government of

the craft, are of modern origin, not having existed further back than the beginning of the 18th century, is certainly true." Finally, the *Freemason's Repository*, candidly says, that the legends and the ceremonies which associate the ancient Hebrew worthies with the organization, or which in any wise connect it with the building of the Temple, are "altogether absurd." This claim to a great antiquity, and to the alleged connection of worthy historic characters with the order, has imposed upon many. A colored man once said to the compiler of this essay, that Christ and some of the Apostles were members of the craft!

Concerning the benevolence of Freemasonry, we have seen that charity is specially enjoined as bestowable upon themselves, while, on the other hand, that which Christianity requires is universal in its nature and necessarily impartial. Apparently the money paid for the degrees of Masonry is largely devoted "to the erection of Masonic temples, support of Grand Lodges, and for refreshment for the craft." One who examined the report of the Treasurer of the Iowa Freemasons, two years ago, said, that "it shows a large sum is collected from the membership for mere running expenses. Of the whole amount received about 95 per cent. is paid for that purpose; nor does it appear that any thing was given for benevolence or to aid distressed Masons."

A worthy minister, H. H. Hinman, who has felt specially called to write and speak upon the evil of Christians allying themselves with secret, oath-bound organizations, lately remarked:—"That though the number annually initiated and made Masons is large, the number who withdraw, are suspended or expelled, nearly equals it, indicating a wide-spread dissatisfaction among the members of the order, and that about five-sixths of all who are made Masons give evidence of disappointment and disaffection." Many men of note will be claimed as members of the order, as Washington and Chief Justice Marshall were, but their inattention to, or virtual withdrawal from it, will not be generally known. As Finney remarks: "It is no doubt true that many men have joined them, and, when they have taken a sufficient number of degrees to have the impression entirely removed from their minds that there is any secret in Freemasonry worth knowing, they have become disgusted with its shams, its hypocrisies, its falsehoods, its oaths and its ceremonies, its puerilities and its blasphemies; and they have paid no further attention to it."

One who wrote to Finney, said: "I merely write you as a man, and professed Christian, to say that you are doing God service in your attacks upon the institution of Masonry. I am a Mason, but have long since been convinced that it is a wicked, blasphemous institution, and that the Church of Christ suffers from this source more than from any other. You know that the oaths and scenes of the lodge are most shamefully wicked; and a Christian man's character, if he leaves them, is not safe in the community where he lives. You can make what use you please of this; but, perhaps, my name and place of residence had better not be made public, for I fear for my property and my person." Finney adds: "Among all the letters that I have received on this subject, I do not recollect one in which the writer does not admonish me not to publish his name. And this in republican America."

(To be continued.)

Oh! the lowness and meanness of those who are embracing, with all the ardency of affection, the sensual pleasures of this life.

For "The Friend."

Epistolary Correspondence.

The two letters by Charles W. Thomson, recently published in "The Friend," in presenting the state of things in London Yearly Meeting, shows clearly that matters there are similar to what they have been for some years on this side of the Atlantic.

Every part of his letters is good, but the description of his own experience in the conflict has peculiar weight—"I have found it impossible to preserve serenity of mind and true quiet, in which growth and progress may be known on the Christian's pathway, and always be in contact with unsound principles. So that it has often been my place to keep silence when I could not assent to what was going forward." Such has been the experience of many Friends who preferred to bear their part in silent suffering, than to contend as the case demanded. To be in constant contact with unsound principles is hazardous. To contend with it engenders a spirit of contention; and to wink at it involves a loss of eyesight, or the loss of discernment between thing and thing.

Many, besides our friend, have failed to see how opposites can be united. There can be no true spiritual union between those on the one hand who are endeavoring to uphold and to live out our principles, and those on the other hand who are seeking to undermine and destroy the foundation principles of Society. It is well known that these two opposites exist at the present time in many places in the same camp. If such a divided and weakened condition exists in London Yearly Meeting, and that body desires in the future, as in the past, to exercise a care over the membership of the Society at large, by issuing a general epistle, must not it, as well as others, "first come to a sense of its own condition and needs, so as to seek aright help for itself, before it can be fitted to help others?"

It is no new thing for people to change their religious principles, but it is passing strange that any in membership should not only depart from, but try to undermine and destroy, Friends' principles, and still make the *mistake* in calling themselves Friends.

Since it is true that without Christ we can do nothing that will advance his kingdom in the earth, may there be a faithful abiding in Him, the Vine, and such a submission to the care and purging of the Husbandman as to know a right establishment and growth in the truth as it is in Jesus, and thus be enabled to fill our proper places in his Church, to the glory of God.

ADAM SPENCER.

Springford, Ontario.

For "The Friend."

The Diffusion of Plants.

The natural diffusion of plants, if rightly considered, is a forcible illustration of Divine economy and goodness.

We find our woods interspersed with many curious and interesting specimens that flourish in the shade. The meadows are furnished with others that luxuriate in sunshine. Places that are marshy have those that are adapted to such conditions, among them some whose flowers are of rare beauty, such as Marsh Marigolds, Rhexias, and Habenarias. Our "barrens" have their "Moss Pinks" and Saxifrages that grow on no other kind of soil. But all these, whether from woods, marshes, barrens or meadows, give way under drainage and tillage, and in their places come myriads of weeds of different sorts, that fol-

low in the wake of cultivation. Perhaps nearly all of these that thus grow, if permitted, in our fields and about our dwellings, are from the "old world." They could have no footing on our continent till the land was disturbed by spade or plow, and manured to suit them, and it seems presumptuous to imagine they thus attend the footsteps of man without a beneficent purpose.

Among those most wide-spread on our fields, are the wild carrot and daisy. When allowed undisturbed possession, such plants continue and their seeds are ready to start fresh possessions wherever the winds may carry them.

But after many years of close observation, I know of no instance in which they have not yielded to careful culture, in the course of which the fields were well set with grass. For a time, while a neighborhood is undergoing a renovation in farming, we may see some clean grass fields, while others are white with the bloom of these weeds, and perhaps the Erigeron among them. But gradually they leave the fields altogether, and only enough remain in uncultivated spots, to take possession in case man leaves the fields to lie waste.

The Mallows, Burdocks, Chenopodiums and other rather unwelcome visitors about our buildings, contain medical virtues that would alleviate our ills, if we but knew them. It costs but little care to keep them nearly suppressed, and it may be well for us that a few remain to place some within reach when needed. Almost the only plants that can be called troublesome, are some with stoloniferous roots. The Canada Thistle, in the North, and the Solanum Carolinense in the South, maintain their hold so tenaciously, as to tire the efforts of the farmer to suppress them. All other sorts yield to the plow and give farmers who are not disposed to invite vexation from imaginary evils, no trouble. Their presence in limited quantities is a source of abiding gratification to the lover of nature, for

"Who but He that arched the skies,
And poured the day-spring's living flood,
Wondrous alike in all His tries,
Could rear the daisy's purple bud;
Then fling it unrestrained and free
O'er hill and dale and desert sod,
That man in all his walks might see
At every step the hand of God?"

For "The Friend."

The proposition recently made by the Representative Meeting of New England Yearly Meeting (larger body) that a conference should be held at Richmond, Ind., in the Ninth Month next, by members of it and similar Representative Meetings, including those of London and Dublin Yearly Meetings, to consider the subjects of peace and arbitration among nations, has awakened reflections on the past.

More than forty years have now passed away since a considerable number of Friends of New England Yearly Meeting, against whom no charge of unsoundness in doctrine had been brought, were driven from their brethren by actions which cannot be justified. How healing to the Society at large would it be if the Spirit of the Prince of Peace so prevailed in the Representative Meeting first alluded to, as to animate it to take steps to rescind all unjust measures which have been passed, and thus prepare the way for the restoration of peace and unity among those within its own borders who ought to be brethren! How would such a course prepare the hearts of those who might be engaged in it for the advocacy of the principles of peace among others!

In a document setting forth the causes which

led to the division which occurred in New England in 1845, prepared by the Meeting for Sufferings of Philadelphia Yearly Meeting, and adopted by the latter in 1849, a copy of which was sent to each body, the following observations occur—which have lost none of their force by the lapse of time:

"We all profess to act under the government of the same blessed Head of the Church who laid down his life for our sakes, and taught us that we should lay down our lives for one another; and we believe that if all classes stand open to the softening influences of the love of God, through his mercy and goodness, everything that has divided and alienated from each other may be entirely removed, and a re-establishment on the right foundation witnessed in that faith and love and unity, which in former years bound together the members, and the different Yearly Meetings of our Society."

From "The Western Friend."

Extract from a Letter.

I trust, there are a goodly number in various parts, that are alive to the support of the doctrines and testimonies of Friends; that are concerned for Zion's prosperity, and who do "prefer Jerusalem to their chief joy." May the hands of these be strengthened by the Hand of the mighty God of Jacob; and may the number of these be increased. Oh that more of the beloved youth, and others also of riper age, might be awakened to a realizing sense of the importance of these things! That they might bow their necks beneath the yoke of Christ and so become fitted and prepared of Him, the great Master Builder, (like stones hewn and squared in the mountain) to fill places of usefulness in his house. That so there may be a succession of standard bearers to take the places of those that are removed and are being removed from works to rewards; who having borne their burden faithfully in the heat of the day, and occupied the talent or talents committed unto them, have received and will receive the gracious answer of well done, good and faithful servant, enter thou into the joy of thy Lord and into thy heavenly Master's rest. "Verily there is a reward for the righteous; verily He is a God that judgeth in the earth." Oh that none may be so unwise as to reject the calls and invitations of the good Master; for, if this course be persisted in, they may be set aside, (though He followeth in mercy and forbeareth in mercy and waiteth long to be gracious unto the children of men) and others called in to fill the places and wear the crowns designed for them.

It is very unsafe for any to stand against conviction, or against what has been clearly made known to them to be their duty; no excuse will avail; the Lord knows what is best for us, and for the good of his cause. He will not require anything of us but what He will enable us to perform. If happily we be found faithful to the requirements of duty, we shall receive a rich reward of peace, comfort, and true enjoyment, in Him the beloved of souls. His holy cause will be promoted by us, to God's glory, honor, and praise. We indeed are nothing, and can do nothing of ourselves that will advance the cause of Truth and righteousness in the earth.

Learning, and natural gifts or parts, are not to be relied on in the work; though when sanctified in us by the great Refiner, who sitteth as a refiner and purifier of silver, and made subservient to his will, they may be useful in his Hand who doeth all things well. He placeth every member in the body as it pleaseth Him. "The body is not one member, but many." The eye

cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of you. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" "Nay, much more those members of the body which seem to be more feeble are necessary." 1st Cor. 12th chapter.

All the different members of the body being in their proper places, working in harmony together, will be promotive of the good of the whole. I trust I do feel an honest concern for the cause of Truth, and for its promotion in the earth: that it may be exalted above and over all that stands in the way or hinders its arising. The enemy and adversary of all good strives to prevent this: he is a subtle enemy: and may we be concerned and engaged to watch against him in the true light, which will discover him in his approaches and appearances, and give strength to withstand him, though he be a potent enemy. The Lord's power was before the power of the enemy, and is above him, blessed be his holy name. He is not wanting on his part, but will prove Himself faithful and true to his truly devoted servants and handmaids, wherever their lot is cast; and, though deep trials and provings may be their portion, will (as their trust and confidence is in Him and in Him alone) never fail them nor forsake them. He will make a way for them where there appears to be no way. He will cast down the mountains of opposition, and will remove the hills of difficulty, and will make a way for the deliverance of his oppressed seed. Let all these deeply tried ones stand still from all the reasonings, cogitations and will of the creature, and rely in living faith on the arm of Omnipotence. "Stand still and see the salvation of God."

May the weak ones and the little ones everywhere be encouraged to trust in the Lord, who will, as they are thus found depending upon Him, increase their strength and their faith also. These with all the faithful will have cause at times and seasons (through the mercy and goodness of God), to joy and rejoice in his salvation.

First Month 17th, 1887.

For "The Friend."

Incidents and Reflections.—No. 123.

POWER OF EXAMPLE.

Our blessed Saviour commanded his hearers, "Let your light so shine before men, that others seeing your good works may glorify your Father who is in Heaven." The example of an upright Christian, is often a more powerful means of convincing others of the reality of religion than any preaching.

The *Young Men's Christian Magazine* describes the case of a young man who had become an infidel, and rejected the Bible and its teachings. In his father's house a young woman resided who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks He has. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and keep a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He said to himself, "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help."

His seeking was not in vain; for He who is long-suffering, and abundant in mercy, was pleased to hear and answer his petitions.

A somewhat similar incident is related of one who had gone to live with her aunt when she was a self-willed, thoughtless, headstrong young girl, leaving the house of her parents because they opposed her marriage to a young man who proved as she soon found, entirely unworthy of her love. The aunt, who was a Christian in life as well as in profession, received her lovingly, and with patient and gentle kindness, and good sense gradually led her to see the error of her course and to receive in love the lessons she endeavored to impress, till in the end they brought forth fruit an hundredfold, and the niece became a warm-hearted and faithful Christian. And when some one asked, "under whose preaching was she converted," with a smile she replied, "Under nobody's preaching; it was under Aunt Mary's practising."

A writer in referring to this incident, remarks, "There is a world of meaning in the answer, for example is ever more powerful than precept, and a holy life is the mightiest of all arguments for religion. "It wasn't master's sermons, but it was master's life that did it," said a servant—who had been awakened to think of her sin—of her master who was a clergyman. Christian reader, can it be said of us that our home life is a daily sermon which every one in the house can read?"

An anecdote is told of a native of Madagascar, who had embraced Christianity; and who was asked by a sea-captain what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book which you read?"

"No, my friend," replied the chief, "it was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man get something inside him, which makes him different, so I became a Christian too, to know how it feel to have something strong inside of me, to keep me from being bad."

An interesting illustration of the convincing power of an upright, consistent life, is related by W. W. Smith in a communication to the *Sunday School Times*, as follows:—

"I have just come home, this wet day, from Toronto, and as I cannot stir outside, I must give you the history of a Jew as a Toronto merchant gave it to a friend and me this morning. We were talking of Christian character, and the merchant said: "I never was so surprised as with M—, a travelling dealer—a peddler, if you choose so to call him—a Jew; and the most

Jewish-looking Jew I ever saw. He was in here with his pack, and after showing some of his samples, he was doing up his pack with such exceeding care and neatness that I could not help taking notice of it and said to him; 'You take great pains in doing up your things very neatly.' 'Yes,' he said; 'I do all things decently and in order.'

"The merchant was surprised to hear a New Testament motto from a Jew, and said to him, very pointedly, "where did you learn that?"

"The peddler looked up with a calm smile and said: 'I learned dot vere I learned 'Coom unto Me all ye dot labor and are heavy laden, and I vill gif' you rest;' and vere I learned 'Dere is no oder name given under heaven among men vereby ve can be saved.'

"Oh!" said the merchant, "I am so delighted to hear you say so. I did not know that you were a Christian." And then he was anxious to learn something of the history of this son of Abraham. He said when he was young he lived in London. He always had an admiration for a true Christian character. He saw a difference—in truth, integrity, and kindness—between those who were Christians and those who only called themselves so. And this thought, this admiration, wrought in his mind, though he said nothing about it to any one; but secretly he made this resolve: 'When I get older, and marry, I will marry a Christian woman.' Time passed on, and though he did not marry, he came to New York. There he was engaged in some way of dealing, and boarded in a house where the man and his wife were church-going people, and where there were other boarders, none of whom, however, seemed to be Jews. He went to the synagogue on Saturday, and on Sunday he staid in his boarding-house and did nothing. He could not do business, and he said 'he would not be seen on the streets among the loafers.' And he sometimes felt very dull and 'lonesome.' So he said to the landlord one Sunday evening, 'I feel very lonesome when you go out; I have nobody to talk to me. I will go with you to church.' 'Oh, no!' said the man, afraid that what he would hear might only provoke greater hostility in his mind toward Christ and his doctrines; 'you are not going with me to church. You had better not go.' 'Yes,' said he, 'I will go with you. You will let me go!' So he went with him.

"The Scripture read that night was no other than that read by the Ethiopian, and commented on by Philip, the fifty-third of Isaiah. M— paid the most devoted attention to the reading and the exposition. When he came home, he said to the man of the house: 'I read that chapter in my Hebrew Bible, and I find it is the same as I heard to-night. If my Hebrew Bible is right, and Mr. Robinson's English Bible is right, then Isaiah saw the Messiah coming, not to be a great king, but to suffer for men's sins.' And from that point he went on, till he found Christ precious to his own soul, and offered himself for membership.

"There is one thought I would like to insist on, in this connection, and it is this: the value of Christian example and character. Those Christians in London will never know in this world how the eyes of a young Jew—one of the most unlikely people in the world—were on them, and how he was noticing their conduct and words and spirit; and though perhaps he would have resented any words addressed to him on religious subjects, the Spirit of God was using the daily influence of their lives to give the first impulse toward Christ of a spirit ill at ease with itself,

and hungry for something it did not possess. We may not be eloquent, we may not be influential, we may not have many opportunities; but we can 'live' Christ; and, so living, be a means of leading and blessing others."

While good example does exert an influence over others for good, there are many mournful illustrations of the truth, that a conduct inconsistent with his profession in a professor of religion, is often very hurtful to others. Ford describes the case of a man, whom he visited on his dying bed, and who passed away from this life in a state of despair. He ascribed the ruin of his soul to a popular preacher, who, on some public occasion, he heard deliver a sermon which deeply affected him; and whom, at the close of the service, he was delighted to meet at the house of a mutual friend. But great was his disappointment; the individual who in the pulpit was a Boanerges, in the parlor played the mountebank, and in either character seemed perfectly "at home." His adventures, jokes and anecdotes kept the company till past midnight in a roar of laughter. The consequence may be easily imagined. The unhappy man who was doomed to witness that incongruous scene, persuaded himself that Christianity was disbelieved by its professional advocates, and henceforth he treated it as unworthy of notice.

J. W.

NOT FAR.

Selected.

Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
So lingering still at the gate;

Gathering the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the Kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting-place.

* * * * *
A ship came sailing and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she:

And the spars and the broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
Not far, not far from the land."

Selected.

MIRIAM'S SONG.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed—his people are free!
Sing,—for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave,—
How vain is their boast; for the Lord hath but spoken
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed,—his people are free!

Praise to the Conqueror, praise to the Lord!
His word was our arrow, his breath was our sword.
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed,—his people are free!

MY HOME.

Selected.

This is the place that I love the best,
A little brown house, like a ground-bird's nest
Hid among grasses, and vines and trees,
Summer retreat of the birds and bees.

The tenderest light that ever was seen
Sifts through the vine-made window screen—
Sifts and quivers, and flits and falls
On home-made carpets and gray-hung walls.

The morning-glories and scarlet vine
Over the doorway twist and twine:
And every day, when the house is still,
The humming-bird comes to the window-sill.

In the cunningest chamber under the sun
I sink to sleep when the day is done;
And am waked at morn, in my snow-white bed,
By a singing-bird on the roof o'erhead.

Better than treasures brought from Rome,
Are the living pictures I see at home—
My aged father, with frosted hair,
And mother's face, like a painting rare.

Far from the city's dust and heat,
I get but sounds and odors sweet.
Who can wonder I love to stay,
Week after week, here hidden away
In this sly nook, that I love the best—
The little brown house like a ground-bird's nest.
—Ella Wheeler.

For "The Friend."

Memories of the Prairies.

Prairie fires formed a marked feature of frontier life. After the early frosts of Autumn had killed the luxuriant vegetation that covered the plain, it was soon dry as tinder and ready to flash into furious conflagration at the touch of any accidental spark or wilful brand that might fall upon its extended borders.

When the surging flames held possession of these great fields of many miles in extent, the scene was grand and beautiful beyond description, and sometimes became fearfully so to the few scattered settlers in their way.

I well remember one great fire that was started near our place. An old "son of Erin" had settled, the spring before, on the prairie a little east of us, and had probably never seen or even heard of fire upon the prairie until one beautiful first-day evening after the Autumn frosts and the dry days of Indian Summer had made the whole plain one great "tinder box," when one of his sons, a mere lad, set fire to the grass just below their little field. The breeze was brisk, and in a moment the fire was beyond control. It spread rapidly, until the wild meadows for a mile away were one surging sea of fire. The dusky shades of evening were put to flight by the flashing light of the flames. When the old man, a devout catholic, looked out on the strange scene, his terror knew no bounds; he exclaimed, "The day of judgment has come; the world's on fire, and our priest, he's at Dubuque," and fell fainting to the floor. As soon as he revived a little he again saw the flickering fire light and fainted again and again during that long night of terror to him. A newly broken field protected his buildings, but away over the dry meadows for miles around the fire flew, fanned by the wings of a brisk wind, to spread alarm and danger among his neighbors.

When fire was first started on a great grass grown prairie, it ran away in the form of a wedge—the point pushing forward before the wind with great speed, while the sides spread out more slowly as they were less directly in its course. Thus long lines of light are soon formed, and behind them a pointed field of fire-blackened sod, still smoking in a hundred places where any more slowly burning material chanced to lay. But

the regular form and straight lines of fire are soon changed and modified by many varying circumstances; a little change in the currents of air carries other fiery heads forward, possibly outstripping the first, better grass may feel the flames in one place, then another; here a little hill-slope and there a valley, hurried on, or retarded the beautiful destroyer in his course; for fire is at least one creature that can run faster up hill than down. With all these and many other accidents, all regular form is broken and the plain is lit up by belts and bands and bodies of fire in endless variety; in one place crackling and roaring through a rich meadow of tall grass, before a brisk breeze, in another, slowly creeping back against the wind, a little bright border to a brown hillside. Great clouds of smoke roll away, which at night are painted in glowing tints by the light of their own parent flames; or black and lowering float away into the half vanquished darkness. These scenes were often grandly beautiful, and fearfully so to the poorly protected pioneer.

A common manner of defense against these fires was made by plowing a few furrows around the exposed sides of improvements and at a few paces distance, another similar line, and then, at a suitable calm time burn the grass from the intervening space, thus making what we called a "fire land," on which nothing remained to feed the flames; but despite all our care there were times when our utmost efforts were required to keep the devouring element at bay, or to vanquish it when it had gained an entry into some fence row or field; and among the hardest labors of my life I remember some occasions of fighting prairie fires. Nature has almost everywhere spread a living "fire land" around the borders of the timber-belts and groves; the fringe of hazel brush that creeps out from the woodland and lies between it and the prairie is mostly impenetrable to fire, and saves the timber beyond it from destruction.

But there were times when the destroying element *did* gain admittance to the jealously guarded timber lands, and then if it chanced in the midst of a dry season, as a great calamity it befell these sparsely timbered regions, and when an ominous smoke was observed rising from some piece of woodland, or when the dread news came that fire was raging in the "timber" pressing indeed was the employment of any good citizen, if it was not at once laid aside to go out to battle with the fiery enemy, and the war was sometimes a long and weary one, waged against the allied forces of fire, wind and weather. Not only were the fallen leaves and dry trash burned, but a vast amount of dead wood was consumed that would have furnished the best of fuel to the needy settlers, and worse still, nearly all the young timber was killed over all the region swept by the fire, and this was deemed no small matter in a land of broad prairies and narrow belts of woodland, with the nearest known coal field a hundred miles away, and no means of easy transportation at hand. Not a plank of pine lumber had then come to us from the great forests of the north, and not a strand of wire had yet been stretched for fence: so that for building, fencing and fuel we looked to our woods alone for supply. But all is now changed.

The great value and importance of the timberlands were generally over-estimated, and with some individuals, this degenerated into the meanest of miserliness. I have known old pioneers possessing large bodies of the best woodlands where hundreds of cords of fallen and perishing timber lay wasting, yet who could not be induced

to part with one load, though offered twice its value by a needy neighbor, and in its use themselves observed the strictest economy.

The inhabitants of the prairies in early times cherished a deep aversion to these timber misers as well as to "land speculators" in general. Many indulged this antipathy to such a degree that they did not scruple to trespass on their lands to any extent that their own safety would permit. An example of the extent of this sentiment occurred in Muscatine County. Four hundred acres of the best timber-land on the Wapsi-Nonock (Wolf Creek) was owned and held for extravagant prices by some man in the East, who finally dying, the land was sold by his supposed heirs; but other claimants denied their right to it or to sell it, and a suit was begun so no title could be given. Then the people of the neighboring prairies began to take from it the "down timber" as they needed fuel; then to cut what they desired; and the raid upon it became general, and without any effort at concealment or any apparent scruples of conscience, they strove with each other to gain the largest possible share of the spoils. The suit continued in law for a number of years, and when ended and the title made good, not one load of desirable wood remained upon the whole tract, and the land was scarcely worth the taxes due on it. Every tree had been felled, and every log and limb that was worth the taking was gone, but the lines and limits were strictly observed and scarce a sapling belonging to an actual settler had suffered, though he may have lived miles away upon the prairie; for ordinary "timber stealing" was one of the most despised crimes. Thus we see how popular sentiment may be warped and turned into strange channels by a few favoring circumstances.

T. E. BUNDY.

For "The Friend."

The Converted Convict.

Several months ago some of our friends in Iowa paid a visit to the Prison at Anamosa; and there met with a convict who had been condemned to imprisonment for life, but who seemed to be truly repentant for his former wicked course. One of the visitors has since received two letters from the prisoner; some extracts from which may prove interesting to the reader, as evincing the power of Divine Grace to restore to spiritual life those who had gone very deep into the pit of corruption. The first letter, dated "June 13th, 1886," says:—

"Dear Sir, and Christian friend: I now take the earliest opportunity (according to promise) to write to you. I do assure you I am unworthy of your Christian love, therefore I feel greatly indebted to you, also to Christian friends that were with you for the sweet Christian counsel you gave me in that memorable visit you paid Anamosa Prison. I also heartily thank you for the tract given me "On the fear of God." I have read it again and again. In doing so, alas! I find the mistakes of my life have been many—wilfully breaking the commandments of God—"Thou shalt fear the Lord thy God." Oh! had I but taken the fear of God ever before me cherishing that fear with humble reverence of spirit before Him, it would have saved me from falling into those irreligious and immoral practices which led me to last within the confines of these prison walls. Although I am brought to the lowest degraded state of humanity, through the folly and error of a sinful life, yet I rejoice to tell you from heartfelt experience, that the ever merciful and compassionate Saviour hath lifted me up out of the horrible pit of sin and misery,

hath now owned and adopted me into the fold and family of his believing children. Oh! to Grace how great a debtor, daily I'm constrained to be.

"Dear sir; I rejoice to tell you I have found my lost talent which has for many long years been cast away amongst the vain and sinful pleasures of this world. I am now earnestly laboring to the best of my ability to improve that talent by taking advantage of every privilege that is afforded me. While thus employed I receive the blessings of a loving Heavenly Father, whose eyes are over the righteous and his ears open to their cries. These are comfortable words to my soul. "No good thing will I withhold from those who walk uprightly." Grand thing to be a Christian, owned and blessed of the Lord, being fed daily upon the Bread of Life, drink daily at the Fountain of living waters, thus refreshing the weary travellers while plodding their journey from earth to Heaven.

"Dear sir; I am still writing at odd times (in brief) the history of my life, and full account of my conversion, which, when done according to promise, I shall deliver into your hands, trusting that you will get it sent broadcast through the land, with God's blessing attending, that some poor sinner may be brought to accept the salvation so freely offered by a loving Saviour, who never turned one away that ever asked Him for his forgiving Grace."

The second letter, written on the 25th of Eleven Month, says:—

"Most Worthy Friend: I now make bold to again write to you. Though long it has been since I received your welcome letter, yet I have it still by me, and often read it, because in it I find religious instruction and good counsel; for the same I am greatly indebted to you. I also wish to inform you that I am still writing my two lives—the bad, and (best of all) the good life. It is somewhat slow work having to do it in the evenings, the light being poor to write by, and worse still a poor writer; nevertheless I have written 25 pages, and right glad am I now I have got over on the bright side. Many were the tears I shed while writing such a sinful life. I have been much in prayer while writing, feeling the need of the guidance of the Holy Spirit to guide my thoughts and tongue aright; that whatsoever I say or do may be done to the praise and honor of Him (Jesus my Saviour) who hath been pleased to spare my unprofitable life. The Lord has blessed unworthy me while I have been writing at this portion.

I divide the evening into three parts—writing, reading and prayer. Oh the blessings God doth richly bestow upon me day by day. I feel a desire to give an exhortation before I close my portion of writing to my unknown readers, asking God's blessings to go with it, that others may see and believe what a merciful Saviour ever reigneth on high, both able and willing to save to the uttermost even the vilest of the vile. I am the spared monument of his mercy and grace, to testify of a truth that the blood of Jesus cleanseth from all sin.

This is Thanksgiving Day. We had a good sermon delivered to us by the Presbyterian minister of this city, after which we sat down to an elegant dinner. Poor, unworthy me did go to my cell and return thanks to the Giver of all good gifts. I no more sow, nor reap, nor gather into barns, yet my Heavenly Father feedeth me day by day. My path through this prison that leadeth to Mount Zion is scattered with blessings on every hand, here a little and there a little;

all of which helps to tighten the cords of faith and trust. Who can blame me for speaking or otherwise writing to tell the loving kindness and tender mercies of Almighty God so richly bestowed upon me."

The History of Californian Borax.

BY ARTHUR ROBOTOM.

My visit to the great borax lake in Slate Range Mountains, California, was one of the most interesting journeys I think I ever made in my life, and the accident of my making this journey arose in the following manner. In the year 1874 I visited the borax deposits in Nevada, and was on my way to San Francisco, when during the journey I was interviewed by a reporter of a Winnemucca newspaper, who, without my knowledge, sent on to San Francisco the following particulars concerning my visit in his paper, and which were duly reproduced before my arrival in the "Californian Alta," of San Francisco:—"Arthur Robotom, of Birmingham, paid our town a visit a few days ago, on a prospecting tour, to discover if any borate of soda or borate of lime exists in this section. He was much struck with the number of hot springs that are to be found all through the Humboldt Valley. The borate of soda and borate of lime are known to exist at Hot Spring station on the Central Pacific Railroad, also at Columbus and other parts of this State; and no doubt if the hot springs of Humboldt Valley should prove to give off vapors that produce boracic acid, or that borate of soda is to be found in the alkaline beds which exist all over the district, a new and profitable trade will spring up. The article of borax has been well known all over the civilized world; still but very few people know of its origin. In 1818 Count Lardarel discovered how to prepare boracic acid from the Lagoons of Tuscany, and made a princely fortune by it. This boracic acid was shipped to England and France and converted into refined borax by boiling in large pans, and crystallizing in vats. Tincal was the article used in making borax before boracic acid was discovered. This article is found on the dreary plains of Thibet, in Asia, and sent on sheeps' backs across the Himalaya Mountains to Calcutta, and thence to England. About 20 years ago borate of lime was discovered in Chili, and found its way to England, Arthur Robotom being one of the first to introduce it into that country. A. Robotom will also visit the Hot Springs, Wadsworth, Columbus and San Francisco."

The result of this having appeared was that the morning after my arrival in San Francisco my hotel was fairly besieged with persons who were anxious to interview me in my capacity as a borax expert. After many interviews with individuals who professed to hold land said to be rich in borax, I decided to visit and inspect the great Slate Range district, and after making all my arrangements I left San Francisco, proceeding Southwards by steamer down the Pacific coast, and after a pleasant journey arrived at Los Angeles or City of Angels, an old Mexican town. Los Angeles is now, however, peopled principally with Americans, who drive a considerable trade with the teamsters who visit the interior. At this time the Southern Pacific Railway was not made, and this section of the country could be traversed only by the aid of mule teams; the Slate Range lay about 240 miles inland, and the whole country was infested with a band of ruffianly bandits and robbers, composed of the very refuse of society from all parts of California and Nevada. Under these circumstances I soon discovered

that my only chance of travelling with any safety was to assume the role of what is known in this part of the world as a "busted" miner, "busted" being a convertible term for ruined, and derived probably from "burst," or broken up. I was also informed that on some parts of the journey, hay was worth £50 per ton, and water two shillings per bucket, and that it would be better for me to walk, and much safer. Adapting myself to the circumstances, I started in my disguise and travelled with a mule team over a very rough country at the rate of from 12 to 14 miles per day, and arrived at length, without any remarkable adventure, at the shanty kept by Jim Bridger, some 42 miles from the Slate Range, and which is situated on the main road to Cerre Gorda, a wild looking spot, without any other road, the country being covered with the oleaginous plant known as greasewood, and the only animal life being represented by the dismal owl and the deadly rattlesnake! Not a very pleasant prospect, I thought, but I afterwards found when sleeping out in this part of the country that by surrounding myself with the ashes of a greasewood fire or a horsehair rope, that as far as the rattlesnakes were concerned there was no danger, as these reptiles, stangely enough, will never cross the ashes of a greasewood plant, or a rope made of horsehair. While as to the owl his existence was naturally a pure matter of indifference to me, so far as my comfort was concerned.

After a short stay at Jim Bridger's shanty I again proceeded, steering for the Foot Hills, some 22 miles from the shanty, then onward through a great cañon, or divide, partly covered with salt, on emerging from which I found myself on the border of the most important borax lake yet discovered in the world. I was met by John and Dennis Searle, two men belonging to the California discovery army that sprang into existence in the year of 1849, and whose members are known by the name of "Forty Niner's." These men, masters of almost every kind of handicraft, had made their way to this great lake with a view of exploration. Consequently, though I can claim to be the first Englishman who visited the borax lake, the honor of discovery does not rest with me. I stayed some time in the hut of these men, and together we examined the ground. I very soon discovered natural borax of the finest quality in a pure state. The borax I found was crystallized borax, in the same form as the regular borax of commerce, and is the only known deposit of natural borax yet discovered in the world. In the centre of the lake is a bed of salt about five miles long; on the outside of this salt is a deposit of carbonate of soda, and some thousands of acres of land covered with crude borax, from three inches to two feet thick.

Before leaving California I arranged to buy 280 acres of this borax land; I returned to England as quickly as possible, made arrangements to go out again, formed a small company who put up works, and I anticipated making about a million by it, and before long we began to ship large supplies of borax to Liverpool, London, and New York. The price, however, suddenly came down to £26 per ton, the lowest price it had ever been sold for, while the carriage alone from the lake to San Francisco at this time was about £16 per ton of 2000 pounds. This was a paralyzing condition of affairs that quite stunned me. I had made a very large contract for some hundreds of tons to a large firm in England, but before the arrival of the ship with the first parcel the firm failed, and I

found myself, to my horror, with some hundreds of tons of borax left on my hands that I could not get rid of, the bankers and financial houses holding the documents all pressing for sales to be made! My golden dream of making a million faded away, and left me meditating the bitter realities of impending ruin!

Touching the labor uses of borax, it is mainly used in glazing all descriptions of porcelain, china-ware, pottery, &c. Blacksmiths use it for welding iron and steel. It is used for welding the seams of copper and iron tubes; in the manufacture of hats, jewelry, artificial diamonds, and the plates for affixing artificial teeth. The finest marble cement is made from borax. Farmers, graziers, &c., use it for washing cattle; and provision merchants for arresting or preventing decomposition in their hams, &c. The foregoing will, I trust, awaken people to an interest in this most valuable product of the earth.—*Chemical News.*

Items.

—*Friends' Free Library at Germantown.*—The Annual Report of this useful institution shows that 564 volumes have been added to the Library in the past year. The same care has been exercised as in former years to exclude works of fiction, and those of unsound or dangerous tendency. Its popularity is shown by the number of persons using it, which averaged 457 per week; and by the number of books taken out which was 12,870. Of these, 1,725 were works of History; 2,030 Biography; 2,793 Travels; 1,312 Science; 2,110 General Literature; 2,900 Juvenile.

—*Peace Movement.*—The American Peace Society has issued a circular to the Peace Societies of Europe, recommending them to memorialize their respective Governments to attempt arbitration if negotiation fails to secure peace. The circular states that it seems to be a duty of societies organized for the promotion of peace, "to protest against the warlike attitude of Christendom, as a causeless and unreasonable jeopardizing of the peace of the world."

—*Providing for War.*—The *Christian Statesman*, after mentioning some of the enormously expensive schemes for military preparations, that have been introduced into the Congress of the United States, makes the following comments:

"All these preparations are proposed and discussed, and demanded by the majority of our people, without a word of protest, or even regret, in view of the waste and wickedness caused by war, and of the awful responsibility involved in the wholesale destruction of human life. The war policy is the accepted and settled policy of the United States, as well as of other nations, for the settlement of international disputes. While millions are voted for military preparations, not a dollar is proposed to promote among the nations a general disarmament and the establishment of courts of international arbitration. Yet how much more reasonable the latter policy than the former. We long to see one nation enlightened enough to say: 'We will prepare for peace, not for war. If any question arises between us and our neighbors we will refer it to arbitrators, and will, in all cases, abide by their decision.' Such a nation, in this age, would be secure from wanton attack. The cause of justice would be better served by such a course than by the arbitrament of battle, for war decides only who is strongest, not who is right. And is God's providence to go for nothing in such an argument? We have inscribed 'In God we Trust' on our later coins. Do we trust Him? Is his favor of no value? his displeasure not to be feared? What an opportunity for America to throw the weight of her great example and her growing influence on the side of the Peace, in the scales where the fate of millions hangs trembling on the decision of weak or angry princes! The whole war policy of the world to-day is wicked and suicidal. Immediate and complete disarmament, with a resort to arbitration in cases of dispute, is the unquestionable duty even of the European

nations. Her favored position, and the improbability and needlessness of war in her case, make it far more imperatively the duty of the United States. For these reasons we condemn the proposed legislation as un-Christian and barbarous, and deplore the public sentiment which urges its passage."

—*The Charity Ball in Philadelphia.*—As the Germantown Hospital and Dispensary had been designated as one of the recipients of the funds from a Charity Ball, held in Philadelphia some weeks ago, the following protest against receiving any part of this money was presented to the managers of that institution, signed by all the Episcopalians, Presbyterians, Methodists, Baptists, and other ministers of Germantown:—

"Public announcement having been made that the Institution under your care has been named as one of the four beneficiaries of the Charity Ball to be given the present winter, we herewith express the earnest hope that you will not accept any part of the proceeds of said entertainment should the same be tendered you. In making this request, we do not venture to call in question the benevolent motives either of those who may have this entertainment in charge, or of others who may have generously contributed their means thereto. We are nevertheless assured that the giving of a great public Ball, with its expensiveness and its sensuous accompaniments, is by no means a good economic or moral method of accomplishing the object professedly had in view. Especially on moral and religious grounds do we deprecate such an entertainment, believing that to countenance it, whether by our presence, or by participating in the proceeds, must prove injurious to the Christian profession we make, as it must also operate to defeat any endeavors which may be put forth to do away with those ballets of the theatres and low music halls, which are so productive of gross evil in the community. At whatever apparent pecuniary sacrifice, let us take heed to the apostolic admonition 'that no man put a stumbling block or an occasion to fall in his brother's way.'"

The *Christian Statesman* says:—
"A good deal of discussion followed the reading of the paper, four of the fifteen managers, (Friends) being opposed to acceptance. One of these was the President of the Board. The managers generally, however, decided that they had signified their intention to take the gift, at a meeting of the Board two months before the Ball was given, and that there was nothing further for them to do in the matter."

THE FRIEND.

FOURTH MONTH 2, 1857.

In the instructive Memoir of Christopher Healy, he describes the first occasion on which he attended a "Friends' meeting," being then not quite 15 years old. He says:

"When I saw Friends sitting around me in solemn silence, I was much struck with it, and with the very great difference there was between what I now saw, and all that I had ever before seen in religious meetings. In every meeting that I had previously been at, there had been no silence, no waiting on the Lord, and no preparation for the solemn duty of worshipping Almighty God; but they went right away to singing, or praying or preaching; and when they were done, hurried off without ceremony, and without taking any time for solemn reflection, that they might profit by what they had heard. But here all was changed."

"I looked very attentively at the Friends in the gallery; and when I saw the solid gravity with which they sat, and especially after I had observed that tears were trickling down some of their cheeks, although there had not been a word spoken, I said in my heart, surely these people have something in them which I know nothing about. And I felt an earnest desire in my heart, to know what that something was; and where they got it from; that if it

were possible I might get some too, and come to know what it was, that made the tears run down their faces, without any of the common means having been employed to produce such effects. Thus the Lord began to open my spiritual eyes, by first kindling holy desires in my heart to know and understand the mysteries of godliness; and, blessed be his holy name, He not only raised these desires in my heart, but by the insinuating of his Holy Spirit, He gave me an understanding of one mystery after another, as I was able to receive it, until I was brought, through Divine Grace, and by the revelation of his light and love and power in my soul, to set my seal to all the doctrines and testimonies which He raised up Friends in the beginning to uphold before the nations of the earth." "On this day I was first made sensible of a true conviction; and saw the dawn of the true gospel-day arise in my soul."

There have been few ministers of modern times who have labored more extensively and effectively in their Master's cause, than Christopher Healy. There are we believe, many of our readers who can recall with tender emotion the precious baptizing power of Christ that attended his ministry. Yet it was not by any outward words, but by the evidence that those whom he had come to visit were sitting in heavenly places in Christ Jesus, that he was convinced of the efficacy of that Divine power which had operated upon the Friends of that meeting; and that a desire was awakened to experience it for himself. Where this living Power, the Spirit of Christ himself, reigns in the hearts of men, it will season their whole behavior, and will have a powerful influence to attract sincere seekers after the Truth. Our blessed Redeemer said, "Let your light so shine before men, that others seeing your good works may glorify your Father, who is in Heaven." Those who are filled with his holy Light, will, without any effort or even consciousness of their own, emit some of the radiance which has its source in the Fountain of all good.

How needful it is then, that all those who profess the name of Christ, should seek to dwell so continually under his government and in union with Him, that they may attract and not repel those in whom good desires may have been raised, or in whom the Spirit of the Lord is working to redeem them from sin, and to lead them into the path of self-denial and submission to the cross of Christ!

If C. Healy had found, at the meeting he described, a body of careless, lukewarm professors, would not the effect have been to repel him—to raise doubts as to the reality of the religion they professed?

The Apostle, in speaking of the benefits to the Church of the ministerial gifts bestowed by its Head, enumerates amongst them, "the perfecting of the saints," and "the edifying of the body of Christ." Hence it appears, that in addition to the convictionment of the careless and unbelieving, an important part of the work of the ministry, is the confirming the faith, strengthening the hands, and "edifying"—*building-up*—those who are already members. We have been interested in a thoughtful article in "The Sunday School Times," which emphasizes this view. It compares some who are more zealous to add new members to the Church, than to promote the spiritual life of those already there, to the unwise farmer who is always buying new land, and never half cultivating the land he owns. And it adds: "Yet the cause of Christ would be more largely promoted by the uplifting of the standard within the Church, than by extending the bounds of the Church."

SUMMARY OF EVENTS.

UNITED STATES.—A telegram from Washington says that a recent decision of the District Commissioners to strictly enforce the statute revoking liquor licenses upon a second conviction of violation of the law against selling liquor on the first day of the week, caused every saloon in that city to be closed on the 27th ult. "One prominent restaurant keeper threw his place open to police inspection, and the other saloons had their curtains raised so that the public and the police could look in at all hours of the day and see that no liquor was selling."

The total number of immigrants who arrived in the United States during the eight months which ended with Second Month last, was 221,409, against 156,942 during the corresponding period of the preceding year.

The total value of the exports from the United States during the twelve months which ended on Second Mo. 28th, was \$729,807,559, against \$663,669,941 during the preceding twelve months. The total value of imports for the twelve months which ended Second Mo. 28th, was \$670,257,534, against \$607,721,128 during the twelve months which ended with Second Month, 1886.

Quarantine against cholera in Chili, established on the Isthmus of Panama and in Peru, makes it necessary to despatch the United States mails to Chili via Rio de Janeiro.

The steamer Scotia, from Naples for New York, with 1200 passengers and merchandise, went ashore at about a quarter-past four o'clock on the morning of the 26th, on the outer bar a mile west of the Blue Point Life Saving Station, on the Long Island coast. It appears that the steamer had experienced terrific storms for more than a week. She had suffered much damage, many of her passengers had received broken limbs and been otherwise injured by the tossing about they received, and on the 24th the machinery gave out. Then, it is said, the captain decided to run the steamer ashore. The passengers were all safely removed and taken to New York.

A great revival in the lake carrying trade is reported from Chicago, and vessels command a premium. "A vessel that could have been bought for \$80,000 eighteen months ago, will readily bring \$100,000 now." Forty-six new vessels, all steamers except three, representing an aggregate capacity of 98,000 tons, and costing \$6,500,000, are in course of construction at various ship yards.

It is believed that thousands will be added this year to Alaska's population, as mining and exploring are to be energetically prosecuted.

A poor season for maple sugar is predicted by a correspondent from Vermont of the Boston *Morning Journal*, who states that the great depth of snow everywhere is likely to prove a great hindrance to sugar making. The snow in the woods is still from five to seven feet deep. The State of Vermont usually produces about 11,000,000 pounds of maple sugar annually.

A special despatch to *The Voice*, dated Sacramento, Third Mo. 14th, says: "California's Legislature has nearly concluded its session. Among the important measures indicating the character of its tendency on the liquor question was the bill introduced by Senator Rose for the increase of the appropriation for the Viticultural Board from \$20,000 to \$30,000. Senator Rose is a member of the Viticultural Board, and said that the wine industry is one of the most important in the State; that our producers need information about foreign wines, and other knowledge to carry on their business successfully, which the State ought to provide. Senator Vrooman urged that other struggling industries ought not to be burdened for the sake of the alcoholic liquor business. The increased appropriation was made. Any law or appropriation that the wine men want, they get."

On the 23rd ultimo, in the New York House of Representatives, a High License bill was passed by a vote of 70 to 56; one Democrat voted for and three Republicans against the bill.

A local option election held in Frederick County, Virginia, on the 28th ult., was carried by the Prohibitionists by nearly 300 majority.

Thomas Stewart was convicted recently at Burlington, Vt., of 91 offences against the prohibition law, and fined \$910 and costs, with an alternate sentence of over 3000 days in the workhouse.

The deaths in this city last week numbered 473, which was 37 more than during the previous week, and 44 more than during the corresponding period last year. Of the whole number 248 were males and 225 females: 262 adults and 111 minors: 63 died of consumption; 50 of pneumonia; 32 of diseases of the heart; 22 of old age; 20 of convulsions; 17 of bronchitis; 16 of inflammation of the brain; 18 of marasmus; 15 of measles;

15 of apoplexy; 13 of congestion of the brain, and 10 of typhoid fever.

Markets, &c.—U. S. 4½'s, 109½; 4's, registered, 128; coupon, 129; 3's, 101; currency 6's, 126½ a 136½.

Cotton was quiet but firm, at 10½ cts. for middling uplands.

Petroleum was quiet but steady at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—The flour market was dull, and prices favored buyers. Sales of 250 barrels Ohio, clear, at \$4; 375 barrels Ohio and Indiana straight, at \$4.25 a \$4.40; 375 barrels winter patent, at \$4.60 a \$4.75; 125 barrels Minnesota, clear, at \$4, and 500 barrels do patent, at \$4.70 a \$4.90. Rye flour was in moderate request and steady at \$2.75 a \$2.85 per barrel: 100 barrels choice Pennsylvania sold at the outside rate.

Grain.—Wheat advanced slightly: No. 2 red closing at 89½ cts. bid and 90 cts. asked. Corn was steady but quiet; No. 2 mixed closing at 45½ cts. bid, and 46 cts. asked. Oats were quiet and without change; No. 2 white closing at 35½ cts. bid and 36½ cts. asked.

Beef cattle were inactive, at 4 a 5½ cts.

Sheep were in poor demand, 4 a 6 cts.; lambs were in poor demand, 4½ a 7 cts.

Hogs were firm at 8 a 8½ cts. for Western; 8 a 8½ cts. for State; 7½ a 8 cts. for sloppers.

FOREIGN.—On the 22d ultimo, in the English House of Commons, William Henry Smith, the Government leader, moved that the bill for the amendment of the criminal law in Ireland have precedence over all orders of the day. A debate followed, in which W. E. Gladstone denounced the use of closure to curtail the debates on the urgency motion and coercion bill. The Ministry decided to permit a prolongation of the discussion, but will insist that the House forego its Easter vacation unless the Coercion bill be passed before the holidays. A section of the Gladstonian party is discontented with Gladstone's half-veiled approval of the plan of campaign. The English House Rulers and the Farnellites are pleased with the speech.

On the 25th John Morley's amendment to the Government's motion to grant urgency for the Coercion bill, was rejected by a vote of 349 to 260. Three Unionists voted against the Government and seven others were absent.

On the 24th ult., eighty-five persons lost their lives by the explosion in the Bull colliery at Lidney. The bodies have been recovered.

The French Budget Committee, by a vote of 14 to 4, has rejected the supplementary credits asked by the Government. A ministerial crisis is believed to be inevitable.

The nineteenth birthday of Emperor William of Germany, was celebrated with much enthusiasm, on Third Month 22d, throughout the whole Empire.

Prince Ferdinand, of Saxe-Coburg, has written to members of the Sobranje expressing his desire to be nominated as a candidate for the Bulgarian throne.

A natural curiosity has been discovered at Solothurn, Switzerland, the centre of a large watch manufacturing district. It is the nest of a wagtail, built wholly of long spiral steel shavings, without the least part of vegetable or animal fibre used in its construction. The nest has been preserved in the Museum of Natural History.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, Fourth Mo. 1st, at 11 A. M.

The Committee on Instruction will meet the same day at 9 A. M., and the Committee on Admissions at 9.30.

WM. EVANS, Clerk.

Philada., Third Mo. 1887.

NOTICE.

The next meeting of Friends' Teachers' Association of Philadelphia, will be held at 140 North Sixteenth Street, Philada., on Seventh-day, Fourth Mo. 2nd, at 2 P. M. Friends are cordially invited to attend.

DIED, at the home of her parents, Minneapolis, Minn., on the 31st of Twelfth Mo. 1886, ELLA M., only daughter of Alfred H. and Eliza J. Lindley, and a member of Minneapolis Monthly Meeting. Although she had been for some time in poor health, her cheerfulness and activity prevented her friends and nearest relatives from realizing that her departure was so near. But the messenger of death found her ready. For she gave her friends the assurance that in life or in death all would be well with her.

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A Religious and Literary Journal.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 274.)

Eleventh Mo. 10th, 1852. A week ago on Second-day, since I returned to Westtown; where our large family have again assembled. Think we shall number near one hundred girls, and more than that number of boys. It seems a great and weighty undertaking; I want that I should be fully alive to it, and that my part may be performed faithfully and honestly in the sight of Him, who sees and knows all things; and who can strengthen the feeblest of the flock. Strengthen me, O Heavenly Father! to make straight steps to my feet; that so I be not the means of turning any one out of the way; but that I may by a consistent life, influence to thy praise.

Attended yesterday our Quarterly Meeting. On behalf of our dear young people, how was all within me poured forth! that, some of them in an especial manner, might be met with, even as one formerly was, and led to cry out, "what wilt thou have me to do?" for I believe there is a work a great work for some of them, to bring honor to his name, unto whom they have so long done despite. Think I never heard our dear friend, David Cope, more excellent; as well as others; among whom was our aged friend Hannah Gibbons.

15th. Have endeavored since last entry carefully to walk; and am not conscious of having offended, without it was this morning in speaking of some hard things I had to bear! I am sensible that it is better to suffer patiently and quietly; and this is one thing I must learn. Then I believe "the Lord will fight for me," and I shall "hold my peace." Seeing the Lord is no respecter of persons, but that He careth for all his children alike, those who are desiring above all things to be his, and to serve Him acceptably, He will never forsake, but will take up and care for. So do, O Heavenly Father! for thy poor child, who feels afresh this morning, that thou alone art my helper, and my deliverer, and theifter up of my head. Let integrity and uprightness preserve me in all my doings; then may I wash mine hands in innocence, and so compass thy holy altar.

17th. This has been a comfortable quiet day; but yesterday, through unwatchfulness, I felt uncomfortable. Because I spoke of the weakness of a brother, condemnation followed, and I suffered for it.

28th. First-day evening.—Our afternoon meet-

ing just closed. Now alone in my own room, my tears and prayers have been poured forth for help and deliverance. Show unto thy poor suppliant child, every thing, O Heavenly Father! that is obstructing the circulation of thy pure life in my soul. Fit and prepare me a vessel unto thee. Thou knowest that I am willing to follow thee, if only an evidence be granted, that thou markest my path, and that thou ownest my feeblesteppings.

Twelfth Mo. 2nd. Went to our Monthly Meeting, feeling poor and discouraged. Early after taking my seat, the account we have of the young man who came to Jesus, enquiring what good thing should he do to inherit eternal life, with this part of the reply, "Sell all that thou hast, come and follow me, and thou shalt have treasure in heaven," pressed so on my inward ear that I thought the command seemed to be to revive it. But oh! my poverty was such I feared to go forth. While doubting and fearing, unexpectedly there was brought to remembrance, the Scripture account we have of Martha's manner of serving her dear Lord and Master. She sat not at supper with Him, but "served." And if I was bidden to do thus, why refuse? So I obeyed, and handed, though in great fear, the little forth which seemed given me. I sat down feeling relieved. But the enemy was soon at work; causing me again to doubt. Several communications followed, but none seemed to help me, till dear David Cope arose, and my exercise was carried out, to the relief of my poor burdened exercised soul. Whereupon my heart did secretly return thanks. Keep me, O Heavenly Father! and suffer me in no way to grieve thee.

16th. Instructed and encouraged by taking up the Life of Mary Neale, and opening to: "May the pure life of Truth raised in thy soul, be tenderly cherished by strictly watching against every thing that has a tendency to grieve, deaden, or oppress this pure Seed of life; and carefully waiting for the dew of heaven or spiritual manna, by which it is nourished and refreshed; as well as that Divine instruction by which we can become wise unto salvation, please God, and bring glory to Him, which is the glorious end of our creation."

First Mo. 6th, 1853. Upon assembling in meeting this morning, poverty and leanness so beset me that I abhorred myself. Thus I struggled till near the time for meeting to close, when the command seemed given to speak in his name whom I feared to disobey. I arose, and never was I more sensible of being helped. May I be sufficiently thankful for the favor, and not only be humbled under it, but be found walking more and more in the fear of the Lord all the days of my life.

18th. Oh thou! who art giving me more and more to see myself as I am seen in thine holy eyesight, enable me to turn from every sin which doth beset, and run with patience the race set before me; looking unto thee, the author and finisher of our faith. My short-comings, be thy omissions or commissions, blot out of thy book of remembrance; and this not only wherein I

have come short in serving thee, but also my fellow-creatures. My heart, this morning, is bowed within me, under a sense of this, and that selfishness is too much interwoven in my nature. How unlike the blessed example set before us by thy dear Son, who went about doing good not only to the souls, but to the bodies of men. Enable me more and more to count not my life dear unto myself, that I may finish my course with joy, &c.

Second Mo. 10th.—Fifth-day. Our meeting just closed. During the latter part of it I was closely exercised; and through unfaithfulness, I fear, obtained no relief. Many Scripture passages were brought to remembrance; and one seemed so to dwell with me, and to revive again just at the close of the meeting with so much force, that I believe relief would have been obtained had I just dropped it; but while trying to get ready, meeting closed. Thus I go, halting along.

21st. Was brought, yesterday, to feel the necessity of being very careful that I in no way grieve or offend the pure witness for Truth. As this is my daily concern, I believe I shall witness a growth therein. Thou, O Heavenly Father! alone knowest the deep wading of thy poor child. When thou art pleased to say, it is enough, can I not, and will I not, praise thee, as on the bank of deliverance! If consistent with thy most holy will, hasten the day: for my captive spirit longs to be set free.

[Perhaps there is no one thing in these Selections more noticeable, than the frequent intercessions of our friend to the Father of mercies and God of all comfort: so that "watching unto prayer with all perseverance," as enjoined by the Apostle, seems largely exemplified in her devotional life. Who can doubt but that this, was in large measure due the secret of her growth and experience in the Lord Jesus, in whom are hid all the treasures of wisdom and knowledge! There are no more availing weapons in the Christian warfare, than prayer and supplication to One, who is a God that heareth and answereth prayer, who regardeth the sparrows of his creation, and who hath all power in heaven and in earth. In view of this, a poet has written:

"Who that knows the worth of prayer,
But wishes to be often there?"

It is not difficult to understand that such a life of godly consistency and purity before Him, who is a discerner of the thoughts and intents of the heart, must lead to a deepening, and an advancement in the life of righteousness, of those who seek the glory of a King immortal and invisible, and who alone can qualify and put forth in a service, which should alike bring peace to the servant, and praise and honor to the Master. The sequel proves, that A. W. H.'s hunger and thirst after righteousness was, in measure, satisfied.]

Third Mo. 7th. Should be glad, if able, to recount the favors of yesterday, while feeling unfit even to speak of them. But remembering what a dear friend once said to me that it

is the altar which sanctifies the gift, I can but desire that what I say or write, may be sanctified by Him, who knoweth the frailties and weaknesses of his children, and who in mercy compassionates their low estate. At our afternoon meeting we had our dear friend Wm. Evans; who is attending with a minute the meetings in our Quarter. He was very excellently engaged in testimony—dividing the word aright. His communication did so come home, answering as face to face in a glass, to some of us, that it seems as if I cannot speak of it. Nevertheless desire to remember these words that were addressed to Daniel, alluded to in it: "Thy prayer is heard, and I have come for thy words." No mortal knows the deep exercises, and repeated baptisms my poor soul is passing through! but oh! if the time cometh when I am to reap, "faint not," O my soul! neither "grow weary."

8th. "What I say unto you, I say unto all, watch." I have greatly desired that I be found daily, yea, hourly, waiting and watching as at the posts of thy doors; that so I may experience a growth, and an advance in my spiritual journey.

14th.—Second-day morning. Helped throughout yesterday. Was exercised but without obtaining relief. I fear there is wanting on my part more living faith. Have remembered this morning, the many mighty miracles performed by our Saviour on those who possessed it; how they were helped and healed. Renewed desires are raised, to be enabled to cast more wholly my care on Him, who puts forth and goes before, his humble depending children.

17th. During our meeting this morning, the enemy seemed very busy; causing me, if possible, to wander in thought from that state of waiting we should all be found in, when thus met together in our religious meetings. This is no new thing for me, of latter years particularly. No mortal knows the combats I often experience, sometimes for a whole meeting through. Then, again, He who sees and knows the struggle, arises unexpectedly for my help; which was the case this morning, just at the close of our meeting. The prayer of one formerly was revived in the ear of my soul: "Feed me with food convenient for me," &c. I remembered also the condition of the poor man, that "sat by the way-side begging." It seemed applicable to my own situation. I was instructed.

(To be continued.)

An Inquiry into the Character and Tendencies of Secret Societies.

(Continued from page 274.)

In speaking, last year, upon the subject of secret societies among the colored people of the South, John G. Fee, President of Berea College, Kentucky, deplored the fact that the orders abstract large sums of money and greatly impoverish the people, without giving them any real benefit in return. In illustration he presented the case of the colored people in a town in interior Kentucky, where, according to the statement of one of their own ministers, they are paying eight times as much for lodgers as they expend for religious purposes; and this, said he, when the great mass of these people are living in squalid huts, and their children instructed in an old factory as a school-room.

J. Blanchard, who I believe is the President of Wheaton College, Illinois, in the course of an address at Saratoga, a few months ago, said upon this subject: "There are 190 secret societies in the city directory at Washington, our seat of government. There are 84 in the city of Louisville, and these cities are not exceptions. The

ex-slave population are crazed with them. Thousands on thousands of colored mothers now take in washing, and toil to feed their children and board their husbands, whose wages are devoured by the secret orders, one man often belonging to from one to twenty of them. The African Methodist Episcopal Church of Saratoga ask aid of the Christian public while a majority of its trustees pay dues to secret societies. This deluge of secret orders calls on every lover of God and his country for profound, prayerful study and reflection." It may be added that J. Blanchard's address was delivered as a plea to induce secret temperance lodges to drop what little secrecy they have, "that all may unite in open work after the example of Christ."

That quite a number of educated ones among the colored people have seen the folly of the lodge connection, and have withdrawn therefrom, appears from the following remarks of H. H. Hinman, written last winter to the *American*, of Washington, from Selma, Alabama: "Whatever may have been the previous convictions of those engaged in the education of the colored youths of the South, they have with great unanimity concluded that the vast multitude of secret societies that absorb so much of the time, means, and attention of the colored people, are simply pernicious, and with that conviction comes the more general one that all secret societies are out of place in a republican government, and out of harmony with Christian principles. Such certainly are the convictions of the able men who conduct the schools of this city, and such is the growing conviction of the pastors of the churches. Two of the men who came here to take charge of the Baptist Theological and Normal School, were Royal Arch Masons. One made public renunciation of his Masonic obligations, and the other told me that the objections to the secret lodge system were unanswerable, and he proposed never to go into another lodge, and that he heartily sympathized with my work."

The writer of the above also spoke of meeting with the Presiding Elder of the African Methodist denomination, in a neighboring district. He is the editor of a good paper called the *Southern Independent*. In reference to the lodges, his testimony was, that "he had joined about every secret society he had heard of, including Masonry to a high degree, and had given them all up from the conviction that they were injurious to the cause of Christianity and public morals." In Memphis, last year, several colored ministers, renouncing their connection with the lodges, were subjected to some very rough treatment. The manifestations of mob violence resulted in two other ministers withdrawing, one of these saying in his published renunciation of all fellowship with the lodges: "The best secret that I learned in joining was, that it was no place for a Christian. So I came out after trying in vain to get satisfied with them."

Dr. Charles Jewett, in his book, "Forty years' Fight with the Drink Demon," gives the following testimony showing that the secrecy feature of secret temperance societies greatly hinders the temperance cause:

"Another movement which lost us the active co-operation of thousands of excellent and able men, was the substitution of close for open organizations. Prior to the formation of the order of the Sons of Temperance, all our public meetings were open to the world. * * * * Seven-eighths of our weekly temperance meetings now are held in private rooms. Few of the aged are there to give the proceedings the dignity and gravity which their presence generally confers,

and the children are left at home; and worst of all, the drinking portion of the community, the very portion which we wish to influence by our arguments and appeals, are excluded. They have not the password. * * * Those petty rivalries which are now frequently occurring between the different orders where they exist in the same community, and often between subordinate and neighboring organizations of the same order; and those unbrotherly strifes for office and honors which too often occur now, were unknown in the open organizations—absolutely unknown. * * * In less than fifteen years the style of operation I have described, open temperance work, so far revolutionized the public opinion of Massachusetts that the license system was abolished in more than three-fourths of the counties of the State. The old style of operating gave place in the years 1840-41 and '42, to the Washingtonian system, and that very soon to the Sons of Temperance and other forms of close organization, and they have had the field almost exclusively for over twenty-five years; and what is the present status of temperance in that State as compared with what it was in 1843? It may be doubted whether we are stronger at the polls now (1872) than we were twenty-five years ago. For myself I believe that had the work of reform been prosecuted for the last twenty-five years in New England in open organizations, with such added provision as experience might have suggested, the liquor traffic could have been crushed before the public attention could have been diverted from that issue by the great struggle for the preservation of the Union.*"

The foregoing was written about fifteen years ago, at the time that the women of the country, long suffering in their homes from the drink oppression, felt roused to the endeavor to rescue their husbands and sons from the enslaving and sinful habit. Their methods are all open, they profess to be dependent upon the favor of the Almighty for his blessing upon their endeavors, and without doubt the eyes of the people have been opened so to invite them to stand against the cruel adversary, as that encouraging progress has been made. How far it may be the province of Friends to directly co-operate with the organization must be left to the individual conscience. We all wish them well, and desire they may be kept out of "every false way."

It may be alleged that while the opposition of Charles Jewett to secret temperance associations, as late as fifteen years ago, may have been well based, they are nevertheless quite harmless at the present time. This may be answered by a statement made by a writer in the *Christian Conservator*, a paper of the United Brethren. That denomination holds a testimony against secret orders, but as there seem to have been some signs lately of a weakening in its faithful maintenance, the writer in question proceeds to show that it would not be safe to count on the harmless character of the "minor" orders. He instances the fact that three years ago, a certain meeting-house was built, and a good degree of interest was shown in religious matters, until, two years later, a lodge of Good Templars was organized in the town. Nearly every member of the meeting joined the lodge. Very soon the prayer meeting was given up, and for three months there was no gathering at all in the meeting-house. Then on a Seventh-day there was a session of the county lodge, the meeting members were out in their full regalia, and the streets were crowded. On First-day the

* An appeal this year, 1887, to the temperance lodges to cease their wrangling, shows that the "unbrotherly strifes" noted by Jewett, still exist.

meeting-house was re-opened, but the zealous paraders of the lodge were too tired to be present. Hence, even though the secrecy feature of the temperance lodge covered little or nothing that was morally reprehensible, the fact that the claims of the lodge were such as to cause the members to neglect the assembling of themselves together for religious worship, would not allow it to be accounted "harmless."

(To be concluded.)

Deacon Sam Fay.

For "The Friend."

Under the above title, a contributor to the *Illustrated Christian Weekly* gives a brief narrative of the working of Divine grace in transforming an apparently worthless character into a vessel meet for the Master's use. The change noted was as striking in its results, though differently wrought out, as was instanced in the experience of Jacob Parsons, an account of whom, also taken from the above mentioned journal, was last year printed in "The Friend," and has been lately issued as a tract by Friends' Tract Association. Such narratives may well incline us to pause ere we speak of this or that degraded or profane person as "a hopeless case." The following is abridged from the original account.

J. W. L.

Samuel Fay was born nearly sixty years ago, in the very heart of Alabama's black belt, not far from Montgomery. He was a slave, and wore his chains for nearly forty years, not being able to read a word or write his name. By the time he was old enough to work he had taken such dislike to the cotton field and the overseer that he resolved to hire his time, so having argued with his master, he left home and engaged himself to work in a printing-office. He soon came to be press-man and served continuously in the same office till he saw that hand-presses were about to give place to steam-presses, when he engaged to learn the carpenter's trade. As he was obliged to pay full wages to his master while learning his trade, he would often work all day at the bench and at night work the press, and frequently for weeks at a time have not a wink of sleep except as now and then, while the boy fixed the rollers, he would bow his head on a pile of paper and rest for a moment. Three men are still living in the city of Montgomery, who, at different times, were connected with the office in which he worked, and each one has told me (says the narrator), before and since his death, that he has never seen his equal either in powers of endurance or excellence of work.

He was very anxious to excel as a carpenter, but in those days it was not the custom to teach a colored apprentice much beyond the coarser parts of the trade. To overcome this, when dinner-time came he would often feign sickness, and lie down on the bench, as if to rest, but the moment the shop was empty he would jump up and proceed to examine the fine work that was going on, and often he would take it carefully apart, and having seen how it was done, would put it together again, and when the workmen returned he was, apparently, fast asleep on the bench as if nothing had happened in their absence.

He came to be a master-workman, and some of the largest and most expensive buildings in Montgomery were built wholly by his hands.

Until the time came when he witnessed a change of heart, Samuel Fay was a man of almost ungovernable temper. In the days of slavery he was known as a "dangerous negro," and every new overseer was warned in regard to him. In those times he always went armed with some sort

of a weapon, and it was a standing vow with him to kill any man that attempted to lay hands on him, and then be hanged himself and go at once to hell.

In this darkened state Samuel continued until about ten years ago, taking no interest in religion, and very rarely consenting to accompany his wife and daughter to the meeting-house of the Congregationalists, of which denomination they were members. Finally, however, with an honest purpose in his heart, he resolved to go to a certain meeting and give good heed to what should be delivered. Under God's blessing he was thoroughly reached, and then without delay he decided to become a church member.

Gradually the tendency to excessive anger disappeared, and religion became a real thing with him. He said in explanation, "A few years ago I made me up a little prayer and I have prayed it every morning since then, and though many have wronged me, I have had no trouble with any one." It was found that this prayer was the so-called "Eleventh Commandment." "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." It was about the time that he made up or made use of his little prayer, that many of his old friends were heard to say, "How gentle the ways of Sam Fay are becoming." And while he was growing in gentleness it also became noticeable how his concern for the right order of meeting matters and every thing pertaining to the interests of the people developed. Especially was he the children's friend. He died the latter part of last autumn, and, says the narrator, "So much had he come to be a part of our best life that, in our homes, in the church, and on the street, we feel lost without him."

For "The Friend."

The Freedmen's School at Aiken, S. C.

The *Friends' Intelligencer* gives an interesting account of the hardships and sacrifices that were encountered by some of those who went from the North during and shortly after the Civil war, to engage in the great work of educating and elevating the Freedmen of the South. Among these was Martha Schofield, of Bucks County, Pennsylvania, who has been mainly instrumental in building up the flourishing school at Aiken, S. C., which, at its last report, had 324 students on its roll. She left New York on her mission, in the Tenth Month, 1865, in a Government steamer, and landed at Port Royal, S. C., from which place she was conveyed along the coast to Wadmalaw Island, where 1500 colored people that had followed Sherman's army had just been placed. She says:—

"The Superintendent had arrived the day before with boxes of clothing contributed by friends of the freedmen in the North and Canada. I had an associate, a woman who came in the same vessel with me. For one week our trunks remained unpacked, as from daylight until dark we clothed the naked and fed the poor. Rations had to be supplied, for no crops were growing, the desolations of war were on every hand. The next week we opened school in the double parlors of a private house. The only white family on the Island was six miles away and an "order" prevented any others landing. Colored troops were for months on guard before the door. I named it the 'Garrison School,' in which soon we had over a hundred pupils. One morning, an old man came and said, 'Missus, please give me sumfin to lay a man out in,' and, whilst getting a suitable article, I asked, 'What did he

die with?' The reply was, 'Small-pox, ma'am.' 'There we saw it in all its horrors among those colored soldiers left for us to feed and care for, as the white officers ran away and the Superintendent had to be on other islands.'

Having put her hand to the plow, Martha never swerved from the path of duty, and although in her first year's experience she had to pass through war and pestilence and famine—for the latter, too, had made its visitation, and for weeks oysters and acorns and worm-eaten hard-tack constituted the whole bill of fare,—nevertheless the fall of 1866 found her again leaving her northern home to resume her philanthropic mission,—this time on Edisto Island. The hardships of the previous year were paralleled in this new field of labor. With scarcely any shelter, the destructive hand of war having demolished all the sash in the only house available for the school, and with an insufficiency of food, life among the Freedmen was filled with trials and hardships.

In the fall of 1867 she took up her work on St. Helena Island. It proved to be a malarious coast and season. She says: "I remember one day having to let 27 of the pupils go out and sit on the bank until the chill went off. In a fortnight I found myself unable to rise in the morning, and ten weeks passed before I could be carried down stairs and out into the sunshine. My sister had been telegraphed for, and for weeks the little spark of life rested in the Father's will. It was severe malarial fever, going, later, to my lungs and leaving me with hemorrhages. There was life enough left for my work, but the coast was no longer the place. My friends, who knew, said Aiken was the only place for me, and in 1868 an auxiliary branch of the Freedmen's Commission 'adopted' me."

Of the work at Aiken she writes:—

"There has scarcely been a moment when it would do to leave the watch tower, when eye and brain and thought did not have to be kept on the alert; for the Schofield School has grown up in the midst of enemies, with hate and prejudice and misjudgment hurled against it with the strong forces of public opinion. But it *has* grown, it still lives; the work that I came to do has been tried with all that was *best* within me. And yet it does not seem my work that has done the good, but the Power that only used me as an instrument. The way was made plain, my Light was clear, doubts seldom beset me, fear had no place, the thing to do was put before me and the prayer for strength to do it was always answered."

Besides the teachers in the regular schools there is a teacher of sewing for the girls and one of industries for the boys. All the boys of suitable age can find work in the printing-office, carpenter-shop or shoe-shop, so as to learn those trades. Many of the churches of the colored people in the State raise enough funds to send the most promising boys or girls of their congregation to the school, thus preparing them for teachers. During the summer vacation these open schools in their own homes or neighborhood for the free tuition of the children of the congregations. The patrons of the Schofield School being all poor, the tuition charges are necessarily nominal. The students in the advanced grades pay 50 cents per month, the primary pupils 5 cents a week (when they can). How entirely inadequate the income thus derived is to meet the expenses of the school may be seen in the Financial Statement of last year, in which subscriptions are put at \$2,889.93, and tuition from students at \$139.78!

For "The Friend."

A Spring Ramble.

The weather during the Third Month had been so cool that vegetation had been more slowly developed than in some former years; but feeling the need of exercise in the open air, and hoping that a change of thought and scene would be helpful to the physical system. I wandered forth from my home on the 26th of the month.

Our village is built on a low ridge, from which the ground falls away both to the North and South. On the Southern side, at the foot of the first slope, is a spring which tradition says was a favorite resort of the Indians in former years. They, and the primeval forest in which they pursued their game, have passed away, but it still remains to mark one of the spots where the waters accumulated in the ridge above, find an outlet.

As the mind turns to the years long past, and muses on the scenes that have been witnessed by this spring, there comes into remembrance the beautiful lines of Bryant, on "The Fountain," so truly descriptive of Nature, that many of them could scarcely be more appropriate, if *this* spring had been the fountain from which the poet's mind drank in his inspiration. For, if not immediately at the fountain-head, yet not far off, "the wild-vine" still trails over the tangled thicket, the "spice-bush lifts her leafy lances," the trunks of "oak" and "hickory" spread a "canopy" over the waters, and the maple bursts into a flash of scarlet flowers." But the change has come which the poet describes:—

"So centuries passed by, and still the woods
Blossomed in spring, and reddened when the year
Grew chill, and glistened in the frozen rains
Of winter, till the white man swung the axe
Beside thee—signal of a mighty change.
Then all around was heard the crash of trees,
Trembling awhile and rushing to the ground,
The low of ox and shouts of men who fired
The brushwood, or who tore the earth with ploughs;
The grain sprang thick and tall, and hid in green
The blackened hill-side; ranks of spiky maize
Rose like a host embattled; the buckwheat
Whitened broad acres, sweetening with its flowers
The August wind."

The spring-head is now a neglected piece of swampy ground, from various parts of which the water oozes out, lazily running through channels which are almost choked with frog spittle and similar forms of vegetable life. Some masses of these were thickly studded with small bubbles of air, and in other places the delicate slender lines of green thread floated on the water, dividing and subdividing, but so weak that, when lifted from the water which supported them, they sunk into a shapeless mass of green ooze. A portion of this was transferred into a bottle of water, for closer examination; and, when placed under the microscope at home, it presented many points of beauty and interest.

The *Confervee*, as the family of Frog-spittles are termed, belong to the *Alga*, one of the simplest forms of vegetable life, but, like all the others, full of interest to those who study their forms and habits. The specimen I had preserved, when placed on the microscopic slide, appeared as branching plants, the main stems of which were composed of comparatively large cells placed end to end in a single row, each with a small green spot on the sides. At intervals along the main stem, side branches or tufts of similar structure were placed, each of which was constructed of a single row of cells like the parent stem.

Mingled with these in the field of view, were long zig-zag lines of square objects, each touch-

ing its neighbor at only one corner. In some cases the separation had become complete. These were plants in the process of dividing themselves up into numerous new and independent ones, according to the peculiar mode of growth of this division of the *Alga*.

On another part of the slide were hundreds of little round cells, each with a central dot. And shooting about among the mazes of this wilderness of vegetation, were little oval animalcules, darting hither and thither with an uncertain and apparently aimless motion.

Returning from this digression to the spring itself, as I followed the small rivulet, I was pleased to notice the bright green leaves of the Water Starwort (*Callitriche verna*) floating on the surface, and attached by thread-like stems to the earth beneath. The orange-colored anthers of this plant, which are formed in the axils of the leaves, had not yet appeared, but they will probably soon be here, as the plant commences to flower early in the spring, and continues to grow and bloom till autumn.

Leaving the stream, I crossed a swampy clearing, where the stems of last year's Cat-tails were still standing. The buds of the Spice-wood (*Lindera Benzoin*) tempted the passer by to try their pleasant taste; and in the grass at his feet, were numerous specimens of the curious purple spathes striped with green, of the swamp cabbage (*Symplocarpus fatidus*). These were welcomed as the first of the floral harbingers of spring. The long mass of fibrous roots of this plant sink deeply into the wet and spongy soil, below the reach of frost; and from the crown of these, the spathe, itself, half buried in the earth and mud, shoots up, with little regard to the temporary cold that may prevail on the surface. The head of flowers is so closely enfolded in the thick and fleshy envelope, and the entrance is so protected by the tip of the spathes, which not only over-arches, but often is almost coiled down upon it, that there is little risk of injury, whatever winds may blow. The cold days we have lately had, in which the surface of the ground was hard frozen, did not seem to have affected these hardy plants; and the faded condition of the anthers, from which the pollen had escaped, showed that they had been in bloom for a number of days.

Inside of the snug retreat furnished by one of these spathes, a spider had spun his silken lines, reaching from the central column of bloom to the inner surface of the envelope—an interesting illustration of how early in the season these active insects commence their labors.

On the inner side of a piece of bark that had fallen from a fence post, I observed some closely woven silk cases filled with small eggs of a pale flesh color. These were probably the eggs of a spider which had placed them there before the beginning of winter, and left them to be hatched by the warmth of the next spring weather, at a time when the insects on which they subsist will also be present to supply them with food.

The hanging spikes of flowers of the Candle Alder (*Alnus Serrulata*) had developed enough to show the individual florets with their stamens, but these were not yet sufficiently mature to discharge their pollen, which, a little later in the season will scatter through the air as a cloud of yellow dust, when the bush is shaken. But as I pursued my walk, I found on the sloping side of a bank, many of the tiny plants of the Shad-Blossom or Whitlow-grass (*Draba verna*) not only in bloom, but in some of them the seed-pods had already followed the flowers. From the centre of a little circle of hairy leaves at the ground, a tiny thread-like flower stem shoots up,

along which the white cruciform flowers are developed. This plant is a humble member of the great Cruciform family, to which the mustard radish, turnip, and many other well-known plants, belong. It is a favorite with the botanist because it is one of the very earliest of our Spring flowers.
J. W.

Business Prospering and the Soul Declining.—I had engaged, said the late John Ashworth of Rochdale, the well known author of "Strange Tales" to preach at ——— lately. A gentleman not noted for liberality, met me and took me to his house in a two-horse carriage. I at once saw that I had known him as a worker long years ago. So I said, "It is a pity, sir, you troubled to fetch me with two horses; one would have served."

He said, "But the horses and carriage are for use; and I have others beside these."

We swept up to a grand house, and my host left me for a short time amid a blaze of costly pictures. Finding me looking at a picture which had three oxen and three sheep in the foreground with heath and sky around, he said, "Are you interested in pictures, Mr. Ashworth? I gave £400 for that, what do you think of it?"

I replied, "My occupation familiarizes me with pictures. Beef and mutton are dear in these parts, for these creatures to cost £400. £400 at five per cent., is £20 a year. I know four needy Christian widows in Rochdale to whom that sum, in the form of 2s. a week, would prove a rich boon; while the blessing secured to you by their prayers would be a fine exchange for their hanging there."

My host observed, "That is a strange way of looking at the subject."

I said, "But you will have to look at it in that light."

He asked, "When?"

I answered, "When the great Master comes." He seemed abashed, and said, "But is it wrong to buy such things?"

I replied, "No, if one takes care first to devote a good portion to the Lord, and to the poor." I said, "You are reported to have prospered much, sir, and to have reached so many thousands a year."

He said, "More than that."

I asked seriously, "Do you give away a tenth?" He replied, "No; who could give a tenth? John Ashworth, if you had £10,000 in one year, could you give away a tenth? No, no, not you!"

I answered, "Making no boast of it, I take care to give more than a tenth from less than £560 a year. Sir, I knew you as a praying man in ——— long years ago. Are you as happy now as you were then? and do you give as much in proportion as you did then?"

He candidly said he was not and did not. Our after intercourse was subdued and serious, and I heard last week of his giving £50 here, and £50 there, and a £100 to a third object.

"For Whom I shall Dip the Sop."—Literally, "the morsel." No incident of Oriental meals is more celebrated in Western narrative than the giving of the morsel, or sop, to a table-neighbor, as a mark of favor. It is said that the Shah of Persia, when in London some years ago, could not break himself entirely of the habit, but insisted on passing some morsels to the fine ladies near him, to the danger of their fine dresses. Scarcely a traveller, and certainly no resident, in the East, can escape this Oriental courtesy at meals. Since the dishes are generally either stewed or cooked almost to pieces, the fingers can easily tear off a morsel. This is dipped in the

sauce, thus becoming the sop, and is thrust directly into the favored one's mouth. If the mouthful is large, the sauce or gravy is apt to run down the receiver's beard. The present writer has often received the sop at an Oriental meal, and cannot say that, considering the other customs, there is anything uncleanly or repulsive in it. A common mode, however, both of helping one's self and giving the sop to one's neighbor, is to take two pieces of bread, and take up the morsel between them, the pieces of bread serving as spoon, or knife and fork. The giving of the sop, or morsel, seems to be an old Greek custom, as well as an Oriental one. The custom goes back to the time of Socrates, if not to that of Homer.—*S. S. Times.*

For "The Friend."

The old manuscript from which the following lines are taken, has endorsed upon it in the handwriting of the late Nathan Kite, the words—"Samuel J. Smith, Poet." So that it may fairly be assumed that he was the author of them.

LINES

On hearing a Sermon preached by Thos. Scattergood, in North Meeting-house, First-day, Feb. 22d, 1801.

"Before the Sabbath shall return again
By whom 'twas made, thy soul may be required."
Thus spake the preacher, in prophetic strain,
A warning by the Holy Ghost inspired.
With fervent zeal his glowing speech was fired,
On future retribution much he dwelt:
Insensibility ashamed awakened,
The alarming sound awakened conscience felt,
And many a prostrate soul did in contrition melt.

To me, perhaps, is the dread summons sent,
To appear before the tribunal on high!
But sons of sorrow, why need we lament
To close this scene so full of misery?
Yea, where's the man that can with steady eye
Pierce thro' the gloomy horrors of the grave?
See burst asunder Nature's every tie,
And sink undaunted in oblivion's wave,
Nor feel a secret wish, his wretched barque to save?

But when a proceed these terrible alarms
That in my breast such mighty conflicts raise?
Tis guilt which thus the King of terrors arms,
'Tis conscience to his dart its sting conveys.
When of my past, my unimproved days,
I scrutinize the unflattering account
O God! my 'stonished mind with fear surveys,
Of sin and sorrow what a vast amount!
Divine Redeemer, wash me in thy healing fount!

Were not thy mercy equal to thy might,
How vain, O Lord, were all my hopes of Heaven;
Down to the abysses of eternal night
My vital part by strictest justice driven!
But lo! thy gracious promise has been given
That contrite sinners shall receive thy grace,
Their crimes expunged, their frailties all forgiven,
On angel-wings beyond contracted space
To soar in realms of light, and sing eternal praise.
—From the Pigeon-hole of Obscurity.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly,
"O, mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

—John G. Whittier.

THE MIDNIGHT HYMN.

Selected.

In the mild silence of the voiceless night,
When chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God! but Thee?

And if there be a weight upon my breast!
Some vague impression of the day foregone—
Scarce knowing what it is, I fly to Thee
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For O! in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with Thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing; my bosom lies
Beneath Thy power;

For what is there on earth that I desire,
Of all that man can give or take from me?
Or whom in heaven doth my spirit seek,
O God! but Thee?

For "The Friend."

Incidents and Reflections.—No. 124.

WARNINGS.

It is one of the evidences of the Lord's goodness that He does not permit those who are rejecting his government to go on undisturbed in the way they have chosen, but visits them from time to time with the reproofs of his Holy Spirit; and oftentimes by outward warnings and chastisements, calls upon them to return to Him in whom alone there is safety and peace. An instance of this is related by Elizabeth Collins in her memoirs respecting a person whom she knew. Her narrative is as follows:—

"A singular instance of the love and mercy of Almighty God, as also of his just judgment, in the case of a young man, happened in my early life. He lived at a public house, and was one who took great delight in company, vanity, and horse-racing. One day, as he and one of his companions were running horses, at the end of the race ground he was dashed with great violence against a tree, the horse taking the opposite side from that he expected to go, which brought his head directly against the tree. He was taken up and carried into a house for dead. A doctor was sent for, who gave no encouragement of his recovery; but after a time he revived, and in a few days recovered his understanding.

Oh! the distress and anguish he was then in, having no other prospect, but shortly to be summoned before an offended God, to receive the sentence, 'Depart from me thou worker of iniquity.' Bitter were his moans, and sore his lamentations, and fervent his cries for mercy. I went to see him in his distress, when it was not in the power of man to relieve him. His petitions were for mercy and for time: he asked only for one year that he might live a new life, be an example and warning to his companions, and honor and glorify his God and Creator. The Lord in mercy heard his petition, and in great condescension granted his request, even to a miracle, as it was thought impossible for him to be raised, and gave him not only one year but several.

"For a time he lived a sober, watchful and orderly life, but for want of breaking off from his old companions, and living a more retired life, he at length by little and little fell away and got into the same paths of folly and dissipation. He was not, however, suffered to go on long in this way, for one evening as he was

riding with several of his companions, one of whom he expected to be joined in marriage with in a few days, his horse, without any fright that they could discover, ran off; threw him in the road and killed him. I was told he never drew breath after they reached him, that they could discover. This event happened in the evening, after spending the First-day afternoon in lightness and vanity.

"As this solemn instance of Divine mercy and justice has from time to time been revived in my remembrance, I have thought it best to commit it to writing, as a caution and warning to my dear children, to beware of loose and unprofitable company, and of breaking their covenants."

A warning of a different kind, yet very impressive, is said to have been given by Mahlon Hockett, of North Carolina, a valuable minister in the Society of Friends. The account is given to a friend in Philadelphia, by the late Nathan P. Hall of Ohio, is as follows:—

"Mahlon had a neighbor who was in the practice of neglecting week-day meetings. He had built a new house, and had fixed to move into it on a day of the week-day meeting. In the morning, one of the children was at Mahlon Hockett's on an errand. Mahlon said to the child, "Father will be at meeting to-day?" "No," said the child, "Father is going to move into the new house, and he can't go to meeting." "Tell thy father," said Mahlon, "he must go to meeting, he must go to meeting, and if he don't go to meeting, before night he won't have a new house to move into; and tell thy father, Mahlon Hockett says so." The child delivered the message, but it did not turn the father from his purpose. A load of goods was taken into the new house, and with it two of the children who were left there whilst the father went for a second load. Returning with this, he saw the house in a blaze. The children, with some coals of fire, had lighted some straw near the house, and the fire had spread to the building, which was destroyed.

Daniel Stanton mentions in his Journal that some great men in Philadelphia were concerned in fitting out vessels for the wicked business of privateering. This brought a deep engagement on his mind, and it came upon him as a weighty duty, to go to one of these men, faithfully to warn him against this unrighteous way of getting riches. He says:—"I got a friend to accompany me, and cleared my spirit of a heavy burden: he pleaded for the practice, but used me civilly. A new vessel was fitted out sometime after, called the Tartar, which was much talked of to do great matters in privateering; but, as I have been informed, she sunk before she got out to sea, and many or most of the people on board were drowned. I had peace of mind for having discharged my duty, although I much lamented the unhappy circumstances of these poor fellow-mortals, losing their lives in such an evil undertaking."

The Life of John Pemberton relates the peculiar circumstance of a public warning delivered by him to the people of Londonderry in Ireland in 1784. He says in his Journal, under date of Fourth Month 20th; "Reached Londonderry and concluded to prepare to fulfil what appeared my duty. And my kind friend James Christy, having prepared some wrapper, had it made up in the form of a cloak; and thus I passed through two gates and the main street of the city. We walked slowly, and my mind was covered with much solemnity and awe. At some places I

proclaimed repentance to the inhabitants. Some appeared struck with admiration, but not the least affront was offered, nor any mob followed. Coming at length near my quarters, my mind being very quiet, I was free to turn in, but soon found I was not fully released. The Lord has been merciful, and I trust, accepted a part of the service that engaged my mind. It was very humiliating; yet I was favored with great composure in the performance of it."

"The next day, the exercise continuing with me, after much solid weightings, about the tenth hour I passed through two other gates of the city, and through two or three streets where I had not been before, as also the main street again; and several times had some little matter to express, warning the people to remember the mercies of God, and to turn to the Lord of Hosts, lest his righteous judgments overtake them, as they had been poured forth in other countries. The people were very civil, and though it was their market-day and the time of the assizes, and the streets about the market-place, in particular, pretty full of people, yet no taunt or insult was offered."

The substance of what John Pemberton delivered to the people on this occasion, is thus stated in a memorandum in his own hand-writing, found among his papers.

"Repent, repent, O! all ye inhabitants of Londonderry, and of this land, while the Lord's mercies are continued to you."

To some who gathered about him at one of the gates, he expressed that he believed it was required of him to be as a sign to the people.

The following notice of the same occurrence, is from the *Hibernian Journal* of Sixth Month 19th, 1784.

"Some time ago, a gentleman handed to us the following for insertion. We now give it without alteration or animadversion. 'About 10 days ago something very remarkable occurred in this city (Londonderry). An eminent Philadelphia Quaker who had been sometime in Ireland, passed through most of the streets, covered with sackcloth, and repeatedly called upon the inhabitants, "Repent and turn to God." What makes it extraordinary is, that those who have conversed with this Quaker have found him a remarkable intelligent person of extensive information, and entirely remote from every symptom of insanity. He declares he came from America on purpose to admonish the people of Ireland and particularly Londonderry. It is not unworthy of note that sometime before the memorable siege of that city, an eminent Quaker of that day called William Edmundson visited the town and passed through the streets nearly in the same manner.'"

Prompt Payment of Small Bills.—A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and his kindly habits of private benevolence, was called on one evening, and asked to go to help a man who had attempted suicide. They found the man in a wretched house in an alley not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We had been without food for days," said the woman, when he returned. "It is not my husband's fault. He is a hard-working, sober man. But he could neither get work, nor pay for that which he had done. To-day, he went for the last time to collect a debt due him by a

rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker having warmed and fed the family, hurried home, opened his desk, and took out a file of little bills. All his debts were promptly met, but he was apt to be careless about the accounts of milk, bread, &c., because they were petty. He found that there was a bill of Michael Goodlow's, for repairing children's shoes, \$10. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the very time the banker had given away thousands in charity.—*The Record of Christian Work.*

After the Lord had opened my heart, and I came in part to understand the Holy Scriptures, and to have a feeling of that Holy Spirit in which the holy penmen wrote them, and a sympathy with the spirits and exercises of the righteous therein mentioned, I took great delight in reading them, and having a good memory, could thereby the better deal with priests, and with professors. I had many disputes and reasonings with persons of several denominations, both in Yorkshire and other parts in my travels, so that through these disputes, and much reading, my mind was rather too much in the letter, and not altogether so much in spirit and in power, as it should have been; for which I met with a gentle caution from the Lord, which was thus: I heard a voice from the Lord, as plain as if one had spoken to my outward ear, "the fowls of the air lodge in the branches." This being repeated to me, I besought the Lord to show me what was the meaning of that voice which I heard; and the Lord, the mighty God, showed me in his condescending love, that the Scriptures, even all of them which were written as the holy men were moved of the Holy Ghost, sprung from the living root; yet those who rested only in the letter, and came not to be acquainted with, and live in, and minister from the same Holy Spirit, are outward, dead, dry, airy and foolish. This gentle check was of great service to me; not so as to make me decline reading the Scriptures, but that I should not have overmuch dependency on them; and to caution me against the neglect of waiting for the help of the Holy Spirit, the root and pure spring of the right and living ministry, which reaches the heart and carries the true evidence with it to the believers that it is of God; which that of the letter cannot do of itself.—*J. Richardson.*

Natural History, Science, &c.

Artificial Fruit Jellies.—Commercial "currant" jelly is now composed of dried apples, water, glucose, tartaric acid, carmine or aniline sugar, gelatine. Mix, boil and strain. Other fruit jellies are made by diminishing the tartaric acid and substituting other coloring matter.

The "dried apples" used in the manufacture of these jellies, consist very largely, if not altogether, of dried skins and cores—the refuse of the large evaporating establishments (as we have learned by a thorough inspection of the latter).

These jellies are far from being wholesome, and the whole business is a fraud on the public at best. We appeal to every true housewife and mother to avoid the cheap stuff and to rely henceforth on home-made fruit jellies. Buy good fruits and you can easily make all the wholesome jellies that your family will need. The formula

is simple and the preparation easy. Here is Dr. Edson's recipe: "Take juice of fruit, freshly expressed, white sugar a sufficiency. Boil some time, strain and cool rapidly."—*Orchard and Garden.*

A Battle with a Whale.—The *New York Herald* recently published an account extracted from a private letter of the captain of the whaling bark Winthrop Poole, of New Bedford, of a severe battle with a whale. The letter is dated Albany, West Australia. The captain says:

"On the 12th of September, three boats put after a whale, which, when it was struck, went for the loose boat in charge of the second mate, C. A. Sparks of Provincetown, capsizing it with its tail. Not content with this however, the whale dived down, and, rising, bumped the boat from beneath until it was shaken to pieces. That not being enough to show his temper, it dived again, and in a few minutes the crew of the boat commanded by the chief mate, John A. Cook, of Provincetown, were startled by seeing a gigantic jaw on either side of them, and in a second or two their boat was cut in half and they were struggling in the water. Fortunately no one was in the waist of the boat, and so none were injured.

A gale was blowing at the time, or else the boat would have been saved. The whale was evidently dying, but the weather became so bad that nothing could be done beyond getting the men in. The remaining crew picked up the crew of the first boat wrecked and made for the ship, while a boat from the vessel put off to save the first mate and his crew. When the mate was found he had been clinging for an hour to a part of the boat with one finger in the cork hole. He stated on being picked up that he could not have held on many minutes longer. The weather had now become so bad, that, although but a quarter of a mile from the ship, it took more than an hour for the relief crew to return. The whale got clear, carrying away with it 375 fathoms of line, and was never seen again.

Manna.—Sicily is the chief source of manna; in that country the trees are cultivated in plantations, and when about eight years old they begin to yield. Cuts an inch and a half to two inches long are made in the bark, cutting through to the wood. One cut is made daily, beginning near the bottom of the trunk, with each succeeding cut about an inch above the former one. The thick, syrup-like juice exudes from the cuts and hardens on the bark into white, spongy flakes, which, when hard enough are removed and dried still further before they are packed for commerce. It consists mainly of a form of sugar called manite, and has mild, laxative properties.

Lake Superior Wild Fruits.—Last July I made an overland trip through the wild country between the western extremity of Lake Superior and Hunter's Island in the international channel. I made careful notes on the flora of the region, especially upon the wild fruits.

I was much surprised to find that the wild black-cap raspberry, *Rubus occidentalis*, is entirely absent from this long strip of country, although the wild red, *R. strigosus*, is everywhere very common and fruitful. Even on an exposed side of Hunter's Island, British America, this red raspberry covered a half acre or more and was loaded with fruit. Blackberries were entirely wanting. Three wild strawberries were collected.

Several forms of the Amelanchier or service berry (June berry) occur in this territory. Of the few-fruited service berry, *Amelanchier Cana-*

densis, var. *oligocarpa* is the most singular and promising. Towards the last of July the fruit of this was very palatable on Hunter's Island and in the region adjacent. The fruits were as large as Clinton grapes, and were borne in profusion, and the bushes, four or five feet high, are apparently as hardy as the pines with which they grow. My Indian guide informed me that the Indians are very fond of this fruit, eating it raw and making it into pies.

I found but one sort of *crataegus* or hawthorn in fruit, the typical *C. tomentosa*. The fruit is small, dry and seedy, but the Indians eat it raw.

Of currants, three species are common: The red currant, *Ribes rubrum*, occurs both in swamps and on high lands, but usually only a single bush in a place. The fruit is not abundant enough to furnish food for the Indians. The common wild black currant, *Ribes floridum*, is frequent, but the Indians appear to make no use of its fruit. Indeed, the Indian estimate of it is conveyed in their name *Shigkaniman*, "skunk berry." The *Ribes prostratum*, valuable as a botanical curiosity only, occurs in the coldest swamps.

A single little gooseberry, *Ribes oxycanthoides*, was found once or twice. It must be more common than my observation would show, however, as the Indians seem to know it well and eat it.

There are no plums in the country, and but two cherries, the choke cherry, *Prunus Virginiana*, and the bird cherry, *P. Pennsylvanica*. The latter of these is the more common, especially farther northward. The fruit of the choke cherry is eaten raw by the Indians.

The most remarkable of all the fruits which grow in northern Minnesota are the blue-berries or huckleberries. These are all of the "low bush" or "high land" sorts. They occur almost everywhere in dry, open woods, yielding an abundance of most delicious fruits. The species are two, *Vaccinium Canadense* and *V. Pennsylvanicum*. The latter is much the more common. At one place in the crevices of bare rocks I found another sort with jet black and very sweet fruit, apparently a variety of *V. Pennsylvanicum*. These blue-berries, especially *V. Pennsylvanicum*, furnish a wonderful example of the dwarfing influence of high latitudes and the consequent increase in productiveness. At Lansing, Mich., they grow from two to three feet high, bearing a few scattered, dry, insipid little berries. On an island in the international channel, I found *V. Pennsylvanicum* growing by the acre, not over six or eight inches high, and bearing a profusion of closely-packed racemes two inches long. I could pick the berries by the half-handful at a time. They were very large, many of them measuring one-and-two-thirds inches in circumference! Their flavor was very rich and aromatic, and the skin tender. I think that they were the most delicious wild fruits I ever ate. So far as possible, I secured seeds of these and all other fruits for planting in our experimental gardens. There were no grapes in the country.

—L. H. Bailey Jr. in the *American Garden*.

Cattle Ranches.—A Wyoming rancher says: In choosing a range a novice would be likely to prefer a level plain, where grass could grow in all places, but old cattlemen prefer a rolling country, with high bluffs here and there. The reason is that snow is likely to cover the entire surface of a level plain, but is nearly certain to be blown from the tops and at least one side of hills, leaving the grass bare. A cow is not an animal of remarkable intellectual attainments, and will starve when the ground is covered with now an inch deep, it never seeming to occur to

it that a few strokes of its hoofs would uncover the grass. A horse or mule will do this, but it seems beyond a cow's reasoning powers. High bluffs give excellent shelter in storms, and prevent cattle from drifting. As to climate, a cow can live wherever a buffalo can, and any range formerly habited by the buffalo is a good one for cattle.

Items.

—*Accidents with Pistols.*—A sad accident is recorded by the papers as having occurred at Dayton, Alabama; where some children were playing with an old pistol. One of the boys had loaded the pistol to shoot a rabbit. He afterwards laid the weapon, which had not been discharged, on the mantel in the room of his sisters. A day or two afterwards, while the girls were dressing to go to a party, another brother, who did not know of the pistol being loaded, playfully snapped it at one of his sisters, and the ball went through her heart, killing her instantly.

On this circumstance *The Christian Statesman* says: "The pistol is out of place in civilized society. It is an odious and mischievous relic of barbarism. Its most terrible fruits are not, as in the foregoing instance, the purely accidental sacrifice of life, but the murders for the commission of which it affords the ready means and the continual temptation. Enlightened legislation will yet prohibit the manufacture and sale of pistols, and perhaps other firearms, as needless and mischievous implements of death."

—*Doctrine of Apostolical Succession.*—The light value placed on this matter by the Reformed Episcopalians is shown by the following extract from one of their organs: "Ever since Dr. Muhlenberg said, when hearing of the action of Bishop Cummins, 'the succession has gotten out,' the question of that succession has been one of far more importance to Protestant Episcopalians than to us. That we have got the real thing there can be no doubt, but that it has done us any good, more than it has done to those who have so highly valued it, may be very seriously questioned."

"Is it not time that Christians should pass by such puerilities and concern themselves with the far graver matters which press so urgently upon all those who have experienced the great salvation there is in Christ, and the responsibilities which that salvation imposes upon them?"—*The Episcopal Recorder*.

—*Association for Colored Orphans.*—The Fifty-first Annual Report of this useful institution, under the care of Women Friends of Philadelphia, shows that "The Shelter," as the home for those who are being trained by it is termed, still continues to be occupied by its little tenants, who are kindly watched over and carefully instructed. The number of children at the commencement of last year was 83, and at the close 75. There had been no death among them during the year.

—*Saloon Influence in New York City.*—The Secretary of the Church Temperance Society of New York, has published a statement which the *Evening Post* has investigated and believes to be substantially correct, that there are in the city limits 8,688 licensed saloons, and 511 stores which sell liquors, which is an average of one saloon to 28 voters. This does not include the numerous places where liquor is sold without license. The *Christian Advocate* says if these liquor shops were all placed in line, they would give an unbroken front of more than 38 miles: It adds the following comments: "The power exerted by these saloons is greater than all other powers put together, and it is an almost unmixed power for evil. Each saloon-keeper has a retinue of impecunious patrons ready to do his bidding. There are other forces that rule in the city of New York, but no one force is as great as that of the saloon."

Christian humility is a state in which, of all others, man can most acceptably approach the Lord's presence. Then let us all sink deeply into it.

The Light of Christ in man, as the manifestation of God's love for man's happiness, is the peculiar testimony and characteristic of the people called Quakers; their great fundamental in religion; that by which they have been distinguished from other professors in their time, and to which they refer all people about faith, worship and practice, both in their ministry and writings; that as the fingers shoot out of the hand, and the branches from the body of the tree, so true religion, in all the parts and articles of it, springs from this Divine principle in man. —*Wm. Penn.*

THE FRIEND.

FOURTH MONTH 9, 1887.

In one of the Exchanges which come to the office of "The Friend," an anecdote was recently published of a young woman, under conviction for sin, who was advised by the preacher, simply to substitute her own name for the words, "world" and "whosoever," in the text, "God so loved the world that He gave his only begotten Son, that whosoever believed in Him should not perish, but have everlasting life." The result was, an assurance in her own mind that she was saved.

Similar incidents are frequently to be met with; but in many cases they do not convey to the mind of the thoughtful reader that assurance of safety and salvation, which some teachers of the people seek to inspire. For in endeavoring to apply such advice to his own case, the important practical question comes to the mind of such an inquirer, am I such a *believer* in Christ as the text here speaks of? The outward facts recorded in the Scriptures of truth may be believed by me, just as I would believe any other well-authenticated historical narrative. The doctrines taught therein I may accept, as I would those of a treatise on philosophy to which my own reason responded. But both of these acts of my mind may be performed without that change of heart which our Saviour declared to be necessary, when He said, "Except a man be born again, he cannot see the kingdom of Heaven."

Our Saviour further declared, that no man could come to Him, except through the drawing of the Father; and this coming means far more than that historical belief which results from the action of reason alone. It must flow from the submission of the heart to that Divine power, which in great love and compassion is extended to every man, condemning for sin, leading to repentance and amendment of life, enabling the humble recipient to overcome temptation, purging out sin and corruption, and bringing into closer and closer union with God and Christ.

It is to those who thus walk in the light of God, that the promise is given, that they shall know the blood of Christ to cleanse them from all sin.

The woman referred to in the commencement of this article may have known a measure of this true religious experience, and may have had good ground for believing that she had entered the "narrow way" which leadeth to life eternal; but if her life was spared, she would find that constant watchfulness, and a steady warfare against "the world, the flesh and the devil," must be maintained, to keep from falling away. It is a dangerous kind of teaching, which leads people to place their hopes on Scripture promises without fulfilling the requisite conditions; and

which leaves out of view the conflicts and humiliations that attend the Christian's course.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a reduction of \$12,808,467 during Third Month. Total cash in the Treasury, \$453,117,086.

The Secretary of the Interior has requested the Secretary of War to place the western portion of the Indian Territory, including Oklahoma, "under the jurisdiction and control of a single army officer, with instructions to exercise extreme vigilance in the matter of preventing an expected invasion of the Territory by boomers during the coming spring and summer."

The New York *World* is astonishing its brother journalists with some striking statistics as to the still steady growth of its enormous circulation. For example, during the quarter ending Third Month 31st, the total number of copies printed was 18,913,073, against 15,997,450 the corresponding period last year, a gain equal to about a million a month. During the Third Month alone the number of copies printed was 6,791,273, which is a greater circulation than the paper had for the entire year of 1882.

The six thousand or more carpenters in Chicago went on strike on the morning of the 4th instant, for eight hours and 35 cents per hour. Of nearly 400 employers in that city, only 90 have expressed a willingness to come to terms with the men.

The winter now about closed was, by all testimony, the hardest ever experienced by the rugged Maine lumbermen. A man who is employed as a scaler says, he was three days coming twenty-eight miles on foot. The path on which he travelled was higher than the snow on each side. He says if he swerved six inches to the right or left he went down his full length, and that he had to crawl back on his hands and knees to the road. Every little way he would come across a horse or a pair of horses that had got out of the road. A place had been shovelled for them to stand and a bough house built over them, and there they were left to wait for a claw, or a freezing that would bear them. He overtook a man who had his horse loaded on a sled and ten men hauling him. Sled-loads of supplies were left in the road, the horses taken off, a place dug for them in the snow, and fed from the supplies of flour, meal, or anything that a horse could eat.

John Godfrey Saxe, the Vermont poet, died in Albany, N. Y., on the 31st of Third Month. He was in the 71st year of his age.

The Senate of New York, on the 31st ultimo, passed the Crosby High License bill by a vote of 18 to 14, and the bill now goes to the Governor. Two Republicans voted with the Democrats against the bill.

The saloon-keeper in Maine is likely to travel a thorny path under the new feature of the Prohibition law there. He cannot sell liquor without a United States license, and under the new State law, the possession of a United States license is all the evidence required to convict him of being a rumrunner. The books of the internal revenue officers are open to public inspection, and the moment the saloon-keeper takes out a United States license he pleads guilty of breaking the State law.

Nineteen families in three precincts of Calhoun Co., Texas, are reported to be "in a condition of starvation, occasioned by the drought." The report is verified by affidavits from leading citizens.

On the 4th instant, Edwin H. Fittler was inaugurated Mayor of this city, to which office he was elected in the Second Month last. Henceforth the sole executive power will be vested in the Mayor, who is authorized to appoint a Director of the Department of Public Safety, a Director of the Department of Public Works, and a President and four Directors comprising the Board of Public Charities and Correction.

The deaths in this city last week numbered 441, which was 32 less than during the previous week, and 19 less than during the corresponding period last year. Of the whole number 214 were males and 227 females: 243 adults and 198 minors: 51 died of consumption; 44 of pneumonia; 38 of diseases of the heart; 23 of old age; 22 of inflammation of the brain; 18 of convulsions; 15 of bronchitis; 15 of apoplexy; 14 of marasmus; and 12 of croup.

Markets, &c.—U. S. 4½'s, 110; 4's, 129; 3's, 100½; currency 6's, 126½ a 137.

Cotton was quiet but steady, at 10½ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases. Opened, 63½; closed, 63½. Highest, 63½; lowest, 63½.

Flour and Meal.—Flour ruled steady, but demand

was principally to meet the immediate requirements of the home trade. Sales of 125 barrels Pennsylvania family, at \$3.75; 125 barrels Pennsylvania, roller straight, at \$4.25; 125 barrels Ohio, clear, at \$4; 250 barrels do. straight, \$4.40; 125 barrels Indiana straight, at \$4.25; 375 barrels winter patent, at \$4.65 a \$4.75; 125 barrels Minnesota, clear, at \$4, and 625 barrels do. patent, at \$4.70 a \$4.90. Rye flour was quoted at \$2.85 per barrel for choice.

Grain.—Wheat was fairly active, No. 2 red closing at 89½ a 89½ cts. Rye was dull and quoted at 53 cts. for No. 2 Pennsylvania. Corn was quiet; No. 2 mixed closing at 46 a 46½ cts. Oats were quiet but steady: No. 2 white closed at 36½ a 36½ cts.

Beef cattle were fairly active and firm, at 4 a 5½ cts. Sheep were active and ¼c. higher, at 42 a 6½ cts. Lambs were active at 5½ a 7½ cts.

Hogs were active and ¼c. lower: Western, 8½ a 8½c.

FOREIGN.—On the 28th and 29th of last month, W. E. Gladstone, in the British House of Commons, strongly opposed some of the positions taken in the Government Coercion act. The strength of his reasoning was admitted by the Conservatives, and keenly felt by the Unionist Liberals. On the 31st, it was announced that the cabinet had decided to abandon that clause of the bill which provides for the changing of the venue from Dublin to London in certain classes of criminal trials, thus practically removing the greatest cause of the Liberal-Unionists' opposition to the bill.

On the 1st instant, closure was carried by a vote of 361 to 253, and the first reading of the Coercion bill was agreed upon without division. All the members on the front Opposition bench, with Gladstone leading, left the House, followed by a large body of Liberals.

The prosecution against Dillon, O'Brien, Crilly and Redmond for their connection with the plan of campaign, has been abandoned.

Legislation for Alsace-Lorraine is to be again delegated to the Reichstag. A bill will shortly be introduced to restore the status existing prior to 1879. The autonomous legislation of the Provincial Committee and the Secretaryship of State are to be abolished. If the Provincial administration be modelled after the Prussian Provincial Governorships, the post of Statthalter will become doubtful. While France discusses Germany's permanent possession of Alsace-Lorraine, Germany desires greater security against French agitation.

Antoine, a delegate elected for Alsace-Lorraine to the German Reichstag, has been expelled from the German Empire, on account of his hostility to the Government. The circumstance has caused a profound sensation in Paris.

Advices received in Berlin from St. Petersburg, fully confirm the report that another attempt has been made upon the life of the Czar. It is learned that on the 29th ultimo, while the Czar was exercising in the park connected with the Gatschina Palace, he was fired upon by an officer of the army, the ball passing close to his person. The officer was immediately seized by attendants and imprisoned.

A wholesale merchant of St. Petersburg, reputed to be worth millions, has been shot and killed by a man to whom he refused to give 80,000 roubles towards the Nihilist fund. The murderer has been arrested. Other Russian capitalists are fearful of suffering a similar fate. They are receiving letters threatening them with immediate death if they do not comply with demands to furnish money for "the common cause."

Three cases of Asiatic cholera have been discovered in Pesth, Austria, and the nature of the malady in each has been clearly established. Much alarm prevails in consequence.

According to a telegram from Quebec, the snow blockade on the Intercolonial Railway is "unprecedented," and all travel on the road is stopped. There is also a snow blockade on the Canadian Pacific Railway.

W. E. Whitcher, ex-Commissioner of the Dominion Fisheries, has published a letter in Ottawa in regard to the construction of that part of the Treaty of 1818, covering the rights of American fishermen in Canadian ports. Whitcher says that "such a thing as preventing people from selling bait to Americans, or preventing the latter from purchasing it, was never contemplated. What the framers of the treaty designed to do was to prevent American fishermen from fishing for bait, with seines or otherwise, within the three-mile limit."

The Eighteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, Fourth Mo. 21st, 1887, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Seventh-day, the 16th instant, at 2.30 P. M.

The Visiting Committee will meeting at the school on Third-day the 12th inst. Conveyances will meet trains leaving Broad St. Station at 2.47 and 4.55 P. M. Fourth Mo. 1887. WM. EVANS, *Clerk.*

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents) in the second story of the central part of the Arch Street Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and the Select Meeting, the previous week.

FRIENDS' LIBRARY.

No. 142 NORTH SIXTEENTH STREET.

In Tenth Month last, the Committee of the three city Monthly Meetings issued an address in relation to the Library Building, then approaching completion, and the provision that had been made for receiving meeting and kindred records on deposit. Since that time alterations have been made in the building to meet certain criticisms, and it has been furnished and opened. The record room has been shelved in such a way as to give each book the exclusive use of a pigeon-hole, in which it will be labeled and placed on its side. This will preserve the books much better than the usual plan of standing erect and will facilitate research.

As the Yearly Meeting has recently supplied the Monthly Meetings with new books for recording births, marriages and deaths, this appears to be a suitable time for depositing all records not in use, including minutes, in a central and safe place.

Over 100 volumes having already been received from five of the Quarterly Meetings, interested Friends are invited to inspect the premises on Third-day, the 19th inst., from 3 to 6 P. M. The undersigned will be present and explain the arrangements, which can be recommended with confidence.

JOHN H. DILLINGHAM,
Philad., Fourth Mo. 4th, 1887. *Custodian.*

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supt.*

MARRIED, Third Month 17th, 1887, at the young woman's parents, in a meeting held by appointment of Young St. Meeting, Canada, JOSEPH HENDERSON of Norwich, to ANNA PENNINA, daughter of Joslua and Asenath H. Clayton.

DIED, on the 27th of Ninth Month, 1886, at his residence in Media, Delaware Co., Pa., JACOB SMEDLEY, in the 85th year of his age. He was an elder and member of Chester Monthly Meeting of Friends, Pa.

—, on the 18th of Third Month last, MARY W. PEROT, widow of the late William S. Perot, in the 83d year of her age, a member of the Monthly Meeting of Friends of Philadelphia.

—, at his residence in West Philadelphia, on the 18th ultimo, RICHARD LINDSEY NICHOLSON, in the 57th year of his age, a member of the Monthly Meeting of Friends of Philadelphia.

—, at her residence, near Muscatine, Iowa, on the morning of the 22d of Third Mo. 1887, LYDIA THOMPSON, aged 82 years, a member and elder of Muscatine Monthly Meeting. This aged pilgrim bore a weight of suffering for many years, as only the Christian can. She longed to depart and be with Jesus, and we doubt not is now enjoying the presence of her Saviour.

—, in Tuckerton, N. J., Third Month 29th, 1887, MARY BARTLETT, a member of Little Egg Harbor Monthly and Particular Meeting, in the 74th year of her age.

—, Third Month 30th, 1887, KESIAH, wife of John R. Brown, in the 71st year of her age, a member of Salem Monthly Meeting of Friends, Iowa. Her health had been failing for several months; her quiet and guarded life gave evidence that her day's work was going on with the day. She was strongly attached to the principles of Friends, and her diligence in the attendance of our religious meetings, when very feeble in health, was truly exemplary. Though unable to converse with her family and friends during the progress of the disease, they have the consoling hope that their loss is her eternal gain. Truly a pious, benevolent and virtuous mother is gone.

THE FRIEND.

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VOL. LX.

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MOORESTOWN, BURLINGTON CO., N. J.

Entered as second-class matter at Philadelphia P. O.

Selections from the Diary of Abigail W. Hall.

(Continued from page 28.)

Third Mo. 21st, 1853. A beautiful spring morning. Oh, that I were more fully prepared to enjoy the beauties and bounties of a kind Providence! yea, not only enjoy, but return thanks unto Him, whose mercies are new unto us every morning. Aspire, O my soul, more and more after holiness; without which we cannot see the Lord, nor his wonders, neither his wonderful works to the children of men.

24th. Fifth-day afternoon.—Awoke this morning under feelings of depression, remembering it was meeting day, and that I had not wherewith to “come before the Lord, or to bow myself,” &c. Unexpectedly was brought to remembrance the fowls “which have neither store-house nor barn, and yet God feedeth them.” It did a little revive, yet still a feeling of great poverty attended, and continued to attend throughout our silent sitting together. Near the close of the meeting remembered the language of Queen Esther: “I have not been invited unto the king now for these thirty days.” Oh? that I may yet find favor, and be allowed to speak to the King immortal, and to plead for myself and people.

28th. It is of the Lord’s mercies that we are not consumed, because his compassions fail not. With thankfulness, may I acknowledge the favors of yesterday; and which through mercy are still extended, even that feeling which hath no fellow—quietness and peacefulness. Oh how precious! may I do nothing to dissipate it. Set a watch, O Lord! before my mouth, keep the door of my lips.

Had the company and labors of our dear friend Samuel Cope, at both our morning and afternoon meetings. He was accompanied by his wife, who is a precious friend, and one I much love. In the morning Samuel spoke, not lengthy, yet excellently and suitably to the children; and that which they could all understand. I could travail with him in his exercise; and oh! the desires I felt that the “word might not return void;” believing it was the language of the Spirit unto us, or the bread of our Heavenly Father’s preparing. I felt through our morning meeting, my spirit burdened and exercised; and again in our afternoon gathering. In great fear, I once more ventured forth. Eye thy leader, seemed the command from on high, and I will help thee. Some little stepping stones were shown, which encouraged, and I followed

on, the dear Master going before, at least so it seemed to me. Can I be deceived! Didst thou not, O Heavenly Father! support and help? It was but little that was called for; but to me it seemed much. If what was offered was accepted, I asked in humility and fear an evidence: even that our dear friend S. C. might follow! He did so, carrying out my exercise. It was as a little seal; and all I asked for. How my spirit was broken and humbled under a sense of the Lord’s tender mercies still extended, in order to help, strengthen and uphold! Follow on, oh my soul!

[While this answer to her entreaties, with others in these Selections, could not but be comforting and encouraging to our dear friend, being perhaps granted in condescension to her weak faith—and there are not a few examples of such tender dealing recorded for our learning in the Holy Scriptures—yet it will not be wise for all, thus to wait and look for similar outward confirmation of their vocal exercises being in the right line, even so far as being owned by solid experienced Friends may go. No two are taught and proven precisely in the same school; for “there are diversities of gifts” and “differences of administration” in the Divine economy, and have been from the beginning. Thus the heavenly condescension shown to Moses, to Gideon, to doubting Thomas, with others also of Scripture record, was not manifested to all. Such examples are truly encouraging to the humble, faithful, Christian pilgrim, who, trusting to the grace and mercy, and seeking the glory of Him, who putteth forth and goeth before, know Him to be their ever-present and all-sufficient Counsellor unto eternal life.]

Fourth Mo. 1st. Yesterday was our Monthly Meeting. It was a season with me, in which flesh could not glory. I struggled indeed for my life, through the forepart, against apathy and deadness. Unexpectedly to myself, the words were sounded, “Arise, O thou sleeper, and call upon thy God, if so be we perish not.” It seemed to me, this was to be sounded in order to arouse some of us, who were sitting in an easy, indifferent, unconcerned state, while others had been toiling and rowing. For these, the word of encouragement arose, to look and trust to that God who was mighty to save, and able to deliver even unto the uttermost. A little more presented, but fearing to exceed what was given, I here stopped.

Fifth Mo. 12th. Help me, if consistent with thy most holy will, to bring the dear children unto thee. It seemed as though I could almost see, this morning, during our silent sitting together, thy hand extended to bless and to gather the children; and all who are willing to become as such.

16th. Endeavored throughout yesterday to know and keep my place. An exercise of spirit prevailed through both our morning and afternoon meeting, that I may be made a living worshipper, even in spirit and in truth; for such the

Father seeketh to worship Him. Then, as regards opening my lips in public, may I be kept! Suffer me not, O Heavenly Father! to speak one word unless thou biddest. And if it please thee thus to make use of me, a poor unworthy creature, strengthen me, I pray thee, to go forth in thy fear, nothing doubting. “My words,” said our blessed Master, “are spirit, and they are life.” Let such alone proceed from me, with no mixture of the creature. That thou alone may be glorified, humble and lay low every thing that pertaineth not to thee: for I sensibly feel that self must be more and more slain. Remembering the Scripture: “Sell all that thou hast, and thou shalt have treasure in heaven.”

19th. It is with gratitude I acknowledge the goodness and mercy of my God. My mind during our sitting together in our meeting was favored with stillness. Oh! how sweetly and comfortingly, near the close, was this language of the Psalmist sounded: “The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters,” &c. The intimation seemed to be to revive it; which I did, fearing not. Trust I did not do wrong, from the feeling which attends since being quiet and peaceful. Upon retiring to my room after meeting, and opening Friends’ Library Vol. XI, at an Epistle of John Burryeat, my eyes unexpectedly lighted on these words: “He that continues unto the end, shall be saved; and he that is faithful unto death, shall have the crown of life.” It seemed encouraging, and as such I received it.

Sixth Mo. 13th. In my distress, upon taking up a book to read, my attention was unexpectedly arrested with these words of Henry Tuke: “I can say that I sympathize with thee in thy various exercises, from within and without; but thus it behooves some to suffer, that they may be the better qualified to speak a word in due season, to the weary traveller; and patiently undergoing the various exercises allotted in Infinite Wisdom, may experience them ultimately to terminate in the increase of joy and peace. One thing I find, that the longer I live, the more I am reduced to that state which breathes the language: Lord I am a child; sometimes with an addition like that of, I cannot speak; though at others the more resigned language will prevail: Take me and lead me where thou wouldst have me to go.”

This last expression of our friend is, I think I can say, the sincere breathing of my burdened soul. If baptisms being passed through, are preparatory for cleansing and purifying the vessel, so that one of honor unto thee may be brought forth, O Heavenly Father! sustain I pray thee through and over all, that I may be what I am unto Thee.

[A. W. H., under date of Sixth Mo. 16th, thus intercedes for the dear children so responsibly placed under her care: “Keep them, O Heavenly Father! as lambs of thy fold and sheep of thy pasture! Strengthen the feeblest aspiration after Thee! Preserve them in the way they should

go! And for us who are placed over them, keep us, we pray thee, in Thy fear and guidance, that so we may be as way-marks, and ensamples to the flock."]

19th. Our morning meeting just closed. While I have found it needful to speak to some of the dear children respecting their behavior therein, my own condition seems the most pitiable. Oh! the struggle for life throughout the meeting. Surely there is nothing tends more to humble, and to show unto us our dependent condition, than to be thus left to ourselves—to feel our weaknesses, and to contend with our soul's adversary. May it tend to more close searchings of heart, with sincere and fervent breathings to be helped and kept.

Seventh Mo. 4th. Endeavored throughout our meeting yesterday to maintain the patient struggle; no light as yet dawning on my path. Felt afraid in the evening that my strength was lessened by not keeping patient enough under provocation—one of the children behaving to me very unhandsofly. Before retiring to rest, the child condemned her conduct and desired to be excused. I found that I, too, had something to do. May more watchfulness mark my steps. Think I can say, that sincere desires have been raised, to be found living daily and hourly, as in the sight of my Heavenly Father. To feel no condemnation, and an assurance that come the midnight cry when it may, all will be well; what a support in the hour of extremity! May I witness more of the Lord's preserving power to attend. Keep me continually, O Heavenly Father! being afresh made sensible I cannot keep myself one moment.

5th. Favored last night with a quiet comfortable rest. Oh! that my heart was more alive to gratitude, for the many and multiplied favors and blessings showered down upon me.

(To be continued.)

For "The Friend."

Wanderings in China.—No. 1.

A book with the above title, written by Constant F. Gordon Cumming, abounds in interesting details which give much insight into the domestic life, and peculiar superstitions of the people of China, and which explain some things that seem strange to those who have been brought up under different influences. From its pages the following information is condensed:

The interest of the streets of Canton cannot be surpassed, though most of them are dirty and all are narrow, some being only about six feet wide! and many not exceeding eight feet! Even this is further reduced by the singular but very effective manner of hanging out sign-boards at right angles to the shops, some suspended like the signs of old English inns, and some set upright in carved and gilded stands at the corners of the shop. They are just great planks, ten to fifteen feet in height, some black, some scarlet, some blue, some white, and a few green, and on which are embossed strange characters in scarlet or gold, which, though perhaps really merely stating the name of the shop, appear to our ignorant eyes both beautiful and mysterious!

Some shops hang up a great pasteboard model of their principal goods: a satin skull-cap or a conical straw hat denote a hatter, a shoe for a shoemaker, a fan or an umbrella for the seller of these; a huge pair of spectacles or a great gilded dragon, each convey their invitation to all comers. Some streets are all given over to the workers in one trade—they are all ivory-carvers, or coffin-makers, or purveyors of strange offerings for the dead or for the gods.

I believe the chief secret of the fascination of these streets lies in the fact that you see right into every shop, so that whenever you can turn your eyes aside from looking right along the street, and can gaze either to right or left, each shop frontage of ten feet reveals a scene which would make the fortune of the artist who could render it faithfully.

Here a shop is not merely a receptacle of articles for sale, it is also a manufactory, where, if you have leisure to linger, you can watch each process from the beginning; and if the various things in common use among these strange people strike us as quaint, much more curious is it to see them actually made.

Moreover, limited as is the space in these tiny shops, each has at least three shrines set apart for family worship. At the threshold is a tablet to the Earth Gods, before which, on certain evenings, are set red tapers and incense sticks. Within the home are the Ancestral Tablets, and the altar of the Kitchen God, each of which requires many offerings and an ever-burning light. A vast multitude of shops have also an altar to the God of Wealth.

The names of the streets are touchingly allegorical. Here is the street of Everlasting Love, the street of Ten Thousandfold Peace, of Benevolence and Love, of Accumulated Blessings, of a Thousand Beatitudes. Special streets are consecrated to "the Saluting Dragon," "the Dragon in Repose," "the Ascending Dragon." A peculiarly unfragrant street, in this unsavory city, is characterized as the "Street of Refreshing Breezes!" The value attached to numerous descendants is suggested by the streets of "One Hundred Grandsons," and the still more auspicious "One Thousand Grandsons."

Picture to yourself a vast city, with miles and miles of such streets, all so narrow, that the blue sky overhead seems but a strip, which in many places is shut out by screens of matting or boarding, extending from roof to roof, casting deep shadows which intensify the wealth of color below.

The streets are paved with long, narrow stone slabs, but with no causeway for foot passengers, for riders are few and far between: and as to chairs, they block up the streets, so that the patient crowd must step close to the shops to let them pass. With the exception of a few wealthy tradesmen, who indulge in silks and satins of divers colors, all the crowd are dressed in blue, and all alike have quaintly shaven heads, and a long plait of glossy black hair, which for convenience is sometimes twined round the head during work, but must always hang full length when in presence of a superior. A closely fitting black satin skull-cap is apparently an essential part of the costume of a well-dressed tradesman or domestic servant. There is no drowsiness here—all are intent on their own business, and hurry to and fro, yet never seem to jostle or even touch one another.

The multitude of busy tradesmen hurry along, each carrying on his shoulder a pole, from which are suspended his very varied goods.

Thus a confectioner, or baker, has two large boxes, with trays of good things; a fishmonger carries two large flat tubs full of live fish, that most in favor being a long, narrow, flat fish, resembling a silver sword; or perhaps he carries two trays of bleeding fish, cut up into portions suited to the humblest purses, and smeared with blood to make them look fresh and inviting. The stationary fishmongers keep their fresh-water fish alive in tubs, which are not only full of water, but through which a running stream is

made to trickle ceaselessly. The locomotive butcher likewise has two trays of raw meat, divided into infinitesimal portions of dubious animals. The gardener brings his flowers and vegetables slung in two large flat baskets, the artificial florist carries his in a box with trays, and rings a sort of small bell as he goes along; and the barber carries his quaint scarlet stool, brass basin, and razors, ready to do any amount of shaving and hair-dressing in the open street.

One singular feature in the streets of Canton is the multitude of blind beggars, who go about in strings of eight or ten together—literally the blind leading the blind. I met a gentleman the other day who assured me that he once saw six hundred of these blind beggars, all assembled to share a beneficent distribution of rice.

We passed by exchanges of money, whose sign is a huge string of gilt cash like those in use here, and which are worth about a thousand to a dollar; and we lingered long, watching jewelers making exquisite ornaments of kingfisher's feathers, green and blue, inlaid like enamel on a gold ground. A few steps further we paused beside an ivory-carver, producing the most delicate and costly work, undisturbed by passers-by. Next we halted to see the processes of rice being husked and pounded by foot-mills, and wheat ground to flour by bullocks turning grindstones which are placed one above the other. The oxen are blindedfolded to save them from giddiness.

It was so odd to be standing in the street and to look in at a narrow frontage, past a party of men quietly dining, and to see away into the long perspective of a far back store, wherein at least a dozen of these primitive bullock-mills were working in a line. Beyond the blue haze and gloom of this interior we could see bright sunlight in the inner court, where the women were spinning cotton. Then we turned into a glass-blower's house, and watched the glass being blown into the form of a huge globe, and afterwards cut in pieces and flattened in a furnace.

Another whole street is devoted solely to the sale of feathers of all sorts—but especially of peacocks and pheasants, chiefly those of the silvery Amherst pheasant, which is found on the Yang-foo River, and the Reeves pheasant; the male bird of the latter has two beautiful feathers of extraordinary length (from four to five feet) which are worn on the stage by actors as a head decoration.

We saw a gay marriage party, the bride's chair gorgeous with scarlet and gold, and her wedding gifts carried in scarlet boxes, all supposed to be full. Soon after we met a great procession in honor of some idols, which were conveyed along in gaudy cars, and preceded by crowds of small boys carrying lanterns and banners. Then a funeral overtook us, with mourners all dressed in white, bearing the dead in the massive wooden coffin which had probably been given him many years previously by his dutiful children, and which even now was not on its way to burial, but to be laid in the City of the Dead, there to remain in its own hired house, rented at so much a month, perhaps for years, till the priests choose to announce that the auspicious moment for burial has at length arrived, when it may be laid in a horse-shoe-shaped tomb on some bleak hillside.

(To be continued.)

It is very true that morality is inseparable from the gospel, but it is equally true that it is not the gospel itself. They should be distinguished but not divided. We have no reason to expect Christ's presence, but where his gospel is.—Selected.

Ancient Advices.

From *Friends of the Yearly Meeting held in Philadelphia the 18th of Seventh Mo. 1745. To women Friends of the Quarterly and Monthly Meetings belonging thereunto.*

This meeting being under a weighty concern for the promotion of Truth, and increase of obedience to ancient principles of self-denial, recommends the reading of former advices from this meeting against pride and superfluity in garb, language, and manners, that our primitive plainness may still distinguish us from such as have a life in the customs and vain fashions of this world. Remembering our forefathers and elders in Christ were called unto holiness, and suffered great persecution, for that which some in our day thinks little of. Let us but consult the dictates of the Spirit of Christ, which is one in all; and as many as are governed by it, are careful they do not offend in any branch of the testimony our worthy ancients had to bear. We tenderly advise to a diligent attendance of religious meetings to wait upon God; from the neglect of which necessary duty proceeds a lukewarm disposition and declension from the way of Truth. Be careful likewise, we entreat, not only to attend yourselves, but bring your children and families with you, even while young. Signed by order of said meeting.

MARY JORDAN, Clerk.

The following is a paragraph from the *Epistle of women Friends in the year 1709.*

And now dear friends and sisters, you that are or may be overseers in your particular meetings, be not discouraged, neither regard the hard speeches or reflections you may meet withal, but let your eye be to the Lord, and the bent and concern of your minds be for the honor of his name, and for the exaltation of his blessed Truth; and herein take courage in the Lord Jehovah, in whom is everlasting strength; that so in the spirit of meekness and love, and wisdom of God, you may reprove and admonish all within your limits that walk not according to Truth, either in life and conversation, or apparel, and the God of all our sure mercies bless your labors therein, is the earnest travail of our spirits.

Signed in behalf and by appointment of said meeting by

HANNAH HILL, Clerk.

The Catacombs.

Underlying the Campagna, west and southwest of the Imperial city, and within six miles of its walls, are the hidden resting places of the early Christians. Of Greek derivation, the name denotes the depressed surface of the ground beneath which these passages were tunneled. To the passer-by along either the Via Appia or Nomentana, there is nothing to indicate the vast realms of the dead which, like the buried cities of Campania, were for six centuries wholly unknown—an accidental discovery made in 1578, revealing to the amazed inhabitants of Rome the existence of other cities concealed beneath their own suburbs.

By a flight of some twenty stone steps, you descend from the glowing sunshine of the Campagna to the murky gloom of the hidden cemeteries, of which there are some 45, which, with an average width of 2 by 3 feet, and a height of 5 feet, diverge in labyrinthine paths whose combined length is over 545 miles.

The rock in which these subterranean galleries are hewn, is the granular tufa of igneous formation—softer than the stony tufa overlaying it;

and more compact than the sandy stratum in which the arenaria are found, the latter being totally distinct from the catacombs, which have been supposed by some to have been an accumulation of these previously existing sandpits for burial purposes.

On either wall of these subterranean aisles are horizontal recesses, varying with the age of the occupant, and parallel with the tunnel.

Antedating, as well as including, the persecution of the Caesars, the Catacombs were the chosen cemeteries of those who, unlike the Roman of that age, deposited not the ashes but the bodies of their dead.

In some certain instances these subterranean galleries are found underlying each other in successive layers, in some cases seven deep. Such was the value of ground near a city of two millions, that the abodes of the dead were built downward, as in these days. By the same cause, the houses of the living are lifted by as many or even more stories into the air.

"The end," writes Mommsen, "of the Catacomb graves is connected with the end of the powerful city. Poverty took the place of wealth, and the wasted Campagna now offered room enough, without descending far below the surface."

Guarded by Roman law, which reserved the right of visiting the sepulchre, even when the property on which it stood had been alienated, the Christian cemeteries were comparatively free from desecration, thus proving safe harbors in times of persecution. That they served this end is confirmed by the broken flights of steps, as if to elude pursuit, as well as by the intercommunication which was secured by opening before separated catacombs, so that the fugitives could pass from one to the other.

Now and then one sees widened spaces by which chapels were formed for the brief worship of the dauntless refugees.

"Miles upon miles of graves,
Leagues upon leagues of tombs,
The cross upon each conqueror's brow,
Lights up the Catacombs."

Seven millions of these *loculi* or resting places (for the Christians laid to rest, while the Pagan buried his dead) have already been brought to light.

To what magnitude must the early Church have grown within less than four centuries, after the Missionary Apostle offered up his life on the spot beyond the Southern Gate, which is now known as the Tre Fontano!

Priceless lessons are, to all time, to be learned from this "Pompeii of ancient Christianity," as Stanley has characterized the Catacombs.

More eloquent than the classic marbles that grace the galleries of Rome, and which were brought to the World's Capital from the plundered museums of peace, are the rude inscriptions, that were often only scratched upon the stone slabs that sealed the now empty *loculi*, which once held all that on earth was dearest to the hounded disciples of the Nazarene.

The hidden life to which these inscriptions witness, tells us that the lone procession, that, guided by the dim torch, threaded these narrow subterranean streets, was mightier than the proud legions which, in the clear light of an Italian sun, marched along the Appian Way, on their triumphant return from world-wide conquests.

Would you know the spirit of these witnesses who endured to the end "for his sake?" Ascend the magnificent stairway of the Vatican. Upon one side are the marbles stripped from the now

dismantled tombs that line the Via Appia for a distance of five miles from its exit out of the Porta Sebastiano.

Tenderly do these pagan marbles breathe the universal sorrow that attests the kinship of the race—"Bene merenti"—"To the well deserving;" "Dulcissime filie;" "To the sweetest daughter." Hands are clasped in a final adieu in that "Vale, vale eternum vale," that speaks no hereafter. Upon the opposite wall are emblems of a deathless faith—the shattered marbles, taken from the *loculi* of the Catacombs, symbols of a quenchless joy; the palm-branch; olive leaf from the land of unfretted peace; the open Bible, well read and loved; the Shepherd carrying the sheep on his shoulders; type of the infant's gentleness—rescuing from sin and death.

No emblems of suffering, not even the prized cross and crucifix, are found in these early records.

Hope, joy and rest—victorious forces—defeating Roman cruelty and death's gloom; far-seeing faith, catching the light of endless day; from the dungeon darkness of the Catacombs.—C. C. Saller, in Church Union.

For "The Friend."

Incidents and Reflections.—No. 125.

DIFFERENCE BETWEEN BELIEF AND CONVICTION.

The following incident illustrates the great difference there is between a theoretical assent of the mind to the truths of religion, and that living conviction of their reality which flows from the revelations of the Light of Christ, and the experience of his work in the heart.

A minister of great ability, who, years ago, preached in the vicinity of New York, was remarkable for the earnestness with which he set forth the doctrine of self-denial, and the cross. This was distasteful to some of his hearers, one of whom, in consequence for a long time absented himself from the congregation. One morning, he concluded again to go and hear the preacher, that he might ascertain whether his preaching was any more to his taste than formerly. The discourse was on the "narrow way, and of a new creature in Christ, or eternal condemnation." During the sermon, the question was forced on the conscience of the hearer—"How is it with myself? Does this man declare the real truth? If he does, what must inevitably follow from it?"

These thoughts took such hold on him, that he could not get rid of them in the midst of his business or amusements. He at last resolved to go to the preacher and ask him upon his conscience if he was convinced of the truth of that which he preached. He went and said to him with great earnestness, "I was one of your hearers when you spoke a short time since of the way of salvation. I confess to you, you have disturbed my peace of mind, and I cannot refrain from asking you solemnly before God and upon your conscience, if you can prove what you asserted, or whether it was unfounded alarm."

The preacher, not a little surprised, informed him that it was the doctrine of Holy Scripture, and therefore infallible truth. "What then is to become of us?" replied the visitor. The word "us" startled the preacher, but he rallied his thoughts, and began to explain the plan of salvation. But the inquirer, as though he had heard nothing of what the preacher said, interrupted him in the midst of it, and repeated with increasing emotion the anxious exclamation, "If it be truth, sir, I beseech you, what are we to do?" Terrified, the preacher thought, "We! what means this *we*?" But he endeavored to

stifle his inward uneasiness and resumed his exhortations. Tears came into the eyes of the visitor, he smote his hands together, and exclaimed, "Sir, if it be truth, we are lost and undone!" The preacher stood, trembling and overwhelmed with astonishment. He soon, however, knelt in supplication with his visitor, after which the latter departed.

The preacher then shut himself up in his closet, and for two weeks was not seen by his congregation. He then appeared before his hearers, pale and worn by inward conflict, and acknowledged to them that before his recent experience, he had never really entered in at the strait gate. The Light of Christ had shown him in measure the difference between the wisdom of man, and the grace and power of God.

This striking narrative brings to mind the somewhat similar case of Taulerus, a celebrated preacher who resided at Strashburgh, Germany. About the year 1340, when in the height of his popularity, he became acquainted with a layman of deep religious experience, who saw that Taulerus preached from a knowledge of the Scriptures, and by the aid of his own reason; and that he knew not experimentally those truths which he so eloquently and learnedly proclaimed to the people. The labors of this layman were blessed to the opening of the eyes of his friend, who ceased for a considerable time to minister to others, and passed through a season of retirement and humiliation in which he was divinely instructed in the things of God, and prepared to speak, now in the demonstration of the Spirit, and with power. He saw that while he had proclaimed to others the necessity of self-denial and perfect submission to the Divine will, his own life had not corresponded therewith; and that to love, honor and obey God, had not been his ruling principle.

Alas, how often is it, that even in labors professedly undertaken for the glory of God, and the good of others, self-seeking enters in, and mars the service! And how apt is the Enemy of all good to suggest feelings of pride, when the servant has been helped to do his Master's will, as if somewhat of the glory belonged to him! The necessity of watching against this temptation is strongly shown by the experience of a minister from this country, who went to England on a religious visit about the year 1825. Whilst there he was much favored in his ministerial labors. The late John Barclay remarked of him, that "—

— has been with us as one of our Early Friends, nay as one of the old prophets, &c." After this he went over to Ireland, and there also was favored in a remarkable manner, but suddenly, after one of his meetings, he seemed to lose all sense of religious feeling; so that his further labors were necessarily stopped, and he was compelled to return home. He returned to America on the same vessel in which he had before crossed the Atlantic; and the captain was greatly impressed with the change in his passenger. For, while he could talk intelligently of scenes and incidents in his travels, yet when anything was said on religious subjects, his mind appeared to be an entire blank. His home afterwards was with an experienced Elder, and it was his impression, as related by his daughter, from whom the account came, that when the preacher had been so highly favored in his meetings in Ireland he had taken the honor to himself, and in consequence had been smitten with this humbling dispensation spiritually, as Herod was outwardly, when he gave not God the glory. J. W.

Prayer is the vital breath of faith.

GROWING OLD GRACEFULLY.

Softly, oh softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.

Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant Home-light;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight;
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that swept thee, unwilling,
Far from thy course to the Land of the Blest;
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy nor sorrow
When the bright faces of children are seen;
Never a year from the young world'st thou borrow—
Thou dost remember what lieth between;
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that hath grown with each year,
Rich in a love that grew from, and above it,
Soothing thy sorrows and hushing each fear;
Growing old wearily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
It is more blessed to give than receive;
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory,
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story,
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow.

—New York Observer.

DISARMAMENT.

"Put up the sword!" The voice of Christ once more
Speaks in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; o'er trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons,
Of desolate women in their far off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard;
War fails, thy peace; put up the useless sword.

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it;
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha, looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard
Circling above him sweetly sang the bird;
"Hate hath no harm for love," so ran the song;—
And peace unweaponed conquers every wrong.

—John G. Whittier.

DIVINE PROVIDENCE.

Weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;
Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

Selected.

NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it takes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care,
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lesson taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darling may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father,
For the sweetest gift—a mother's love;
Nobody can—but mother.

Gain.

"Character is every thing," said an American statesman, when dying and glancing back over an eventful life. "He that overcometh shall inherit all things" is an eternal law.

A paper passing under our eye brings an illustration of the truth before us in a pleasing manner.

"Shine, sir?"

And a bright, manly-looking lad of nine summers stepped up to a gentleman in the Grand Central Depot, New York, and casting his large brown eyes up into his face, asked, "Shine, sir?"

"I want my shoes polished," said the gentleman.

"Then I would be glad to shine them, sir," replied the boy.

"Have I time to catch the Baltimore and Ohio train?"

"No time to lose, sir. I can give you a good job before it pulls out."

"Certain of it?"

"Yes, sir. Shall I?"

"Yes."

And in a pair of seconds the boothlack was down on his knees, and placing his box in operation was at work.

"Don't let me get left," said the gentleman.

"I won't, sir," replied the boy, as he plied both brushes with rapidity.

"What's your name?"

"Paul Fay."

"Is your father living?"

"No, sir, he is dead—no one but mother, I and the children. The train is going, sir."

The gentleman reached his hand in his pocket, and drawing out a silver half dollar handed it to the boy, who pulled out a lot of change, and began to count out the correct amount. The gentleman moved off toward the train, fearing he would get left, and before the little fellow could get to him the train pulled out.

Two years later the same gentleman was called to New York on business. He had forgotten the little boothlack and his forty-five cents change.

As he wandered up the street the second day after his arrival he was approached by a lad, who said:

"Were you ever here before?"

"Yes, bubby," was the reply.

"When?" the boy asked.

"About two years ago."

Selected.

"Didn't I shine your shoes at the Grand Central Depot?"

"Some boy did."

"Well, I am the boy, sir, and I owe you forty-five cents. I tried to get to the train, but I couldn't—honestly I couldn't—and here is your money. I was afraid I would never see you again. I didn't intend to keep your money," and saying this the boy pulled out a lot of change, and taking forty-five cents, proffered it to the gentleman.

The letter, written in Atlanta, Ga., which relates the above incident with its pleasant sequel, mentions the recent death of Mr. —, one of the most upright and honored citizens of that city. He was the boy who many years ago blacked the New York gentleman's boots at the "Grand Central," and returned the "change."

The fact that the New York gentleman was so pleased with little Paul that he adopted him and educated him, only adds a circumstance to the biography of a boy who probably would have grown up a good man without the aid of wealthy friends. One act of simple integrity illustrated his character—and his sacrifice to principle was gain, here and eternal.—*Youth's Companion.*

The Compassion of the Shepherd of the Flock.

TO FRIENDS,—He that is weak and foolish among the lambs, continually ready to wander, both out of the pastures and from the fold, and thus to betray his life into the hands of the enemy; he who is continually scattering and squandering away what the Lord in mercy gathers for him, and freely bestows upon him; who, through drowsiness and carelessness, hath lost the benefit of and forfeited the sweet and tender visitations of the Most High, and is now become dry, dead, barren, thick, earthy; O my God! let that soul feel the stirrings of the spring of life, and find some encouragements from thee, to hope in the free and large mercies of the Shepherd of Israel; who casteth not off his sheep because of their wanderings, because of their backslidings, because of their infirmities, because of their diseases, nay, not because of their hardness; but pursues them with his love, findeth them out, visiteth with his correcting hand according to their need, woundeth with his sword, and melteth in his fire, until He hath made them tender and pliable, and then He pours in the fresh oil of his salvation and sweetly healtheth them.

O my friends and brethren in the pure life! be faithful to the Lord in returning Him all the incomes of his Spirit; follow on in every drawing of his love, while any of the virtue of it lasts upon your spirits. Walk with Him all the day long, and wait for Him all the night season. And, in case of erring from Him, or sinning grievously against Him, be not discouraged; for He is a God of mercies and delighteth in pardoning and forgiving much and very often. What tender mother can be more ready to forgive and embrace the child, that appears broken and afflicted with her sore displeasure! Yea, He gives brokenness, He melteth the heart, that He may be tender towards and embrace it in his arms of reconciliation, and in the peace of his Spirit.

O my dear companions, and fellow-travellers in spirit towards the land of the living! all the motions of the life are cross to the corrupt part—dwell in the life, draw the yoke close about your necks, that ye may come into unity with the life, and the corrupt be worn out. Take the yoke, the cross, the contrariety of Jesus upon your spirits daily; that that may be worn out

which hinders the unity, and so, ye may feel your King and Saviour exalted upon his throne in your hearts; this is your rest, peace, life, kingdom, and crown forever.

ISAAC PENNINGTON.

The Story of a Bible.

"Did he leave any message for me?"

"Yes, and he cursed the day that he ever saw you."

This was the answer given by a nun to a lady in London under the following circumstances, which were related to me by a gentleman of culture and piety as we were sailing along the coast of Norway, from Trondhjem to Bergen, in and out among the beautiful fjords and snow-capped mountains:—Monsignor Capel was asked by a lady of position in London, "How can I find peace of mind?" Instead of pointing her to Christ and telling her that he atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts and attend places of amusement. One day she followed a crowd of people into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this, she attempted to get out, but in doing so she knocked some umbrellas on to the floor, and abashed took her seat. Her attention was soon riveted upon the speaker. He spoke of Christ's suffering on the cross as an atoning sacrifice, and of God's willingness to pardon, and by his Holy Spirit to change our hearts and fit us for heaven. She was deeply moved, and at the close she said to some one near her: "Can I speak to the gentleman who has just addressed us?"

Soon after, in conversation with her, he said:—"You will find the truth which I have mentioned often repeated in the Bible."

"But I have no Bible," she replied.

He quickly handed her his own, saying, "I have pleasure in giving you mine."

Sometime after this the high Catholic dignitary, remembering the advice he had given this lady, sent the priest to inquire about the state of her mind. Instead of needing his help, he soon found that she was able to direct him in the way of life. Before leaving she gave him the Bible that had been given her at Exeter Hall, and begged him to read it with prayer, and to trust alone in Him who "bore our sins in his own body on the tree." Some time after she received a note from the priest asking her to call upon him. As she was about to take her son to Eton College she did not accept the invitation at the time.

When she called, some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun was kneeling in prayer. The lady approached and asked:—"Did he leave a message for me?"

"Yes," was the reply. "He wished me to say, if you called, that he died in the full faith of the Catholic Church, and that he cursed the day he ever saw you."

The poor lady turned away greatly distressed, saying to herself: "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in Him; and now, alas! it is too late; I fear through my negligence he is lost forever." This reflection produced such an effect upon her that it destroyed her peace of mind, which she sought to overcome by foreign travel. One day in Rome a lady approached her and said:—"Do you remember standing by the coffin of Father

—, and the dreadful message delivered to you?"

"Yes," she replied, "and it has followed me night and day."

"But it was not a true message. The words he bade me deliver to you were these:—'Tell her that I bless the day I ever saw her, and that I die in the full faith of Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in him for pardon. Tell her I shall meet her in heaven;' and then," added the nun, "he gave me that precious Bible, which has also been the means of leading me to see myself a lost sinner and Christ as my only Saviour. Will you forgive me for telling you that falsehood?"—*Herald and Presbyter.*

Honor to Parents.—A little boy, about nine years of age, entered one of our city coal yards with a large bucket, with which he went up to the superintendent, and, asking to have it filled with coal, handed the money to pay for it. "What are you going to do with the coal, my little man?" asked the manager. "I am going to carry it home to mother, sir," was the ready answer. "But it is too heavy for you," said the man; "you had better run home for somebody to come and help you." "I have nobody at home but my mother, sir; and I am sure I had rather carry it than my mother should, if it was twice as heavy," answered the noble boy. "Then make two trips, and take half at a time," still urged the considerate clerk. "No, sir, I had rather not," was the reply, "for then I shall be late at school, and I promised mother that I would get back with her coal before the school-bell rings, and so I will," said the earnest, thoughtful child, as he hurried off with his load. Happier no doubt he was in thus doing his duty, than he could possibly have been in the game of marbles, which he had given up to help his widowed mother.

As I passed out after him, I thought, what a priceless treasure is such a son as that. However poor his mother may be in other respects, she is rich in having such a little son; and I am sure God will bless him in thus honoring his mother.

Diamonds and Smugglers.—"Chambers' Journal" gives some interesting stories of smugglers and their methods:

"Please to hold my baby whilst my husband helps me to open my trunks; he will be quite good if you will shake his rattle," said a lady passenger to the officer who was waiting to look over her travelling gear.

And that officer good-humoredly did as he was requested, shaking the rattle to the great delight of the little one. The rattle in question, which, fastened to a ribbon, was tied to the child's waist, was filled with gems of great value, a mode of smuggling that at that time was too simple for detection. A clever female, attired in the costume of a Sister of Mercy, was passed over by the officers because she had no luggage worth examining. She possessed, however, a fine string of beads, which, with downcast eyes, she kept telling. Safe on land, she was affectionately welcomed by two persons dressed in costumes similar to her own. Need it be told that she was a smuggler, and that her beads were so constructed that each held a diamond weighing seven or eight carats? Another ingenious person lit upon the plan of placing a few precious stones in a toy kaleidoscope, which had been given to a child, who carried it ashore in safety. An extensive system of diamond smuggling was at

one time carried on from Canadian ground by the aid of homing pigeons. The discovery of this illicit trade was made accidentally by a farmer, who happened to shoot one of the birds, and on examining it found that there was fastened to its leg a quill containing a number of diamonds. A clue being obtained, the local habitation of the pigeon proprietors was discovered and their mode of business put an end to. The scheme, stated simply, was to fly every week or ten days a flock of a dozen or fifteen pigeons, each carrying about half-a-dozen gems. As the duty on diamonds amounts to ten per cent., the trouble taken to smuggle these gems into the United States does not seem so very remarkable. The value of the precious stones, honestly imported into the States, is between eight and nine million dollars per annum, and it has been calculated that gems to half that sum escape payment of duty.

Natural History, Science, &c.

Chinese Bridges on the River Min.—Near Foo Chow is "the Bridge of Ten Thousand Ages," about one-third of a mile in length. It consists of a series of 49 ponderous piers built of huge blocks of granite. The space between them is spanned by enormous granite slabs, some of which were 45 feet in length and 3 feet square. Already this bridge has resisted the rushing timber-laden floods of 900 years, and still it stands firm as of yore—no sign of any weak point in the wonderful structure.

A similar bridge on the same river having been somewhat damaged by a great flood, it was necessary to place one of these monster slabs, 28 feet in length, by about 6 in width and 3 in depth. The boat on which it had been floated down stream was raised above the water-level by the insertion below her of layers of barrels. The builders had exactly calculated the height of a certain high tide, and when the right moment came, the boat slipped between two newly repaired piers, slid the stone into its place, and passed on in safety, minus its cargo.—*Wanderings in China.*

A Test for Milk.—Dairymen and others who do not believe in the power of milk to rapidly absorb and become contaminated by surrounding noxious smells will do well to try the following simple test, the results of which will probably convince the most sceptical: Take a wide bowl or soup plate to the cow-stable when you go to milk; pour into it a pint of fresh milk, set it on the floor or at the height of a milk-stool, so as to expose it fully to the air of the stable. If the day is close and heavy and the milk is cold, and the stable not cleaned out and aired, the result will be surprising. Take it to the house and try to drink it.—*The Independent.*

Celluloid from Potatoes.—By boiling peeled potatoes for 36 hours in diluted sulphuric acid, and then drying the material in blotting-paper by pressure, it is converted into a substance resembling celluloid.

Sunshine.—There is no better medicine, no greater purifier, no better friend to good health, cleanliness and long life than sunshine. There is an old Spanish proverb which says: "Where the sun does not enter the doctor must," and the truth condensed to that statement is a whole lecture on the health of the home. Sunshine costs nothing, is refreshing, invigorating, life-giving to both sick and well. People have somehow got the idea that nothing is valuable which does not cost something, and are too likely

to value all blessings by the money value they represent.—*Western Insurance Review.*

Salmon.—The power that the salmon possesses of ascending waterfalls is the subject of some interesting details by Prof. A. Landmark, director-in-chief of the Norwegian fisheries. He states that in certain cases salmon have been observed to ascend to a distance of 16 feet, and he feels this to be true from having seen them leap over two masts which were 34 feet apart, and which had been placed across the river at about 16 feet above water, at Hollefos, upon the Drams, at Haugsend. He says, even, that certain salmon, on ascending a vertical fall, are capable, if they meet the fall at right angles with the muzzle, of remaining a minute or two in the midst of the mass of falling water if they do not succeed in passing over the fall at a single leap.

Learning to Rest.—I asked a studious young woman who a few years ago had stood at the head of her class, what she considered the secret of her success in the school-room. I knew well enough that her natural endowments had been in many respects inferior to those of her competitors and thus judged that there must be a secret somewhere.

Imagine my surprise when she answered not a word, but led the way to her own room, the door of which she threw open and pointed to a rustic motto on the wall above her head "It is there" she answered at last, and I read, "Learn to Rest."

"When the time came for our examination," she said, "My companions were tired and flurried from over-study and sleepless nights, but I was fresh and my thoughts collected and readily put into work because I had laid the foundation of my knowledge long before, and reared the structure very slowly, with care to take pure and undisturbed rest from study at proper hours. When I went to walk I did not take a book in my hand, and when I rode I was not constantly seeking to recall certain portions of studies to mind for fear I might forget.

The jealous ones laughed and assured themselves of an easy victory when they saw me throw aside my books and romp for hours with the little ones or go out alone for long rambles in the fields. They could not see how two hours of my intense application afterwards were worth five of theirs between the hours of ten and three at night, after a day in the school-room and an evening in the parlor with book in hand."

I wish I could impress these words upon the thoughts of every ambitious young scholar in the land. It would save so many weary headaches and heart-aches, so many grievous failures at the very last, and so many shattered lives.—*Christian at Work.*

The Breeding-ground of the Auks.—A visit to a mountain where thousands of these birds had built their nests is thus described.—"On a bright summer day my companion and myself took to a boat and rowed toward it, over the smooth, transparent water, between beautiful islands, followed by the screeching of the startled gulls. High above us, on a towering ridge, we saw the watchful ospreys; by our side, on right and left, along the shore cliffs, the sitting eider duck. Finally, we came to the populous part of the mountain, which is from three hundred and twenty to three hundred and thirty feet high, and saw really immense numbers of birds sitting on the ridges. The higher parts of the cone were covered with a brown spoonwort; and as we approached the shore the birds drew back thither, and suddenly disappeared from view, as if by concerted agreement. When we had reached the

shore and landed, and were wondering what had become of the hosts of birds, we found the ground burrowed all over with holes that looked like common rabbit holes. We soon learned that they were the entrances to the nest chambers of the auks. The holes are large enough to permit the birds to pass through, and then widen on the inside, so as to give room for the nest and the two birds. As we climbed toward the height, the tenants first carefully and anxiously peered at us, then slipped out and threw themselves screaming into the sea, which was soon covered, as far as the eye could reach, with birds whose cry resembled the noise of a gigantic surf or of a raging storm.—*Christian at Work.*

Items.

—*The Bible as a Text-book.*—A clerical writer in *The Christian Advocate* condemns the introduction into schools of "Lesson leaves," and other helps, as substitutes for the Bible itself. He complains that "it has been almost banished, and we are flooded with uninspired commentaries and leaflets.

—*Prohibition.*—The Philadelphia Annual Conference of the Methodist Episcopal Church adopted a report advocating the prohibition of the liquor business by constitutional amendment.

—The Legislature of Tennessee has resolved to submit a prohibition amendment to the constitution of the State to the vote of the people. Among the numerous petitions addressed to the Legislature asking for this legislation was a long one from one hundred and sixty-one convicts in the State Penitentiary. They told the Legislature that the crimes for which they were serving various terms of imprisonment were due to strong drink, and they prayed that when they should be released the same fatal temptation might not lie in wait for them as they emerged into the light and joy of freedom. It must have been a most effective plea.

—*Worldly Amusements.*—Excepting the gladiatorial shows and certain idolatrous associations, do not the objections made by the primitive Church to the fashionable pastimes of their times hold with equal force against the worldly amusements of today? Is it not as true of the theatre, the dance, the games of hazard, and the immodest dress of fashionable women in our receptions and assemblies, as it was of the amusements of pagan society, that they do violence to the moral feelings of Christians and the decencies of Christian life? Do they not breathe the same unholly spirit? Does not frivolity reign in them? Are they not incompatible with the proper seriousness of the Christian character? Are they not hurtful to mind, morals, and especially to spirituality? To these inquiries the man whose conscience recognizes his obligation to aim at the glory of God in his recreations, as in all other things, must give a decidedly affirmative reply.—*Chris. Advocate.*

—*Theatrical Morality.*—A recent number of *The Christian Advocate* contains a letter on this subject, written from Los Angeles, California, by one of its correspondents, which says:—

"On the 28th Dec., 1886, I started from San Antonio, Tex., for California. At El Paso, a theatre troupe—fifty-eight in number—boarded the train for Los Angeles. In the orchestra were a few Germans, with whom I got in conversation about one and the other thing. One of these men was very intelligent and well informed. He told me he had travelled nine years with that troupe. I asked him if he had a family. He said that he had a wife and eight children—two sons and six daughters. I asked him if any of his sons or daughters were with the troupe, or playing on the stage anywhere. He looked at me for a moment, and then deliberately said—(listen and hear it, you theatre-going Christians): 'Sir, my daughters are all dead, and it was hard, very hard for me to bury them one after another; but rather than to have my sons go on the stage, I would bury them too. You see these young men and women; by their conduct you see what they are. We have some young and innocent girls in the troupe, but how long will they be able to resist the influence surrounding them before they are dragged

down to where the others are—to the lowest level of immorality?" This man only repeated what Barrett, Stephan, and other actors said before him."

—*Canadian Dispute.*—Apart from the merits of the case, the existing state of feeling between Canada and this country on account of the fisheries is very much to be regretted. So strong is the feeling that there is reason to fear actual collision between thoughtless and hot-headed men.

How much better would it be to commit the whole matter into the hands of arbitrators, and abide by their decision.

The United States set a very good example to the civilized world in consenting to the Geneva Arbitration, and it does not speak well for our wisdom that within so short a time after the death of General Grant we should fall back into the old rut of retaliation which has marked the history of mankind with bloodshed and untold suffering.—*Chris. Statesman.*

The Canadian Government has forwarded a proposition to the Colonial Office in London, concerning the fisheries dispute with the United States, wherein it is suggested that Great Britain should at once propose to the United States the settlement of all questions without reserve by the appointment of a commission to consist as follows: One delegate to be named by the Governor and Council of Canada, one from Newfoundland, by and with the consent of Great Britain; two from the United States, and one from some independent European Power. With such a Commission, it is said, all questions could be satisfactorily adjusted. It is understood that Germany is the Power which Canada would prefer as referee.—*The American.*

—*We are Brothers.*—A letter of sympathy inclosing a subscription to the sufferers at Charleston, by John Brown, Jr., son of John Brown, of Harper's Ferry, says:

"Please accept and bestow as in your judgment shall appear best. This is a slight token of the kind feeling which I know possessed the heart of John Brown and of each one of his family toward the people of the South. It was only against her slavery that he or any of his kindred cherished a sacred animosity. Chattel slavery—a wrong for which the North and South were responsible—has ceased, expiated in the blood of brethren. The storm of fratricidal war which closed that scene in our country's drama has left us, we may hope, a clear sky and a land that shall evermore be made glad and beautiful by the sunshine of righteousness—right and fair dealing by all toward all."

Colonel Young accepted the gift and presented it to the Confederate Home, which is now being repaired by contributions from all parts of the country. In closing his letter, Col. Young said: "I thank you very sincerely for your contribution, but yet more for the spirit that prompted it. It shows, indeed, that peace and good-will have returned to this nation."—*Christian Advocate.*

THE FRIEND.

FOURTH MONTH 16, 1887.

A recent writer in one of the religious periodicals complains that the Bible has been almost banished from schools professedly instituted for its study, and that its place has been largely filled by "uninspired commentaries and leaflets."

We apprehend there are few believers in Christianity who do not set a very high value on the sacred record. It contains the history of the most important events in the annals of man—his creation, the dealings of the Almighty with the people whom He chose to preserve on the earth a knowledge of Himself, the coming of our Saviour in the flesh, the doctrines He preached, and the account of their spread in the early years of the Christian era. Independently of religious considerations, there is no book in existence a knowledge of whose contents is so im-

portant to all; and which is therefore so worthy to be studied for the sake of the information it contains, for the ennobling sentiments with which it abounds, and the practical advices which are to be found in its pages.

But beyond all this, believing that it is true of the New Testament, as is declared of the Old, that "holy men of old wrote as they were moved of the Holy Ghost," and therefore that both "are profitable for doctrine, for reproof, for instruction in righteousness;" the sincere follower of the Lord Jesus, who is longing for instruction and help in the way to the kingdom of rest and peace, is often led to turn to these blessed writings, that he may be edified thereby; and at times it pleases Him (from whom alone all good comes) to bless them to the comfort and instruction of his servants.

But it is to the Lord we must look for spiritual knowledge and for divine instruction and support. Unless the openings of his Spirit accompany our perusal of the Scriptures of Truth, we will not be edified thereby, whatever knowledge of an outward kind, or whatever intellectual culture we may derive therefrom. Every experienced Christian, or earnest seeker after heavenly things knows how differently he is impressed at different times in reading or meditating on the Bible. Sometimes the Spirit opens to him a depth of meaning, and a spiritual instruction in passages, with which he may be very familiar, but which never before impressed him in the same manner. Sometimes a tenderness or warmth of feeling is awakened, in reading parts of the Bible, which at other times have no power to produce such an effect. Hence it was that our early Friends, while encouraging the reverent perusal of the Scriptures, with the mind turned to the Lord, looking for his Light to be shed on their pages; were careful to uphold the view, that they were not the *primary* rule of faith and practice, nor the source of spiritual life to the soul, but that all their authority rests on that Divine Light and Power from which they emanated, and that to understand their true meaning, especially on points of doctrine, a measure of that same Light must be communicated by Christ to the soul. For Christ is the "true Light which lighteth every man that cometh into the world." He not only shows the evil that is to be avoided, but unfolds to his obedient disciples the mysteries of his kingdom, so far as it is needful for them to know and understand. Indeed, without the help of the Scriptures, He is abundantly able to instruct and guide all those in every nation who will obey his Divine monitions in their hearts, even although in his providence, they have never seen the Bible, or know of his outward coming in the flesh. For, as the apostle declares, "The grace of God which bringeth salvation, hath appeared unto all men, teaching them" all that it is essential for them to know.

Isaac Pennington, in relating his own experience, tells us that from a child he had desired to be found walking with the Lord; and he thought that by getting the directions of Scripture into his mind, and applying himself to the strict observation of them, he might obtain what he desired. And he had built up for himself a system of doctrines. But at length the Lord, in his love and goodness "brought me," he says, "to a fuller sense of my want of his spirit and power, and dashed all my religion in pieces"—"but, then was the Lord preparing for me that day of mercy, which since, in his tender goodness, is broken in upon me. And now, the eye which He hath opened in me seeth, that the Gospel is a ministration of the Spirit and power

of the Lord Jesus Christ; and that he who would be his disciple indeed, must be turned to his Spirit, and receive the immediate light and shinings of his Spirit into his vessel; and must feel the law of life, the holy laws of the new covenant, not comprehended outwardly in his mind, but written inwardly in his heart by the finger of God's Spirit. And, being written in his heart, they have power over his heart, and cause him to obey them; so that, being here, he cannot possibly but fulfil the holy directions of the Scriptures, he being in that from which they came."

The substitution of the study of "uninspired commentaries" for that of the Bible, of which the writer to whom we have referred, complains, is an illustration of that tendency of the human heart which leads it to depend on the exercise of its own intellectual powers in acquiring Divine knowledge, rather than on a humble waiting on the Spirit of Christ. The very same tendency is shown by those who think to become wise in spiritual knowledge by studying the Bible itself, without dependence on the enlightening power of Christ. Not that any outward helps are to be rejected as useless, but that the chief dependence should ever be placed on Him who is emphatically the Teacher of his people, who alone has the key of David and can unlock all the mysteries of his kingdom.

Owing to the sickness of the writer of the article, "An Inquiry into the Character and Tendencies of Secret Societies," the remainder of it will not appear at present.

In the Selections from the Diary of Abigail W. Hall in No. 35 of *The Friend*, the sickness and death of one of the pupils, John Whitacre, is referred to as having occurred in Sixth Mo. 5th of 1852. A friend, who was a pupil at the school at the time, says that there is a mistake in this date; and, on referring to the printed "Catalogue" of the school, we find it states that J. Whitacre deceased on the 6th of Fourth Month of that year.

SUMMARY OF EVENTS.

UNITED STATES.—In regard to the fisheries question it is understood that information has been received to the effect that England sustains the position taken by the Canadian authorities, and is in no wise disposed to make the concessions requested by our Government. This question has been considered by the Cabinet with a view to the advisability of suitable action by the President under the provisions of the retaliatory act. The alleged demand of Great Britain for the possession of Tortugas Islands, or the payment by the Haytian Government of \$1,000,000 in settlement of old claims, has also been considered. A correspondence will be opened with Great Britain on this subject.

The New York correspondent of the *Public Ledger*, a few days since, writes: "One of the questions in 'the street' is: What has become of all the trade dollars? Up to this time the Sub-treasury here has received but about \$2,700,000 for redemption, and the applications now have well nigh ceased. The few sums that are offered come, for the most part, by express from the country. The theory is, that when the coin was marketable at 85 cents many were melted and turned into a solution for the slivering of the backs of looking glasses, while others were converted into articles of use and ornament. The coin being 900 fine and containing 420 grains, it was cheaper to use the trade dollar than to purchase bullion."

An extensive movement is in progress among the people residing along the coasts of Narragansett and Mount Hope bays to secure such legislation in the Rhode Island General Assembly as will prevent trap and seine fishing in those waters. It is stated that food fish are becoming very scarce, and that because of the extensive operations to supply the markets of New York and Boston with fish, the supply in towns and cities in the vicinity of the coast is limited, and the food very high

priced; that, in fact, the supply comes from the New York and Boston market, after the fish have been taken from these waters and sent to the wholesale dealers.

At a convention of the peach growers of Warren and Hunterdon counties, New Jersey, held in Belvidere last week, it was admitted that the outlook was favorable for an unusually large crop of fruit, especially peaches.

The great drought in Texas continues, and now "extends from the far western grazing lands across the State for a distance of 800 miles into the pine regions bordering Louisiana, but decreases in severity as it approaches the prairies, from which section complaints are of recent date." In the worst part of the drought-afflicted belt the "roadways are covered to the depth of several inches with dust, the fields are barren even of weeds, while strings of cattle almost too poor to stand up are travelling constantly in search of grass and water."

Returns of the election held in Rhode Island on the 6th instant, give Davis, the Democratic candidate for Governor, 973 majority over the Republican and Prohibition candidates. There was no election for Lieutenant Governor, Secretary of State, and in several districts for members of the Legislature. A second election was held on the 9th instant, which resulted in giving the Democrats a majority in the Legislature. The Senate will stand 19 Republicans and 15 Democrats, and the House 28 Republicans and 41 Democrats, or 47 to 56 in Grand Committee in favor of the Democrats. This will insure the election in "Grand Committee" of the Democratic candidates for general offices who failed of an election on the 6th instant.

Returns of the Michigan election indicate that the Republican State ticket is elected by a plurality of about 8000. The prohibitory amendment is stated by the *Detroit Evening Journal* to have been defeated by 3676 votes. The friends of the amendment, however, claim it was carried by a decided majority, but that thousands of ballots for the measure were counted as against it.

The large vote for the Prohibition amendment in Michigan is ascribed to the efforts of female workers at the polls. "Surprising stories are told of how they stood in line snatching ballots with 'no' on them from the hands of passing voters, substituting 'yes' ballots, and following the ticket up to the ballot box to see that the voter did as they wished."

Senator-elect Reagan, of Texas, has written a letter avowing himself a Prohibitionist.

On the 10th instant two earthquake shocks were felt at Burlington, Vermont, the first at about half-past 2 o'clock, the second, ten minutes later. "The second shock was very heavy, resembling the concussion from a large gun, followed by a jar of fifteen seconds' duration. Doors and windows rattled, and those living in the third story of blocks say the buildings seemed to sway to and fro. People ran into the streets in a panic, many supposing that a terrific explosion had occurred near by."

The deaths in this city last week numbered 450, which was 9 more than during the previous week, and 36 more than during the corresponding period last year. Of the foregoing 219 were males and 231 females; 253 adults and 197 minors; 76 died of consumption; 54 of pneumonia; 26 of diseases of the heart; 24 of convulsions; 18 of old age; 15 of inflammation of the brain; 14 of measles; 13 of marasmus; 11 of apoplexy; 10 of paralysis, and 10 of croup.

Markets, &c.—U. S. 4½'s, 110½; 4's, 129½; 3's, 100½; currency 6's, 126½ a 137.

Cotton.—Demand from spinners was light at 10½ cts. for mid-landing uplands.

Flour and Meal.—Demand for flour from the local trade continued of a hand-to-mouth character, but prices were unchanged. Sales of 125 barrels Pennsylvania family, at \$3.75; 125 barrels do., roller straight, at \$4.25; 250 barrels Ohio, clear, at \$4; 125 barrels do., straight, \$4.40; 375 barrels winter patent, at \$4.65 a \$4.80; 125 barrels Minnesota, clear, at \$4, and 500 barrels do., patent, at \$4.75 a \$4.90. Rye flour was sold at \$2.75 a \$2.85 per barrel as to quality.

Grain.—No. 2 red wheat closed at 89½ cts. bid and 90½ cts. asked. No. 2 mixed corn closed at 45½ cts. bid and 46 cts. asked. No. 2 white oats closed at 38½ cts. bid and 38½ cts. asked.

Beef cattle were in poor demand at 4 a 5½ cts. Sheep were inactive at 4 a 6 cts.

Lambs were fairly active at 5 a 7 cts. Hogs were dull. Western, 8½ a 8½ cts.

FOREIGN.—On the 9th instant, W. E. Gladstone issued to the miners in the north of Great Britain, a majority of whom are his enthusiastic followers, a letter which amounts to a manifesto. In it he says:

"It is the first time when a coercion bill, if passed, is to be passed by England's vote alone, against the voices of Scotland, Ireland and Wales. It is the first time when such a bill will have been passed under the sanction of the householders at large, who were never enfranchised before the last elections—in 1885 and 1886. It is the first time coercion has been proposed without any attempt by the Ministry to show—what we know they cannot show—a state of exceptional and flagrant or growing crime. If England is to coerce Ireland for crime, Ireland can reply that relatively to population she has less crime than England."

On the 11th instant, a great demonstration was held in London, against the Irish coercion bill. Estimates of the attendance at the meeting vary, but it is certain that 150,000 persons, including lookers-on, were present. The procession took an hour and a half to file into Hyde Park, in which fourteen platforms had been erected for the speakers. No disturbance occurred and the people dispersed quietly.

Bismarck is reported to have said recently: "Two months ago I feared there would be war. I do not now. Still we must be prepared for war. We never know what is to happen. Who could have expected a few years ago that the Pope and I would become faithful allies?"

A disturbance occurred at the town of Zabern, Alsace, on the 7th instant, during which a number of recruits hauled down the German flag from the official buildings. About twenty men were concerned in the affair, several of whom have been arrested.

The town of Kutj, in Austrian Galicia, has been almost completely destroyed by fire, about one thousand persons being made homeless. The fire was of incendiary origin.

An explosion of dynamite on the 7th instant, at Taganrog, Russia, set fire to a row of houses. The flames spread rapidly, and before they could be extinguished one-third of the town had been destroyed.

The Vienna correspondent of the *London Morning Post* says a report is current to the effect that another attempt to murder the Czar was made on the Marsky Road, in St. Petersburg, on the 7th instant, and that a student and a woman were arrested who were carrying bombs under their plaids.

The Annual Meeting of the Association of Friends of Philadelphia and its vicinity for Relief of Colored Freedmen, will be held at Arch Street Meeting-house on Second-day evening, the 18th inst.

Friends generally are invited to attend.

WILLIAM H. HAINES, *Secretary.*

Philada., Fourth Mo. 8th, 1887.

FRIENDS' TEMPERANCE ASSOCIATION.

The Annual Meeting of the Temperance Association of Friends of Philadelphia Yearly Meeting, will be held at the Meeting-house on Twelfth Street, above Chestnut, on the Fourth-day evening, Fourth Mo. 20th, at eight o'clock.

All persons interested in the subject are invited to attend.

JABEZ WOOD,
Chairman of the Executive Committee.

FRIENDS' LIBRARY,

No. 142 NORTH SIXTEENTH STREET.

In Tenth Month last, the Committee of the three city Monthly Meetings issued an address in relation to the Library Building, then approaching completion, and the provision that had been made for receiving meeting and kindred records on deposit. Since that time alterations have been made in the building to meet certain criticisms, and it has been furnished and opened. The record room has been shelved in such a way as to give each book the exclusive use of a pigeon-hole, in which it will be labeled and placed on its side. This will preserve the books much better than the usual plan of standing erect and will facilitate research.

As the Yearly Meeting has recently supplied the Monthly Meetings with new books for recording births, marriages and deaths, this appears to be a suitable time for depositing all records not in use, including minutes, in a central and safe place.

Over 100 volumes having already been received from five of the Quarterly Meetings, interested Friends are invited to inspect the premises on Third-day, the 19th inst., from 3 to 6 P. M. The undersigned will be present and explain the arrangements, which can be recommended with confidence.

JOHN H. DILLINGHAM,
Custodian.
Philada., Fourth Mo. 4th, 1887.

The Eighteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, Fourth Mo. 21st, 1887, at 8 P. M. Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

Friends attending the Yearly Meeting can be furnished with simple meals, both before and after the sittings of the meeting, at moderate charge (15 cents), in the second story of the central part of the Arch Street Meeting-house. Meals will also be furnished for those attending the Meeting for Sufferings and the Select Meeting, the previous week.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supt.*

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 24th of First Month, 1887, at his residence near Fallsington, Pa., MAHLON MOON, in the 73rd year of his age, a member and elder of Falls Monthly Meeting. Although from his youth he had been a thoughtful and religiously inclined Friend, yet he felt sensible of many frailties and shortcomings, but through redeeming mercy he was enabled to go down to the grave in quiet peace, with his heart filled with love toward God and man. For several months before his death he was in feeble health, but strong in the faith of the efficacy and glory of the religion of our Saviour whom he had through life endeavored to serve. Shortly before his death he remarked, that the expression of Paul had been repeatedly before his mind: "Looking unto Jesus, the author and the finisher of our faith, who, for the joy that was set before him, endured the cross despising the shame, and is set down at the right hand of the throne of God?"

At his residence near Plymouth, Washington County, Ohio, on the 22nd of Third Month, 1887, THOMAS BOWMAN, in the 77th year of his age, an esteemed member of Plymouth Monthly and Particular Meeting of Friends. This dear Friend endured a long and painful illness with Christian fortitude and resignation to the Divine will, and retained his mental faculties to very near the close, leaving the consoling evidence to surviving relatives and friends that his end was peace.

—, at her home in Chesterfield, Morgan Co., Ohio, on the 25th of Third Month, 1887, ELIZABETH, wife of Ellwood Dean, in the 70th year of her age, a beloved member and elder of Chesterfield Monthly and Particular Meetings. She had been in declining health for some time, and had felt that her hold on life was loosening; and, although the summons came at an unexpected moment, we believe she met the call with her lamp trimmed and burning, prepared to enter in to the marriage supper of the Lamb. The loss sustained by her husband is very great. She had been his faithful and affectionate helpmate for almost fifty years; often accompanying him on his journeys to distant parts as well as nearer home, entering into his labors of gospel love. Her removal is sensibly felt by many friends, to whom she had endeared herself by her cheerful disposition and earnest Christian sympathy. Her mind was vigorous, and her judgment remarkably clear, and we feel that her place in the church and in the community will not soon be filled. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

—, Third Month 30th, at her mother's home in Winona, Ohio, CLARA J. HARRIS, daughter of Lucina Harris, in the twenty-fifth year of her age. She was favored with the peaceful assurance that all would be well with her. At times her sufferings were hard to bear; but she seemed very patient, and at one time said, that she did not suffer more than was good for her—that she could bear it all for His sake. Redeemed of the Lord and her days' work done.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 290.)

Seventh Mo. 9th, 1853. In my sleep last night was much in company with my dear departed mother, as is often the case. It seemed on waking as though I had really been with her. Her precious sweet spirit seeming so near, as I have been busily engaged this morning, it has comforted and cheered. Sincere and fervent desires have been raised, that I may be helped so to live that there may be a reunion with her when done with time in a never-ending eternity, and a being forever united with the spirits of the just made perfect, and to Jesus the Mediator of the new covenant," &c.

11th. Feel my spirits a little lightened, by being brought in measure to feel; and enabled also to ask help and strength to bear all my burdens, both those that pertain to the flesh and to the spirit. In our morning meeting, I once more dared to open my lips in a few words; the burden of which made my poor tabernacle tremble.

18th. A quiet feeling seems in mercy dispensed this morning; though feeling sensible that I have nothing to boast of but infirmities. Unexpectedly was brought to my remembrance, he account we have left us, of Mary going unto the sepulchre while it was yet dark; and how the stone was found rolled away, &c. The remembrance of this circumstance, and the opening of it to my understanding, as well as the feelings attendant, gave encouragement. Unlooked for to our meeting, I was introduced into exercise; and had vocally to declare for the help and encouragement of some doubting, distrusting mind present, "If the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, wash and be clean." Was enlarged a little further, though in great fear. After which was favored to feel peaceful; which is all ask.

Eighth Mo. 1st. As I sat in our morning meeting yesterday, this text was livingly revived: "Ye ask and receive not, because ye ask amiss," &c., followed by these words of the dear Master: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." There seemed a command to revive it, but feeling it so applicable to my own state and condition, and there being those present of the worldly-wise—many strangers—I had about concluded I could not open my lips. When, as

though a voice had spoken it, I heard the words of Pilate to the people: "What shall I do then with Jesus, which is called Christ?" with their answer, "Let him be crucified." Ah, how these last words sounded! If this, I was about to do, bore any relation to crucifying afresh the dear Son of God, the very thought brought me on my feet; and in the fear and dread of the Eternal I bore my testimony. Since which, O! how I have been buffeted by that cruel adversary, who seeks to lay waste the whole heritage of God. May I be helped and strengthened, not only in word, but in all my actions, to preach Christ to the people; showing forth my faith by my works.

15th. I can adopt the language of the prophet where he says: "I am very jealous for the Lord God of hosts," &c. In the first place I am very jealous over myself; then over every thing which does not bring honor unto Him, to whom all honor is due. I often see things in our meetings in regard to the behavior of the dear children, which distress me; then my own situation often weighs heavily, being unable to attain to anything but an outward stillness; though I strive not to settle down under it. And can but believe that as the exercise is rightly maintained, a helping hand will be extended. In the after-part of our morning meeting, I was given a little to feel the preciousness of *true living faith*. "If ye have faith as a grain of mustard-seed," said our dear Saviour, "ye shall say unto this sycamine-tree be thou plucked up by the root, and be thou planted in the sea, and it shall be done." The remembrance of this precious declaration, seemed a little to animate to seek after it. Press forward, O my soul!

22nd. I thought during our morning meeting yesterday, there was more of ability than sometimes, to ask a little help. Near the close of the meeting I ventured forth with a few words. Hope I did not do wrong. Oh, the fear that attends these offerings! fear to give, and fear to withhold. After meeting my heart was tendered and broken before the Lord, with sincere desires to be kept and preserved on every hand.

24th. "Cleanse thou me from secret faults." Increased desires are felt after purity and holiness: that so I may be made a fit temple for the Lord my God to dwell in. If iniquity be regarded or given way to in any wise, the Lord will not hear me. Strengthen me, O Heavenly Father! with night in the inner-man; that I may lift up a standard against my soul's enemy, who is seeking continually to destroy and to lay waste thy kingdom.

26th. Yesterday was a day of unlooked for favor to my poor soul. He who has all power in heaven and on earth, was pleased to arise for my help and deliverance, so that the broken bones were made to rejoice. Near the close of our meeting, there seemed a command given to stand forth on behalf of my dear Lord and Master. While trying the fleece, the meeting I found was breaking up. I feared, after the favor I had received, to let it separate without delivering the little message which seemed given; so arose with: "The life, dear children, is more than meat—the

life of the precious immortal soul. And with a little more, I sat down. After which was favored to feel quiet. On retiring after meeting to my room, was again comforted and encouraged in reading these words of John Crook, which I accidentally opened upon: "I have this to say to thee, thou poor soul, Keep thou thy own habitation with God, in the measure of his grace committed to thee. Shut out all that would interrupt thy communion with God, and follow those things which are of good report and which make for peace; these things follow. Keep in love with all those that love the Truth and are tender of it, and seek its advancement above all; who have no end to self, nor to this world, nor the things of it; but unto purity and holiness, and a close walking with God in Spirit; and thy temptations will wear away, and those broken bones shall be set again unto a firmer union with God and his truth and people, than ever thou wast in before. Then the broken bones shall rejoice and thou conclude, that in faithfulness God hath suffered thee to be tried, that thou mayst learn obedience by all that thou hast suffered, and understand it was to make thee abhor thyself more than ever thou couldst have done, had not these things befallen thee; that, with Job, thou mayst attain to a knowledge of God beyond the hearing of the ear; which will reward thee double for all thy sufferings and trials, and make thee keep close unto the Lord and to the fellowship of saints for ever," &c.—Friends' Library, Vol. XIII, page 266.

Ninth Mo. 9th. Altogether unworthy as some of us are of the mercies of our Heavenly Father still extended towards us, we are remembered for good from time to time. Thou openest thy hand, and satisfieth the desire of every living thing. Yesterday was a day of favor. The evening previous, who should arrive but our dear friends William and Elizabeth Evans! They have come to pay us a little visit and attend our meeting. Just at meeting time came our friends, Samuel and Ann Cope; also Hannah Davis, from West Chester, and William Scattergood, from Concord. It seemed remarkable how they should all be drawn to come sit with us in our meeting; neither knowing of the others coming. Elizabeth, Samuel, and William, all spoke; E. first, quoting: "Draw nigh unto God, and He will draw nigh unto you." Encouraging some in an especial manner, for whom she was led into close and near sympathy, to bring their troubles unto the Lord; who would sustain and make a way where none could be seen. Said, "The Lord shall fight your battles, and ye shall hold your peace." Enlarging in a very instructive and encouraging manner. My spirit was melted, humbled and broken, under the power of the word preached; and while I felt unworthy of even a crumb, I was allowed to partake. Samuel followed with this apostolic declaration: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Upon which he instructively enlarged. "I am the Vine, ye

are the branches," &c., William arose with; and spoke of the favor and the mercy it was to be permitted to be engrafted into Christ, the true and living Vine, &c., &c. Both of the last were deeply instructive communications, wherein, also, counsel and tender encouragement flowed toward the dear children, that they, in their little measure, be found supporters of our Christian testimonies; showing the suffering our early Friends underwent in support of them, &c. The meeting closed in solemn supplication, from dear E. E. So that it did seem to me there was abundant cause to thank God and take courage.

15th. Whilst I desire to be social and pleasant with all, as far as Truth allows, may I be more and more guarded over my words and actions. The little strength which has been mercifully vouchsafed, has been lessened of late, by giving too much latitude to my tongue, "an unruly member, and boasteth great things." I have been made to feel, this day, that I have nothing to glory in save infirmities. May this sense not be withdrawn, till self is laid where it ought to be. Oh how unlike am I to Him, who "made himself of no reputation," and who went about doing good, not only to the bodies but to the souls of men.

Eleventh Mo. 7th. More than a month has elapsed since last entry was made, and what shall I say? If it had been a month of advance in my good journey, how I could rejoice! While there has been a struggle from day to day, in passing about among my friends, to keep best things uppermost, I cannot feel I have attained to what I ought. And since my return to this place, about a week since, truly it may be said, "many things" have "cumbered" to cause a fear for many of us, that the "one thing needful" would be forgotten. In our meeting yesterday morning an exercise of this kind pervaded my mind, but without relief: it may have been all for myself. Afterwards how did these words of the aged patriarch, when pressed by some famine, again and again pass through me: "Go again and buy us a little food." That bread which cometh down from God out of heaven and nourishes up unto eternal life, was what my soul panted after, and craved for us all.

8th. "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am." Very unexpectedly last evening I had a slight hemorrhage, which did some alarm; though the desire was felt to keep quiet, to turn inward, and see how it was with me. Whereupon I felt as though I had nothing to clothe me with. Be merciful to me a sinner, was the breathing of my spirit. I am yet spared to see the light of another day. Enable me, strengthen me, O dearest Father! to work out my soul's salvation with fear and trembling; that the midnight cry may not find me unprepared.

(To be continued.)

For "The Friend,"

Wanderings in China.—No. 2.

(Continued from page 290).

The existence of slavery as a recognized institution in Chinese domestic life is to me an altogether new idea, and yet I now learn that it is a most real fact—a system of absolute, hereditary slavery, from which there is no possibility of escape for three generations, though the great-grandson of the original slave is entitled to purchase his freedom if he can raise a sum equal to the price at which his master values him. The slave-market is supplied from the families of rebels and of poor parents, who, in very hard times are driven to sell their sons and daughters.

Many also are the children of gamblers, who are sold to pay gambling debts. A large number have been kidnapped from distant homes, and though this offence is criminal, it is constantly practised. Under pressure of extreme poverty, girls are sometimes sold for about £1, but the average price of both sexes ranges from £10 to £20, according to health, strength, beauty and age. Before a purchase is effected, the slave, male or female, is minutely examined, and made to go through his, or her paces, to prove soundness in all respects. Should the result prove satisfactory, the purchaser becomes absolute owner. He can sell his slave again at any moment, and for any purpose, or should he see fit to beat him to death, or drown him, no law can touch him, for his slave is simply his chattel, and possesses no legal rights whatsoever. Instances have actually come to light in which ladies have thus beaten their female slaves to death, but the action is looked upon merely as an extravagant waste of saleable property. In wealthy houses, where there are generally from twenty to thirty slaves, kindly treatment seems to be the general rule; but in smaller families, where only two or three are kept, the treatment is often so harsh that slaves run away, whereupon the town-crier is sent through the streets to offer a reward for the capture of the fugitive. He attracts attention by striking a gong, to which is attached a paper streamer on which all particulars are inscribed. Sometimes street placards are pasted up, with a full description of the runaway. Here, as in other slave-owning communities, parents have no rights whatever to their own children, who can be taken from them and sold at the will of the master. So the system of slavery is absolute, and its victims may be the children of fellow-citizens, and in the case of gamblers, of boon companions.

The City of Canton is divided into thirty-six wards, each separated from the others by fire-proof walls. At short intervals I notice a tall scaffolding in connection with a little watch-tower, and I learn that these are fire look-outs. Each watchman has a gong whereby to give the alarm to all the others in case he detects a fire, and by a certain code of striking he makes known in what quarter it lies. Then from each of the forty-eight guard-houses of the city two men hurry off to assist the regular fire-brigade, who are said to be a very efficient and courageous body of men, both here and throughout the empire; and indeed there is every inducement to energy in subduing fires, for apart from all general considerations concerning danger to life and property, every official in the neighborhood knows that his personal rank is at stake, as every fire sufficiently large to destroy ten houses must be reported at Peking, and should the conflagration have been allowed so to spread that eighty houses have been burnt, every officer in the city is degraded one step. Very severe punishment is also meted out to those persons through whose carelessness the fire has originated. No matter how respectable is their position in life, they are condemned to stand daily in the open streets for a period of from one to four weeks, wearing the ponderous wooden collar—the *canque*—just as if they were thieves.

While at Canton, an invitation from a very wealthy mandarin gave our authoress an opportunity of visiting a Chinese home of the very best type; and very puzzling, she says, it would be to describe. It covers so much ground, and there are so many open halls, consisting chiefly of pillars and ornamental roofs, scattered promiscuously about, among paved courtyards, deco-

rated with flowers in pots; and then there are walls pierced by oddly shaped portals, formed like octagons, or circles, or even tea-pots, and all placed at irregular intervals, never opposite one another; and then shady morsels of garden with all manner of surprises in the way of little ponds and angular bridges and quaint trees. Then somehow, quite unexpectedly, you find yourself in highly ornamental suites of small rooms which seem to have originally been one great room, sub-divided by partitions of the most elaborate wood-carving, and furnished with beautiful polished black wood, and hangings of rich materials.

Such homes are in fact the patriarchal encampment of a whole clan, to which all the sons and brothers of the house bring their wives and there take up their quarters, living together apparently in very remarkable peace.

"Presently our host, who is very friendly to foreigners, and from intercourse with them, is less punctilious than most Chinamen on the matter of being seen speaking to his women folk, led us aside, and presented us to his most kindly and courteous old mother, who conducted us to her apartments, her son accompanying us. He then introduced us to his little bride, aged thirteen. His matrimonial ventures have so far been unlucky, two previous wives having died very early. This one seems a nice, bright little lady.

"Our host next led us into his fine large garden, which is all dotted over with delightful little summer houses, with picturesque double roofs much curved up and with a wealth of fine wood-carving—beautiful black wood furniture like polished ebony, with scarlet embroidered draperies; here and there a window of delicate pearly oyster-shells set in a fine lattice-work, so as to form a translucent screen. Shady trees overhang cunningly contrived miniature streams and lakes, with fanciful bridges, one of which is constructed in zig-zags, as an emblem of the much esteemed dragon. It is a wonderful garden to be the property of a private citizen, in the heart of this great crowded city!

"The dragon-bridge and the quaintly shaped portals are not the only lucky emblems which are here cherished. A couple of tame deer, which symbolize happiness, and several gorgeous peacocks, which denote exalted rank, enliven the garden. Some geese are also admitted as being emblematic of constancy, for which reason they figure among the gifts of a bridegroom to his bride.

"Returning to the house, or rather to one of its many scattered portions, we find an abundant luncheon awaiting us, but only the gentleman shared it with us. Even the fine old mother could not venture so far to depart from the customs of well bred Chinese ladies as to cross the threshold, though she just glanced in to see that we were happy.

"Leaving the gentlemen to finish their wine, we rejoined the ladies, who now, in the absence of any lord of the creation, were much more at their ease. They were sitting, as is their custom in one of their bed-rooms (also handsomely furnished with polished black wood and beautifully carved bedsteads). They gathered round us to examine such jewels as we wore, and to show us theirs, and were pleased by our admiration of their glossy hair being ornamented with artificial flowers (one had natural flowers), and valuable hairpins of gold, pearl, or jade-stone.

"But their chief pride evidently centered in their poor little "golden lily" feet, reduced to the tiniest hilt in proof of their exalted station. Of course, the so-called foot is little more than just

the big toe, enclosed in a dainty wee shoe, which peeps out from beneath the silk-embroidered trousers. Whether to call attention to these beauties, or as an instinctive effort to relieve pain, I know not, but we observed that a favorite attitude in the zenana is to cross one leg over the other, and nurse the poor deformed foot in the hand.

"As they could scarcely toddle without help, their kindly-looking, strong, large-footed attendants were at hand, ready to act as walking-sticks or ponies, as might be desired."

There is a regular class of "foot-binders"—women whose profession it is to produce this horrible distortion, with the aid of long bandages of cotton cloth, and in the hands of an unskilful binder the process of torture is indefinitely prolonged. In any case there is generally great swelling of the foot and leg, and torturing corns and other forms of disease. Yet such is the force of distorted public opinion and the iron rule of fashion, that sometimes when in Christian schools, the teacher (filled with compassion for a girl who cannot work by reason of the pain she is enduring) ventures to remove the bandages, then the tears flow still faster, for to remove these destroys her prospects in life—her value in the marriage market, where she would be despised as a large-footed plebeian! The lily-foot is thus the "guinea stamp," and, moreover, is a standard of artificial beauty as decided (though by no means so injurious) as tight-lacing in some countries nearer home. Though the custom is known to have been in force for fully a thousand years, no one knows which of the legends referring to its origin is authentic.

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 126.

Theodore Parker relates an instructive incident that occurred to him in his childhood.

"I saw a little spotted turtle," he writes, "sunning itself in the shallow water. I lifted the stick in my hand to kill it; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels and the like, and I had a disposition to follow their example. But all at once something checked my little arm, and a voice within me said, clear and loud, 'It is wrong.' I held my uplifted stick in wonder at the new emotion, till the turtle vanished from sight.

"I hastened home, and told the tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye, and taking me in her arms, said, 'Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you in the dark without a guide. Your life, my son, depends on heeding that little voice.'"

The wonderful difference which it makes in the life and character of a man, whether he heeds the instructions of this Heavenly Guide, or whether he follows the path of self-indulgence and despises its teachings, is shown in a narrative furnished to the *Christian Advocate* of Eleventh Mo. 25th, 1886, in which Archibald S. Allison relates his own experience and that of a school-fellow. The incident which gave rise to it occurred while walking out for exercise with his son. He says:

"As we were turning a corner to go down to a bridge, from which, after a heavy rain, a fine view of the river could be seen, we met a man

about my own age, so shabby and wretched-looking that my son drew back as he came near. He called me *Archie*, a name that my boy had seldom heard applied to his father, and I said, 'Good afternoon, *Horrie!*' As soon as we had passed, my son cried out, 'Why, father! how did that tramp dare to call you *Archie?*'"

"My answer interested him greatly. It was this: 'Edward, that tramp, as you call him, and your father were once bosom friends, chums at school, and thought as much of each other as you do of *Tom Walters*; and if I had not become a Christian, and he had, he might have been better than I, and I as bad as, or worse than he is.'"

"Tell me all about it," said he.' And this is the simple tale I had to tell:

"*Horatio Palmer* and I were born in the same place, Springfield, Mass., and our fathers were partners in business for several years. We went to the same school, and, as we each had uncles in Greenfield, we both spent part of our vacations on farms not more than two miles distant from each other. He called me *Archie*, and I called him *Horrie*.

"When we were about sixteen I learned to smoke, and taught *Horrie*. I have always been sorry that I learned, as it cost me a great struggle to quit, and I could not do it till my health was much harmed by it; but I am even more sorry that I taught him.

"One day he showed me a pack of cards, the first I had ever seen. After that we met by appointment, and smoked and played cards many an hour when our parents little dreamed where we were, or what we were doing.

"We did not do anything worse when together, till one day *Horrie* produced a flask full of brandy, of which he and I drank till we were both intoxicated. His father was out of town, and he managed to conceal it; but I could not. My uncle saw me in that condition.

"The next time he met me he talked with me a long time, and asked me many questions. He pleaded with me and begged me to stop. He showed me that I was in the sure path to ruin, and made me see it and feel it.

"I made up my mind to do only what I thought was right; what I would be willing everybody should know; and I kept praying and looking through the Bible till I found this promise, '*Him that cometh unto me I will in no wise cast out.*' When I read that I believed it, and felt that I did come and that I was not cast out.

"The next time I met *Horatio* I told him all about it. He laughed and joked and told funny stories until he almost made me laugh too. But when he could not quite succeed, he began to sneer at me; said that religion would do for girls; but he would have more fun yet. Finally he drew out a flask, tasted the contents, and playfully tried to make me drink. I saw that he and I must separate, and we did. I have always felt friendly to him, and used to lend him money now and then, till I found he spent it all for rum."

"By this time we passed the new building of the Fifth National Bank.

"There, Edward," said I, '*Horatio's* father left him the ground on which that bank stands. It has since brought \$40,000, but he drank and gambled it all away and is now not worth a penny. In the winter he stays in the Almshouse, and in the summer works just enough to get money for liquor.

"I will add this, *Horatio Palmer* is the wreck of one of the brightest and most prepossessing young men our section of the country ever

contained. If he had given his heart to God all things would have been different."

The missionary, Ellis, who labored among the inhabitants of some of the islands in the Southern Pacific, says that the first time the inconsistency of war with the spirit of Christianity was really perceived by him, was when some of the natives who had listened to his preaching brought to him their weapons of war, and proposed to destroy them; "for," said they, "if we embrace this gospel, we can never use them more!" The influences of his early education had blinded his eyes to this inconsistency; but when his savage hearers listened to the benign precepts of Him who came to bring peace on earth, the Spirit of Christ quickly showed them that there was no place in his kingdom for war and the brutal passions it promotes; and thus made them, in this particular, wiser than their outward teacher.

Obedience to this heavenly Guide often proves the truth of the saying of the Apostle, that "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." The *Christian Intelligencer* tells of a dry-goods firm which fifty years ago was in active business in New York, the head of which, James Suydam, one day said to his partners, "We must restrict our operations. I find that the demands upon my time are such that I have not the requisite leisure for my religious duties, and I cannot go on in this way." The other members of the firm consented, and the reduction was made. Just two years from that time there was a great financial storm which engulfed nearly all the business houses of the city. But this firm safely outrode the storm, and found that what they had done out of religious convictions was really a matter of the soundest policy, though they were not aware of it at the time.

J. W.

For "The Friend."

The following table of comparative rainfalls at various stations in the United States, showing an increase rather than a diminution during the latter years, with his interesting comments thereon, were prepared by the late Dr. George Martin of West Chester, Pa., and originally contributed by him to the Delaware County Institute of Science, in Fourth Mo. 1882. It is thought desirable, by at least one of his friends, that they should be preserved in the columns of "The Friend."

Delaware Co., Pa.

A Summary of the Rainfall for a series of years at Ten Stations in the United States.

The influence upon the climate of the denudation of the land of its timber, has excited the interest of many persons, and numerous statements have been put forth giving the result upon the rainfall and the drying up of the streams. As most of these are based upon theory, and not upon accurate observation, the following tables have been prepared from the Record of the Pennsylvania Hospital, Philadelphia, and from the published tables of the rainfall in the United States, by the Smithsonian Institution, as a contribution toward a more exact knowledge. From these it will be seen, that in all but one of the ten stations given, the mean rainfall of the first half of the series is less than that of the last; and in this exceptional case, the mean of the first 27½ years of a period extending from 1814 to 1867, inclusive, is only $\frac{24}{100}$ of an inch in excess, while at Philadelphia in a series of 57 years, from 1825 to 1881, the last half is $3\frac{1}{100}$ inches in ex-

cess of the first. It is to be presumed that no one will doubt but that the number of acres of woodland were very much less in the vicinity of these stations during the later years of observation; and if so, the destruction of the timber cannot have diminished the amount of rain.

The "Dewpoint," or proportion of moisture in the air, has been found to be greater in a wood than in the open fields, but this probably results from obstruction to the currents of air by the trees, which prevents the exhalations from the leaves and ground from being rapidly carried away, and can have but little if any influence in causing rain, although it might possibly change the course of a local storm passing near it. Ground rich in humus, as it is in old woodlands that have not often been burned over, is very retentive of moisture, and rain falling on it would be largely absorbed, which would lessen the amount to run off and diminish the freshets; but that it would increase the flow of the springs is not so certain. I have no means of reliably ascertaining the changes that have taken place in the volume of the streams during the years noted, and the opinion varies greatly among the older people as to whether they have diminished or not; most of them, however, thinking that they have, but memory is a very unreliable guide, and it is greatly to be desired that some of our Scientific Associations should establish a system of measurements by which, in after years, the truth could be determined.

The Stations noted* were selected as having the fewest omissions and longest records, and without reference to any theory on the subject.

Name of Station.	Number of years observed.	Mean Rainfall.	Total years.	Increase.
Cambridge, Mass.	1841 to 1867	46.26	27	Increase 4.66
	1841 to 7th mo. 1854	43.83	13 ¹ / ₂	Increase 1.9 ¹ / ₂
	7th mo. 1854 to 1867	48.59	13 ¹ / ₂	Increase 4.76
New Bedford, Mass.	1841 to 7th mo. 1841	41.52	1	decrease .94
	7th mo. 1841 to 1867	40.88	27 ¹ / ₂	Increase 2.94
Amherst, Mass.	1856 to 1867 (inclusive)	44.12	12	Increase 2.75
	1852 to 1867	45.69	16	Increase 1.54
Providence, R. I.	1832 to 1867	34.46	36	Increase 1.36
	1832 to 1849	32.60	18	Increase 1.86
	1849 to 1867	36.20	18	Increase 3.60
Rochester, N. Y.	1831 to 1855 & 1857 to 1866	31.23	35	Increase 2.01
	1831 to 7th mo. 1849	30.58	18 ¹ / ₂	Increase 2.50
	7th mo. 1849 to 1866	32.08	18	Increase 1.50
Penn Yan, N. Y.	1829 to 1847	27.81	19	Increase 2.01
	1847 to 1866	29.35	19	Increase 1.54
Marletta, Ohio.	1818 to 1847	22.25	30	Increase 1.36
	1847 to 1866	24.22	20	Increase 1.96
	1844 to 1867	41.54	24	Increase 3.60
Springdale, Ky.	1842 to 1859 & 1861 to 1866	48.69	24	Increase 2.01
	1842 to 1855	44.44	14	Increase 4.25
	1855 to 1861	49.63	7	Increase 5.19
Philadelphia, Pa.	1825 to 1855, 7th mo. 1855 to 1861	42.43	36 ¹ / ₂	Increase 3.50
	1825 to 1837	51.18	13	Increase 8.75
West Chester, Pa.	1860 to 1868	50.16	9	Increase 2.01
	1869 to 1877	52.20	9	Increase 2.04

* West Chester, the last Station on the list, was not included with the previous nine to which the concluding paragraph more particularly refers, but was noted in a supplementary paper. The observations and record at that place, which was the home of the doctor, were probably made by himself.

The practical question in reference to ancestry is, not whether a man has reason to be proud of his ancestors, but whether his ancestors would have reason to be proud of their descendants. *S. S. Times.*

LINES
For "The Friend."
Composed by MARTHA A. WILSON, while at Friends' Boarding School, near Barnesville, Ohio.

Calendar of Eighteen Earnest,
Hanging here upon the wall,
One by one thy leaves have fallen,
And to-night, the last must fall;

For the ticking, ticking, ticking,
Of the time-piece in thy room
Warns thee, that at hour of mid-night
Thou shalt meet thy final doom.

Thou thy mission hast accomplished,
And we hear this voice from thee:
"I am going, only going,
Where my predecessors be;

To the silence and the darkness
Which no mortal eye may scan;
Going only in obedience
To the universal plan.

Only one short year I've lingered,
In my place upon the wall;
Every month one leaf has fallen,
And to-night the last must fall.

My companions all have left me,
I must meet my fate alone;
Yet I would not linger longer,
Or my present state bemoan.

But to mortals watching by me,
I have something I would say;
Something I would have you ponder
As you journey day by day.

It is this: 'I go before you,
And ye all shall follow me;
As my summons comes at mid-night,
So your summons, too, may be.

Hourly have I watched the coming
And the going of the few
Who within these walls have gathered,
For a purpose high and true.

And have kept a daily record
Of events I've witnessed here;
This I leave you, read the pages,
All are traced distinct and clear.

What to you has been forgotten,
You will find my records bear,
Words ye've spoken, deeds committed,
Written with the greatest care.

Some there are, ye'll greet with gladness,
Some there are ye'll meet with pain;
Resolutions, kept or broken,
Sometimes loss and sometimes gain.

Seeds that you have strewn around you
All unconsciously while here;
You will see have grown and blossomed,
And a harvest doth appear.

As the sowing, so the reaping,
Some of good, and some of ill;
Progress either up or downward,
Never any standing still!

But I now must cease my speaking,
For the midnight hour draws near;
And I leave you, sadly leave you
To the swiftly coming year—

My successor, who stands waiting
At the portals of the door,
Only waiting for the echo,
'Thou shalt know thy place no more.'

'Know thy place no more forever,
Through the ages yet to be,'
Is the sad and solemn sentence
Borne on airy wings to me.'

From the "Atlantic Monthly."

On the Big Horn.

[In the disastrous battle on the Big Horn River, in which General Custer and his entire force were slain, the chief Rain-in-the-Face was one of the fiercest leaders of the Indians. In

Longfellow's poem on the massacre these lines will be remembered:

"Revenge?" cried Rain-in-the-Face,
"Revenge upon all the race
Of the White Chief with yellow hair!"
And the mountains dark and high
From their crags re-echoed the cry
Of his anger and despair.

He is now a man of peace; and the agent at Standing Rock, Dakota, writes September 28th, 1886: "Rain-in-the-Face is very anxious to go to Hampton. I fear he is too old, but he desires very much to go."

The years are but half a score,
And the war-whoop sounds no more
With the blast of bugles, where
Straight into a slaughter pen,
With his doomed three hundred men,
Rode the chief with the yellow hair.

Oh Hampton, down by the sea!
What voice is beseeching thee
For the scholar's lowliest place?
Can this be the voice of him
Who fought on the Big Horn's rim?
Can this be Rain-in-the-Face?
* * * * *

O chief of the Christ-like school!
Can the zeal of thy heart grow cool
When the victor scarred with fight
Like a child for thy guidance craves,
And the faces of hunters and braves
Are turning to thee for light?

The hatchet lies overgrown
With grass by the Yellowstone,
Wind River and Paw of Bear;
And, in sign that foes are friends,
Each lodge like a peace-pipe sends
Its smoke in the quiet air.

The hands that have done the wrong
To right the wronged are strong,
And the voice of a nation saith:
"Enough of the war of swords,
Enough of the lying words
And shame of a broken faith!"
* * * * *

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare;
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, school and House of Prayer!

O mountains that climb to snow,
O river winding below,
Through meadows by war once trod,
O wild waste lands that await
The harvest exceeding great,
Break forth into praise of God!

—John G. Whittier.

The Work of the Spirit.—Canon Hoare, in speaking of the co-operation of the Holy Spirit in the work of the ministry says it "produces a holy solemnity throughout the Church. Do we not sometimes know what it is to have a solemn sense of the presence of God in the midst of us? When Solomon's temple was consecrated, 'the glory of Jehovah filled the house of God,' and I verily believe that there is something of the same kind very often experienced amongst ourselves. It is something that cannot be produced by natural means, such as music, or even good reading, for it is supernatural, being the direct result of the Holy Spirit working with his people. It is experienced, though it cannot be defined; it is felt, though not understood; it is an undoubted reality, though not produced by any human instrumentality. It was well described by three infidels who were sent over by an infidel club at Leeds to hear old Henry Venn preaching at Huddersfield, who went back and reported to their infidel friends, 'Truly God is in that place, though we know Him not.' When this is mercifully bestowed by the Spirit we shall feel

no necessity for all the artificial stimulants which it is the fashion to introduce in order to bring about what people call 'a lively service.' What we really want is not so much a lively service as a living one, and this life can only be found in the companionship and co-operation of 'the Spirit that quickeneth,' that Spirit described in our creed as 'The Lord and Giver of life.'"

For "The Friend."

Samuel J. Smith.

I noticed in last week's issue, a small poem supposed to be written by the Friend whose name stands at the head of this article. He deceased about a half a century ago; and I well remember, whilst a school-boy, of occasionally passing by his residence, "Hickory Grove," situated on the road leading from Rancocas to Burlington—about a mile from the latter place.

In the published Memoirs of Thomas Kite, he speaks of paying a visit to Hickory Grove, the then residence of a sister of the deceased, but it should have been his cousin.

Samuel Joseph Smith lived a somewhat secluded life, seldom going from home; but he was nevertheless well posted in all that was current in literature and politics. He might be called a shy man, mixing little with the world; and, like the Bard of Mantua, would go out of his way to avoid meeting people; but few were more interested in the welfare of the whole human family. He seldom rode to meeting, preferring to walk; but he always kept a coach for his friends and those travelling in truth's service. English Friends were particularly desirous of partaking of his hospitality, and were charmed by his brilliant conversation and instructed with the variety and extent of his information. During his lifetime, it was said he wrote, or at least published too little; and after his death a collection of his writings appeared which possess considerable merit. He cared little for fame, but his memory is revered by his friends; and few have been a brighter example of disinterested benevolence.

R.

An Inquiry into the Character and Tendencies of Secret Societies.

(Concluded from page 283.)

The agency of secret societies such as the Ku-Klux Klan in fomenting disorders, and in preventing the resumption of amicable relations in the Southern States, after the civil war, is well known. Within a few months there has been reported from South Carolina the existence of an oath-bound organization among some of the colored people, their object being that of plunder, all being bound to murder the person who should detect them in the committal of their misdeeds. Iniquitous as is such an association among the negroes, it is paralleled by that of the Panhandle conspiracy (just revealed) among the trainmen of a portion of the Pennsylvania Railroad, west of Pittsburg. Systematic plunder was their purpose, and death on the rail (as alleged) the penalty to be visited upon any member who should expose the workings of the conspirators in any particular.

There seems to be no doubt that secret societies have operated to perpetuate Ireland's social and political grievances as much or more than any other agency. A late writer upon Irish Home Rule, Archibald McCullagh, states that two preliminary steps seemed essential to the solution of the Irish problem. The first was the breaking up of the large estates, best accomplished by a law abolishing primogeniture and

entail. "The second thing," he says, "which Ireland needs is a more amicable and Christian spirit between Roman Catholics and Protestants. They are lamentably deficient in this particular. Good men should aim to suppress such secret societies as Orangeism and Ribbonism as detrimental to the best interests of society, inasmuch as they feed the fires of religious bigotry, and tend to produce social disorder."

The secrecy feature of the Knights of Labor organization has been much under discussion. Recently the official organ of the order declared, upon this point: "The only secret it has is the names and persons of its members, and if the Church will secure the abolition of the black-listing system practiced by employers and by which a known Knight of Labor is unable to get work, we will abolish the password, and make all our meetings open. The order has no secrets; its object and purposes are published to the world daily." Nevertheless, more light is needed upon this matter. The ways of the Knights of Labor do not meet with the same approval in the eyes of disinterested people, as do the open methods of the Brotherhood of Locomotive Engineers. These seem to be animated by a more fraternal animus than do the "knights."

Another wide-spread secret organization, which bodes no good to the country, is that one of a military character known as the Grand Army of the Republic. Not to incur the displeasure and lose the votes of this great order, has influenced a great deal of unwise legislation in Congress and the State Legislatures. Perhaps no veto by any President ever met with the more cordial approval of people of all parties (not directly interested in the measure) than did that of the late wholesale pensioning bill. Yet the State Encampment of Illinois, in the arrogance of its presumed power, was so bold as to resolve: "That this Encampment, directly representing 26,000 veteran soldiers of Illinois, demand that Congress pass the so-called Disability Pension bill, the veto of the President notwithstanding, as an act vital to the interests and honor of the country," &c.

College Fraternities, with a secrecy basis, make many of our young men early familiar with the taking of an oath, and, it is probable, pave the way for their induction into the so-called beneficial, secret societies, especially that of the Freemasons. One who has examined into the matter states, that where the college fraternities thrive and prosper, the interest in the regular college literary societies decreases. The secret fraternities partake more of the nature of clubs; they must have their annual banquets, at great expense; their badges or other insignia, set with precious stones, and of course very costly. For such baubles a parent may struggle for the education of his son, and a whole family make sacrifices the year through. The initiation ceremonies, like those of their seniors, are such as are not becoming intelligent, dignified persons.

The managers of Harvard College have lately been obliged to take action against a secret fraternity of that institution, as its initiatory ceremonies included so dangerous and injurious a performance as jumping blindfolded into water of unknown depth, even in the winter season. Some years ago, a student of the college, while being initiated, was told that at the end of his journey he must jump off a precipice. Before reaching the place the young man became unconscious, and was so seriously affected mentally that he was obliged to leave college, and for years was afflicted with trouble of the brain.

Before concluding, it may be well to state that the following religious denominations, in addi-

tion to Friends and Mennonites, disapprove of or condemn all secret societies. They are the Free Methodists, Wesleyans, Scandinavian Conferences of the Lutherans, Disciples (in part), Christian Reformed, Dunkers or German Baptists, Primitive, Seventh-day, and Scandinavian Baptists, Seventh-day Adventists, Moravians, Plymouth Brethren, Associate, Reformed, and United Presbyterians, United Brethren in Christ, and some local congregations principally of the Congregationalists and (regular) Baptists.

Summing up the matter, we conclude that secret societies are needless to the Christian, as they are wasteful and expensive in the distribution of their income. They are at variance with the duties we owe the Church as well as the home. Uniting with them, we become unequally yoked in a sworn brotherhood with unbelievers, contrary to the counsel of the Apostle; and where religious ceremonies are part of the ritual, the name of Christ is frequently suppressed. Such associations tend to selfishly build up a privileged class, and are liable to be so misused as to defeat the ends of justice. Their oaths in many cases are unlawful and sacrilegious, and their penalties barbarous, vindictive, and murderous. Their titles, attire and ceremonies, lead away from that simplicity which is in Christ. Obviously a Friend has no place in the "lodge" of a secret association.

JOSIAH W. LEEDS.

For "The Friend."

A Reminiscence of Christopher Healy.

There are, no doubt, many who did fully respond to what was said in "The Friend" of Fourth Mo. 2nd, 1887, relative to the instructive memoir of Christopher Healy.

"He describes the first occasion on which he attended a 'Friends' meeting,' being then not quite 15 years old." "There have been few ministers of modern times who have labored more extensively and effectively in their Master's cause. There are, we believe, many of our readers who can recall with tender emotions the precious baptizing power of Christ that attended his ministry."

The above brought very freshly to remembrance a remarkable meeting appointed by him in 1843, which was largely attended; many of the company were not members with us. He arose with the language, "Men and brethren, what shall we do to be saved?" opening clearly our views as a religious Society. He said, "he was aware there was a variety of beliefs, and felt willing to express his." Also some of our testimonies were clearly opened. He spoke in an impressive manner on war; also of the names of the days, and of the months,—“some of them derived from heathen names.” Another subject he mentioned, was that of giving flattering titles unto men:” he said, “we do not read in the Bible of Mr. Paul, Peter or John, but simply their names,” &c.

He arose the second time, saying: “There was another subject that had impressed his mind unexpectedly, and some might think it strange to mention it in a religious meeting”—“it was of so much precious time wasted in reading newspapers.” He said, “he was not going to say it was wrong to read some parts, but it was a great mixture; and some parts might be called pernicious reading.” “In travelling about he had been pained to see those advanced in life, whose locks were white with age, and whose time could not be long here, poring over the news,” and “whether after reading their Bibles, they felt like taking up the newspaper;” and added, “he

did not want any one to immediately decide or come to a conclusion in this matter, but to think of it in the silent watches of the night, when their heads were laid on their pillows," &c. After a solemn silence the meeting closed.

Would it not be well for some in *this* day to consider the last mentioned subject, and not give too much time to reading such, and thereby destroy the relish for something better?

There is much to be found in the approved writings of Friends, which will strengthen the good desires often raised in the heart, to follow their dear Lord and Master; and as any are obedient to His "still small voice," they will be made "quick of understanding in His holy fear," and ability given to follow on "in the footsteps of the flock of Christ's companions."

Unsent Prophets.

"I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." It is written, "How shall they preach except they be sent?" and for ages men have been trying to answer that question, but with indifferent success. Men may be voluble, eloquent, popular, and persuasive; they may be invited, called, petted, and flattered, and yet their lives prove fruitless, and their ministry a delusion and a snare, unless they are *sent* of the Lord God.

Every servant of God is *sent*. The Lord appoints him for his work, tells him what to do, and where and how to do it; and the man who is obedient to this heavenly call of God labors effectually and will be honored, and owned of God in his work. But the man who is not *sent*, though he may be called and salaried, will not be blessed and prospered of the Lord. The world may approve him, but in the great day of God he shall hear the solemn words, "I never knew you."

How many persons there are who, though they assume to preach the gospel, can neither feed the flock of God nor win sinners to Christ! They are not *sent*; and the worldliness, starvation and death which pervades the churches where they minister, furnish abundant evidence of the fact. They are of the world. Their desires and hopes are worldly; they seek to please men and, are not the servants of Christ. Whatever they may have, they lack the unction of the Holy One, the power of the Spirit of the Lord of Hosts. God has not called them nor commissioned them; he does not strengthen them or bless them; he will not crown their labors with fruitfulness, nor bestow on them his glorious reward.

This may seem to some a light thing, a matter of individual choice; men may suppose that the ministry of God's Word is a trade to be learned, a profession to be chosen, an office to be sought; but such persons "do greatly err, not knowing the Scriptures, nor the power of God." Would it be a light thing for a man to represent himself as the ambassador of a king who never knew him and never commissioned him? Would it be a light thing in business, for a man to claim to be agent and representative of a person who had never given him authority or mentioned his name? Would it be a trivial matter for a man to transact business, and make agreements and treaties in behalf of some mighty potentate, who had given him no authority whatever for so doing? And shall it be esteemed a trivial matter for a man to palm himself off as a servant of the Lord Almighty without authority, endorsement or recognition from on high? Let us solemnly inquire concerning this matter, and see to it that we have the Lord's call and the Lord's commission, and then we may hope to have the

Lord's benediction on our labors, making them fruitful to the glory of his name.—*Herald of Truth.*

"I appeal to the consciences and understandings of all impartial people, if our belief be not the most just, merciful and true, that however it pleased God to send his Son, a light into the world, at that time more eminently than before, yet that He was so far spiritually manifested in all ages, as the Word of God nigh in the heart, and great commandment in the consciences of men, as [that those] who believed and obeyed, obtained remission of sins and eternal salvation. This is clear; for if no man could ever see or know the Father but the Son, and he to whom the Son reveals Him, then because many of the holy ancients both spiritually saw and knew God (otherwise they could never be saved) it follows, that Christ did in all ages reveal God."—*Wm. Penn.*

Natural History, Science, &c.

A Floating Island.—One of the wonders of Henry's Lake is the floating island, says a correspondent of the *San Francisco Call*, writing from the Snake River country of Idaho. When we camped at night a lovely island was within a stone's throw of us. We decided to explore it in the morning. The soft green carpet, the drooping willows and stiff little pines, so near the shining surface of the cool blue water, filled us with a desire to rest in their shade. When morning came the island was gone. Five miles away we could see the little trees waving in the wind that had wafted them to the opposite side of the lake. The wind changed, however, and the mysterious island came on its daily orbit and rested, while all nature was hushed that lovely afternoon near where we had first seen it. We paddled a raft of logs to its border. It was circular in shape, and 300 feet in diameter. The outer edge was a tough sward, and so thin that it gave down under the weight of a man and let him into the water boot-top deep. A few feet from the edge it would support the weight of a horse. The floating mass was found to be a mat of grass roots overspread with a thin layer of decayed vegetable matter. The small trees rocked and swayed from side to side as we walked around them. As we approached the island a large number of swans were seen to swim away. There seem to be two kinds—white and gray. Their guttural calls could be heard five miles. In the wake of some that evidently were filling the office of mother, as they floated majestically away, were following the cygnets, fluffy and round like bunches of tow. In the grass near us was a swan fluttering and crying as she stretched out her long neck and spread out her broad white wings. She splashed into the water when we were twenty-five feet distant and disappeared. When we next saw her she was far out on the lake swimming rapidly, with three or four very small young ones close behind. She had managed to get them out of the nest and into the water and they had followed her. They were not one day old. In the nest from which they had been hurried were five eggs not yet hatched. Two white, soft, flat bills had just broken through the hard shell.

An Extensive Farm.—In the extreme southwest corner of Louisiana lies one of the largest producing farms in the world. It runs 100 miles north and south and is owned and operated by a syndicate of Northern capitalists. Their general manager, J. B. Watkins gives an interesting account of this gigantic plantation. "The

1,500,000 acres of our tract," he said, "was purchased in 1883 from the State of Louisiana, and from the United States government. At that time it was a vast grazing land for the cattle of the few dealers of the neighborhood. When I took possession I found over 10,000 head of half-wild horses and cattle. My work was to divide the immense tract into convenient pastures, establishing stations or ranches every six miles. The fencing alone cost in the neighborhood of \$50,000. The land is found to be best adapted to rice, sugar, corn and cotton. All our cultivating, ditching, &c., is done by steam power. We take a tract, say half a mile wide, for instance, and place an engine on each side. The engines are portable and operate a cable attached to four ploughs, and under this arrangement we are able to plough thirty acres a day with only the labor of three men. Our harrowing, planting, and other cultivating is done in a like manner; in fact, there is not a single draught horse on the entire place. We have, of course, horses for the herders of cattle, of which we now have 16,000 head. The Southern Pacific Railroad runs for thirty-six miles through our farm. We have three steamboats operating on the waters of our own estate, upon which there are 300 miles of navigable waters. We have an ice-house, a bank, a shipyard and a rice mill."—*St. Louis Republican.*

Pressure of Gas in Gas-wells.—In a paper on the pressure and composition of natural gas, read before the Engineers' Club. Dr. H. M. Chance stated that there are no records of the gas-pressure first shown by the larger wells. The recorded pressures were nearly all observed after the gas had been blowing off for some weeks, months, or even years; and the pressure then shown by a gauge is evidently no measure of the pressure under which the gas exists in the rock, for the gas soon becomes exhausted from the immediate vicinity of the well, which then draws its supply from a considerable distance, and perhaps through bands of rock of such texture—and perhaps even through the clay filling of crevices—that the pressure shown at the well may be only a fraction of the actual pressure. Hence, while recorded pressures range from about 600 down to 200 pounds per square inch, there is every reason to believe that the actual pressures are perhaps from 500 to 1000 pounds per square inch, or even in some cases much greater, but still being less than the maximum as limited by depth. This maximum is very much less than the pressure necessary to effect liquefaction, and the supposition that the gas exists as a liquid must therefore be abandoned.

The Bulrush Caterpillar.—Among the most curious productions of New Zealand is the singular plant (called by the natives *Awheto*), the *Spheria Robertia*, or bulrush caterpillar. If nature ever takes revenges, one might imagine this to be a case of retaliation. Caterpillars live upon plants, devouring not only leaves, but bark, fruit, pith, root and seeds; in short, every form of vegetable life is drawn upon by these voracious robbers. And here comes a little seed that seems to say, "Turn about is fair play," and lodges on the wrinkled neck of the caterpillar, just at the time when he, satisfied with his thefts in the vegetable kingdom, goes out of sight, to change into a chrysalis and sleep his way into a new dress and a new life. A vain hope. The seed has the situation. It sends forth its tiny green stem, draws its life from the helpless caterpillar, and not only sends up its little shoot with the bulrush-stem capped with a tiny cat-tail, but fills with its root the entire

body of its victim, changing it into a white, pith-like vegetable substance. This, however, preserves the exact shape of the caterpillar. It is nut-like in substance, and is eaten by the natives with great relish.—*Julia P. Ballard in St. Nicholas.*

Wood Alcohol.—Improvements having been made in the refining of wood alcohol, it is being largely used, it is said, to replace the ordinary alcohol. Fears have lately been expressed that it is being used in pharmacy as a substitute for alcohol in tinctures.

The Blue-jay.—In the *Atlantic Monthly*, Olive Thorn Miller describes in a lively manner the habits of a tame blue-jay, especially its strong propensity to bury small objects out of sight—a survival probably of that natural instinct which leads it in a wild state to bury acorns and nuts. She says, "Nothing can be droller than the air of concern with which he goes around the floor, picking up any small thing he finds—a burnt match, a small key, stray pins, or a marble, and seeks the very best and most secluded spot in the room in which to hide it. A pin he takes lengthwise in his month. He has no doubt about the best place for that; he long ago decided that between the leaves of a book is safest. So he proceeds at once to find a convenient volume, and thrusts the pin far in out of sight. A match gives him the most trouble. The place usually decided upon is an opening between the breadths of matting. It is amusing when he chanced to get hold of a box of matches, accidentally left open, for he feels the necessity and importance of disposing of each one. It is not so pleasing, however, when, in his hammering, he sets one off, as he often does; for they are parlor matches, and light with a small explosion, which frightens him half out of his wits. He finds the oddest hiding-places, as in a casket, between the wheel and in its frame; up inside the seat of a stuffed chair, to reach which he flies up on to the webbing and goes up among the springs; in the side of my slipper, while on my feet; in the loop of a bow; in the plaits of a ruffie; under a pillow. Often, when I get up, a shower of the jay's treasures falls from various hiding-places about my dress,—nails, matches, shoe-buttons, and others."

Items.

—Bigotry.—Leases on the estate of the Earl of Hchester, the Lord Lieutenant of the County of Dorset, (England) are said to contain the following clause: "And he (the lessee), his executors, administrators or assigns, or either of them, shall not permit, or suffer to be erected or established on the said hereby demised premises, or any part thereof, any chapel, meeting-house or other edifice, or apply any building at present thereon for the assembly or worship of any sect of Dissenters from, or Non-conformists with, the Church of England, whether Presbyterians, Independents, Anabaptists, Quakers, Methodists, or of any other denomination whatsoever."—*The British Friend.*

—Peace of Europe.—The *London Friend* quotes from the *Family Herald* as follows: "The conditions of life are gradually changing, and the very madness which has made Europe into a huge barrack may work its own cure. The burden will probably grow so intolerable that the most imbruted of citizens will ask themselves why they bear it, and a rapid revolution may undo the work of centuries."

In commenting on this, it remarks that, there are symptoms that the present military system is becoming increasingly unpopular; but it adds, "If our hopes are justly raised as we observe these things, should we not also tremble?"

"Slavery might have been abolished in the United States without bloodshed, long before it was, if only

the Christian churches, North and South, had done their duty, and honestly endeavored to suppress it. We know how far they were from doing this, and how fearful the consequences have been. Is it not the same now in Europe—in England—with regard to war? If the churches now would do their part faithfully, who can say what benign results would follow?"

—“Spiritual Mediums.”—Bills have been introduced into the Legislatures of Pennsylvania and New Jersey, making it unlawful for spiritual mediums (so-called) to pursue their deceptive practices for gain.

—Capital Punishment.—In Maine, imprisonment for life is substituted for the death penalty in cases of murder.

—Congress of Christians on Secret Societies.—A call was issued, signed by numerous prominent clergymen and professors of various denominations, for a "National Christian Congress;" which was held at Chicago on the 30th of Third Month, "to consider the nature and principles of the secret lodge system, and its influence on the Christian religion and civil liberty."

—A Methodist Meeting-house among the Aztec Indians.—The municipal authorities of Zachiapulo, an old Aztec town among the Sierras of Mexico, had given a large lot to the Methodists, on which they had erected a meeting-house designed for the use of the Indians. Bishop John F. Hurst was present at its dedication. "It was filled with people, of whom he says [in *The Independent*], "I doubt if there was one complete Spanish auditor in the assembly. The people were Indians, descendants of the very Aztecs whom Cortez found here three centuries and a half ago, and whose offspring has occupied these mountains ever since. There is no such prejudice against Protestant missionary work among them as exists among the intensely Spanish Mexicans, where the Roman Catholics still hold large sway."

"Our service was peculiar in many respects. The old Aztec tongue, which in literature is commonly called here *Lengua Mejicana*, is the language of the home and of business. Many understand Spanish, but the most do not, and all prefer to use the dear old speech of Montezuma's day, when no Cortez had caught sight of the sandy dunes where Vera Cruz now stands."

Bishop Hurst's address, delivered in English, was translated into Spanish by one man, and then retranslated into Aztec by another who knew not the English language.

This meeting-house is said to be the first Protestant one in Mexico for the exclusive use of Indians in the old Aztec language. The dealings of their Spanish conquerors with the Indian races of Mexico have not been productive of good will, and the Indian view, everywhere, is drifting away from Romanism, and all the doors are now open for work among the Mexican Indians, who number, to-day, three-fifths of the twelve millions constituting the population of the Republic. Certainly this introduction of the Gospel by American Protestants, among the Aztecs of Mexico, is one of the ironies of history. The Spanish Inquisitor is gone, and Protestants from the United States are coming in to take his place."

—Japanese and Chinese.—The Bishop of Shanghai says, that the difficulty of spreading the Gospel in Japan, consists in a "too inquiring and skeptical mind," but in China "in complete indifference, and a feeling that the Chinese possess and know all that is worth possessing or knowing."

—Paid Preachers.—An editorial article in *The Independent*, in speaking of the difficulty that exists in supplying ministers for small congregations, says:

"We have been long convinced that the error lies in the assumption that an ordained pastor must always expect to live from the Gospel. If these country parishes are to be provided with efficient pastors, they must, in many cases, be men who get their own living chiefly as their people do, as farmers or mechanics."

The Society of Friends is happily freed from the perplexities that beset many others; since it holds the doctrine that it is the prerogative of the Head

of the Church to qualify and send whom He pleases into the work of the ministry; and that the preparation for this service is wrought by his own Spirit in the hearts of his servants, and does not prevent them from earning their own livelihood by the labor of their hands.

Crooked Habits.—While shaking hands with an old man the other day, we noticed that some of his fingers were bent quite inward, and he had not the power of straightening them. Alluding to this fact, he said, "In these crooked fingers there is a good text for a talk to children. For fifty years I used to drive the stage coach, and these bent fingers show the effects of holding the reins for so many years."

THE FRIEND.

FOURTH MONTH 23, 1887.

PHILADELPHIA YEARLY MEETING.

The meeting of Ministers and Elders convened on 7th day (Fourth Month 16th.) Several strangers were in attendance. The meeting was a comfortable one, in which there was no long communication; yet a number of Friends briefly expressed the concerns and exercises which had rested on their minds. Some of these were in the line of encouragement to those who were under burthens. Others were in the direction of upholding the testimony of our Society to the right qualification for the exercise of Gospel ministry—even the immediate extension of the Divine command, and of the Heavenly help which the Lord administers to those whom He calls into his service.

The meetings for worship on the First-day of the week, in the different meeting-houses in the city were largely attended and some of them were satisfactory, and indeed, very favored occasions; but it was distressing to those who believe in the truth of the doctrines held by our Society, to hear proclaimed (not however by our own ministers) in one or more instances sentiments such as the Yearly Meeting of Philadelphia has repeatedly borne testimony against, and the tendency of which, if permitted without rebuke, would be to introduce into our borders the same confusion and divisions which have attended their promulgation in other parts.

On Second-day, the 18th instant, after the opening business, the meeting was informed that an epistle had come to hand from a Yearly Meeting in Kansas. As there had been no correspondence heretofore between Philadelphia Yearly Meeting and this body, it was referred, according to the custom in such cases, to a committee for examination.

The Minutes of the Meeting for Sufferings were then read, they showed the continuance of active efforts to disseminate a knowledge of the principles of Truth, by the preparation and dissemination of suitable books and pamphlets. They had printed during the year editions of the memorial of Abigail W. Hall, Youthful Piety, Memoirs of James Gough and Christopher Healy, Letters of John Thorp, The Testimony of the Society of Friends in America in 1830, and the Essay on Religious Labor adopted by the Yearly Meeting a year ago. Of the latter, more than 17,000 copies had been distributed. In addition to these, about 3000 volumes and 2000 pamphlets had been sold or given away, and sent to various parts of our country.

The acknowledgments which had been received from various places, manifest that there are many in different parts of the Society who unite with the principles laid down in the Essay on Religious Labor; although many of those who have departed from our ancient manner of worship, oppose the doctrines which condemn their practices.

Two appropriations had been made during the past year out of the Charleston Estate, to aid in building or repairing meeting-houses—one of \$400 to Cane Creek Monthly Meeting, and one of \$200 to Holly Spring Monthly Meeting, both in North Carolina. In both cases, the Trustees had received assurances that the meetings held in the houses which were repaired or rebuilt, were held in accordance with the former practices of Friends.

The Report of the Trustees under the will of Charles Willits, contained in these Minutes, set forth, that their efforts had largely been directed to the preparation and issuing of a monthly periodical called "The African's Friend," of which 5000 copies are printed; and the distribution of this and of tracts selected from those published by the Tract Association of Friends of Philadelphia, in the Southern States and in Liberia, Africa.

A concern had arisen in the Meeting for Sufferings lest the retaliatory measures in reference to the Canadian Fisheries, which the President had been authorized by an Act of the late Congress to enter upon, might lead to increased ill-feeling between the two countries, unless exercised in a moderate and Christian spirit. This had led to the preparation of a suitable address to him, which was personally delivered by two members of the committee, who had a satisfactory interview.

That body had also been brought under exercise on account of the military spirit which seems to be spreading in our country; and on account of the demoralizing exhibitions, and other evils that abound in the City of Philadelphia; but no definite action had yet been taken on either of these subjects.

The proceedings of the Meeting for Sufferings during the year were very satisfactory to the Yearly Meeting. Approval was expressed both of their efforts to spread a knowledge of our doctrines and principles; and of their care to testify against the evils which threaten the prosperity of our people.

A committee was appointed to examine and settle the accounts of the Treasurer.

A report was then read from the Committee appointed by last Yearly Meeting on the subject of certificates of removal, as sent up for consideration by Philadelphia Quarterly Meeting. This contained four regulations designed to relieve Monthly Meetings of some of the difficulties in which they are placed by the present disorganized condition of Society. These were separately considered, and with much unanimity adopted, there being but a slight expression of disapproval with any of them.

The remaining proceedings of the Yearly Meeting, it is expected will be given in our next number.

SUMMARY OF EVENTS.

UNITED STATES.—The Chief of the Bureau of Statistics, in his quarterly report just issued, says: "In round numbers the consumption of distilled spirits, domestic and imported, in this country is shown to have increased from 43,000,000 gallons in 1840, to 72,000,000 in 1886; of wines from 4,800,000 gallons to 22,000,000, and of malt liquors from 23,000,000 to 642,000,000. The consumption per capita during the

same period decreased, as regards distilled spirits, from about two and a half gallons to about one and a-quarter gallons, and increased as regards wines from twenty-nine hundredths to thirty-eight hundredths gallons, and malt liquors from less than one and a-half to more than eleven gallons."

On the morning of the 18th instant, about 3000 carpenters in Chicago resumed work on the basis of eight hours and 35 cents per hour.

Governor Hill, of New York, on the 12 instant, sent to the Assembly a veto of the Crosby High License bill. He objects to the bill that it is special legislation, in that it applies to only two cities of the State—New York and Brooklyn—and that its forfeiture clause is clearly unconstitutional.

The *Catholic News*, of New York, under date of Rome, Fourth Mo. 18th, has the following cable despatch:

"The Pope has decided the question of the Knights of Labor in favor of that organization. This decision will stand so long as the present method pursued in furthering their aims prevails. The document of Cardinal Gibbons has been endorsed. The Pope further decides that in Canada, where a mandament had been issued against the Knights, the members of the Order will receive absolution on promise of obedience to future decisions of the Holy See. If the Knights identify themselves with theories now being disseminated by certain agitators, this decision in their favor will be revoked."

On the 13th instant, two Friends deputed by our Meeting for Sufferings, called upon the President, and presented an address advocating a settlement of the Canadian fishery question "by arbitration or in some other peaceable way," and deprecates any action under the provisions of the Retaliatory bill which might possibly result in war and bloodshed. It also protests against the use of the public funds for fortifications, naval vessels and munitions of war. The President promised the committee that he would give the subject full consideration.

The prairie fire in Kansas, which started in Graham County, has swept northward into Norton County, making a path from 2½ to 7 miles wide, "a great roaring sea of flame rolling in tremendous sheets under the impetus of the high wind which prevailed all day and night." Thousands of cattle, thousands of tons of produce, and over one hundred houses and barns have been consumed, and, it is said, fifteen human beings have perished.

A tornado passed over the country between St. Clairsville, Ohio, and Wheeling, West Virginia, a distance of ten miles, on the afternoon of the 15th instant. A funnel-shaped cloud, with cone downward, struck St. Clairsville at 3.15 P. M., and travelled eastward, demolishing houses and levelling trees and telegraph poles. Martin's Ferry suffered more severely than St. Clairsville, and five persons were injured, two perhaps fatally. Other casualties were reported at different points, but no loss of life. Comparatively little damage was done in Wheeling, the town being sheltered by high hills.

The deaths in this city last week numbered 591, which was 141 more than during the previous week, and 152 more than during the corresponding period last year. Of the whole number 303 were males and 288 females; 299 adults and 292 minors; 67 died of consumption; 78 of pneumonia; 35 of diseases of the heart; 32 of measles; 31 of inflammation of the brain; 32 of convulsions; 25 of old age; 19 of marasmus; 18 of bronchitis; 22 of inflammation of the stomach and bowels; 17 of typhoid fever; 16 of Bright's disease, and 11 of croup.

Markets, &c.—U. S. 4½'s, 110¼; 4's, 129¼; 3's, 101; currency 6's, 126 a 136.

Cotton sold in a small way to spinners, at 10¼ cts. for middling uplands.

Petroleum was quiet at 6½ cts. for 70 Abel test in barrels, and 8½ cts. for 110 test in cases.

Flour and Meal.—Flour was steady, but without activity. Sales of 125 barrels Pennsylvania family, at \$3.75; 250 barrels Ohio, clear, at \$4; 125 barrels do, straight, \$4.40; 375 barrels winter patent, at \$4.50 a \$4.75; 125 barrels Minnesota, clear, at \$4.20; and 500 barrels do, patent, at \$4.70 a \$4.90. Rye flour sold in a small way at \$2.75 a \$2.85 per barrel as to quality.

Grain.—Wheat, No. 2 red closed at 92½ cts. bid and 92½ cts. asked. No. 2 mixed corn closed at 46½ cts. bid and 46½ cts. asked. No. 2 white oats closed at 37½ cts. bid and 38 cts. asked.

Beef cattle were fairly active at 4 a 5½ cts. Sheep were inactive at 4½ a 6 cts. for wool, 3½ a 4½ cts. for sheared.

Hogs were dull. Western, 8¼ a 8½ cts.

FOREIGN.—Sir George Trevelyan, one of the Unionist

leaders, and formerly Chief Secretary for Ireland, has written a letter on the coercion bill which is tantamount to a manifesto against that measure.

On the night of the 16th instant, the Marquis of Hartington made a speech at Edinburgh in which he stated his conviction that the time had not yet arrived when it was possible for the Unionists to act as a party or to propose a final solution of the difficulty. Before that time arrives the revolutionary party in Ireland, supported by the still more revolutionary party in America, must be confronted and overthrown.

"That conflict," the speaker said, "is now being renewed and must be decided in one way or the other before the field will be vacant for the final solution of either of the agrarian questions which are the real root of the Irish troubles, or for the concession to the Irish people of those extended powers of self-government which we, as well as any other portion of the people of the Kingdom, are perfectly willing to grant to Ireland, Scotland or England."

The official returns of Irish agrarian crimes for the past three years are given as follows: For 1884, 762; 1885, 944; 1886, 1056.

Sir Bernhard Samuelson's amendment to the Crimes bill, to the effect that the bill, if passed, would increase the disorder in Ireland and endanger the Union and the Empire, and therefore should be rejected, was defeated in the House of Commons on the night of the 18th instant, by a vote of 370 to 269, and the second reading of the Crimes bill was agreed to without a division.

A settlement of the Afghan question has been effected by the governments of Great Britain and Russia. By the terms of this settlement, England assents to the Russian demand for that branch of the Oxus now held by the Afghans, in exchange for which concessions will be made of territory on the northwest frontier.

Advices from Honolulu, received by steamer at San Francisco, state that a political confederation has been ratified between the Samoan Islands and the Sandwich Islands.

It is reported from Mexico that a syndicate composed of Chicago capitalists and United States army officers has purchased a tract of 5,000,000 acres lying in the States of Coahuila, Durango and Chihuahua, in Northern Mexico. The tract is traversed by the Mexican Central, and also by the International road, which Huntington is building from Eagle Pass to Laredo. Of this tract 1,000,000 acres is the finest cotton land in the country. A company composed chiefly of Hartford, Conn., capitalists, has bought 500,000 acres, lying in Sonora and Chihuahua, all grazing and agricultural land. A purchase of 235,000 acres has been made in the western part of Chihuahua by the Utah men. "As this tract is adjoining the Mormon colony, the purpose of the purchase can be readily guessed."

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of his son-in-law, John Williamson, Centerville, Cedar County, Iowa, on the 15th of Third Month, 1887, JONATHAN BUNDY, an elder and member of Hickory Grove Monthly and Particular Meeting, in the 84th year of his age.

This dear Friend, throughout a chequered and eventful life, remained fervently attached to the religious Society of Friends and its principles, often imparting kindly counsel to his fellow members; and evincing the reality of what he remarked shortly before his close, "I have endeavored in my feeble way to walk in the straight path, and if there is any thing in my way I know it not." And by other expressions leaving a comforting hope in the minds of his surviving friends that, through Infinite mercy, he was gathered with those who "have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

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Selections from the Diary of Abigail W. Hall.

(Continued from page 298.)

Eleventh Mo. 13th, 1853. "Give us this day our daily bread." Oh the hungry and the thirsting for the bread of life! Thou, who alone knowest the condition of thy poor child, look down with an eye of pity, and regard her feeble petition. "Satisfy me early with thy mercy that I may be glad and rejoice all my days"—all the days thou seest meet to continue me here, be they few or many.

19th. My feelings have been solemnly stirred and awakened by hearing of the sudden and unlooked for death of my very dear friend and sister, Susan L. Wood. "I am distressed for thee my brother, very pleasant hast thou been to me," &c.

22nd. Returned from the city yesterday, whither I went, in company with J. and H. Snowdon, to attend the funeral of our dear friend S. L. Wood. The body was brought on from Funesasah, where she had been residing with her husband for the past year. Bless this dispensation, O Heavenly Father! seemed the prevailing desire of my troubled soul. Living testimonies were borne over her grave by our friends Elizabeth and Thomas Evans. Elizabeth commenced with: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which lie in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." She spoke of the careful upright walking of this our dear friend, and of the many seats left of her labors. Yea, some of our dear young friends were as very seals themselves, &c. I felt as though I could almost exclaim, how just, how true!

Thomas followed with: "Daughters of Jerusalem weep not for me," &c. This, too, was a just and true testimony. Few, I thought, so early in life, could have had such testimonies borne over them. Truly I said in my heart, "wisdom is the gray hair, and an unspotted life is old age." And, "Let me die the death of the righteous," and may my last end be like unto hers.

Twelfth Mo. 12th. Have been passing along for days without any sensible evidence of good. Remembered on retiring to bed last night to my comfort, these expressions of our dear Susan L. Wood, near her close: "Nothing seems to rise up in judgment against me." For the actions of the day there was nothing that condemned me: so a little confidence seemed to spring up in my

heart to commend myself another night, unworthily as I felt myself to be, to the care and keeping of Israel's unslumbering Shepherd.

15th. "I am the way, the truth, and the life, no man cometh unto the Father but by me." "By me if any man enter in, he shall go in and out and find pasture." These two texts of Scripture dwell much with me through our meeting this morning; also the remembrance of the bread and to spare, in our Heavenly Father's house. It rested so with me, that I was almost ready to revive it. Through fear I withheld. Not the fear of man, but a fear, O dearest Father! that thou called not for it. The "perplexed" state, the poor disciples formerly were in, is often my condition.

26th. Yesterday was a day of much quietness. Do with me as seemeth Thee good, was the covering of my spirit. Early after taking my seat in our meeting, I was exercised; but whether for myself, or for those assembled, I seemed unable to tell. When unexpectedly was presented, the willingness of those to release the "colt," when they found "the Lord hath need of him," and straightway he was sent. As the subject opened, it conveyed instruction; and I was encouraged, though in much fear, to venture forth with my little offering: "If thine eye be single thy whole body shall be full of light." "Walk while it is called to-day," &c., this, with a little more, I uttered. The quiet feeling which followed, gave a hope I had not done wrong, though I was sensible of not conveying quite all which seemed given. But my dear Master did not upbraid; a lesson in future, to follow simply on. The wisdom of this world is foolishness with God.

First Mo. 4th, 1854. In our week-day meeting, these expressions of a dear young woman on her death-bed presented: "The greater the struggle, the brighter the crown." It so dwelt by me, that for a while I did not know, whether for the encouragement of some like myself, it was to be revived! however it passed away: but that followed which did not; and in the fear and dread of the living God, I ventured forth with: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." I also spoke of the favor it was to keep a conscience void of offence toward God and toward man. I desire to know this state for myself; so that while preaching to others I may not become a castaway.

9th. At our afternoon meeting we had the company of several dear concerned Friends. Among them were Elizabeth Stroud and E. Passmore, who are now engaged visiting meetings in our Quarter; both were exercised in short lively testimonies. It seemed as though I could see the hand of the Lord in engaging them together in this work. May He keep them and help through to his honor, and the relief of their burdened souls.

16th. I think I can say that on retiring to my bed last night, and leaving it this morning, my eye was unto the Lord for help; that He

would be pleased to keep and uphold me by the right hand of his righteousness. I flee unto Thee to hide me, thou who alone knowest my secret sorrows, and the deep discouragements passed through. Preserve me in innocency, O Lord! that so, with acceptance, I may approach Thee and thine altar.

23rd. ——— attended our meeting both morning and afternoon; and in both of which she ministered—not life, it seemed to me, but death to the hearers. I could think of little else during our morning meeting, but Saul's armor—not proved: and in the afternoon, the feeling was even worse. These words were sounded in my inward ear, "Behold, the heaven of heavens cannot contain thee, how much less this house which I have built." It seemed to me here was a building, a godly structure to look upon, but not of God. I could see no way but to give utterance to part of what I felt.

Second Mo. 13th. Afresh awakened to my own state and condition. I clearly see the necessity of more close watching. It is better to suffer wrong than to do wrong. Where there is a patient enduring of hard things, how it tends to advance us on our good journey! so that I want more and more to open not my mouth respecting others, unless I can speak well of them, and be more concerned to hide the faults I see. May I seek for strength to live and walk every day aright. Then, with what holy confidence, can I look up and call God, Father! yea, a father and friend, that will never forsake me.

17th. A quiet feeling for the last few days has been dispensed. Under which secret prayer has again and again arisen for preservation; preservation not only during the Sabbath-day, but as well in the wintry season—both of which I have experienced within the last week or so. Third-day last was our Quarterly Meeting. I felt on awakening that morning, that there were good things in store for us, and not without a little sense, too, that something would be required at my hands, what I could not see; but the secret prayer was, strengthen, O Heavenly Father! for whatever thou may see meet to call for. Several dear Friends were sent to help us, William Evans, and Samuel and Morris Cope: at the sight of whom, my spirit was cheered, as with such helpers, I could not avoid hoping that the will, as to my part, would be accepted. On gathering into silence, I was favored to feel quiet; yea, a quietness not of my own. Oh how precious it was! Like Peter, formerly, I wanted "to tabernacle here." But soon my own exercise for religious labor continued so, I could not put it from me. Morris Cope early spoke, though it seemed in unison with my feelings, yet this little offering still lay at my own door. After he sat down and a time of silence, I saw no way but simply to revive it, which I did, I think I can say in the fear and dread of the living God. After taking my seat, how was I comforted and encouraged by our dear friend, Samuel Cope, taking up my concern; yea, my very words, and preaching so good, that I felt as though I could adopt the language of good old Simeon, "Lord,

now lettest thou thy servant depart in peace," &c. After Samuel was through, dear William followed: "Obedience is better than sacrifice, and to hearken than the fat of rams;" from which he spoke powerfully. While I feel I have abundant cause to thank God and take courage, may it be in all humility and fear. Oh there is so much in me to be brought down and kept down, that I tremble when any little favor is shown; lest I say, "Mine own arm hath done this." Oh preserve me from taking up a rest *here*, and from every thing that exalteth itself.

20th. [In allusion to a funeral she had attended at this date, A. W. H. thus comments upon the solemn realities of death:] As this is a debt we shall all have to pay sooner or later, how have I desired, that this loud call may awaken some of us to more diligence; that we may be concerned so to live, that we will not fear to die. Renewed desires have been raised for myself, that I may be kept and preserved on every hand; that by a careful, consistent, upright walking, I may show forth a good conversation in Christ; and thus be inviting others to come, taste and see, that the Lord is good, and a rich rewarder of all who diligently seek Him.

25th. Through unwatchfulness last evening, in talking about things I ought not, I lay down in shame, and confusion covered me. I make this little note, that it may be to me a watchword in future. I have looked again with sorrow, this morning, on Him whom I have pierced. Forgive the iniquity of thy servant, and strengthen, O Heavenly Father! to be more careful and watchful in future. When led to reflect on our dependent condition, and that through the Lord alone we live, move and have our being, how necessary it seems that we be found living unto Him, who could as in a moment cast us into perdition. Let a sense and knowledge of this keep me in the way I should go.

(To be continued.)

For "The Friend,"

Wanderings in China.—No. 3.

(Continued from page 299).

In the last [spring of 1879] few days I have been greatly interested by a glimpse of the working of the American Medical Mission among the women of Foo-Chow. It has always seemed to me that of the various means whereby the Red Barbarians strive to bridge over the chasm which separates them from the Chinese population, none is so full of promise of ever-increasing usefulness as this Mission, which so unmistakably proves to the people the kindly intentions of those who devote their lives to this labor of love.

But I had not before fully realized how very important a part in this good work must of necessity be performed by women, as they alone can be admitted to the sick-room of their Chinese sisters.

Not having heard much on this subject, I confess to having been slightly astonished one morning when, hearing that Dr. Trask and Dr. Sparr had come by invitation to breakfast, I found that these professional titles described two pleasant, kindly American ladies, one being a bright young woman barely twenty-five years of age! With true kindness to the stranger, they had brought me a lovely and most fragrant branch of the richest pomelo (which is a kind of very large orange blossom) as a specimen of Foo-Chow cultivation.

Within the last few months the senior doctor has had to perform about sixty surgical operations, some of which have been very difficult cases. She invited us to go and see the said

hospital, which is a large, clean, airy room, where every possible care is taken for the comfort of the inmates. I was much struck by the bright intelligent faces of some of these, albeit worn with suffering; all seemed so truly grateful for the loving care bestowed on them.

Of the medicines administered by the Chinese doctors, we formed some notion on being informed that one of the industries of the Foo-Chow beggars is the rearing of snakes, which are purchased by the druggists and boiled down for medicinal use, just as in the old Gaelic legends! Snake wine (which is a preparation of wine and water in which snakes have been boiled to a jelly) is deemed a famous febrifuge; snake's flesh is also considered excellent diet for invalids. The snake is treated as we treat eels; its head is cut off, and its skin removed. The flesh is then fried or boiled, but instead of being eaten plain, it must be mixed with minced chicken.

Here and there, among the numerous odd varieties of street-stall, we see a quack doctor, who, seated beneath a great umbrella, offers infallible remedies for every evil that flesh is heir to. He deals largely in acupuncture and cupping with wooden cups. As regards internal medicines, he proves his stores genuine by displaying the skulls, paws, horns, skins, and skeletons of divers animals—such as bears, bats, crocodiles, tigers, bits of bark and roots, bunches of herbs, &c.

But of course there are some genuine medicines in use. Foremost among these is a tonic of the nature of gentian root, to which almost supernatural virtues are attributed. This is the famous ginseng, which is the dried root of a wild herb, the *Panax quinquefolia*, of which considerable quantities are imported from Corea, Tartary, and the United States, but that which is found in the Chinese Empire is the most highly prized of all. It is an imperial monopoly, and is sold to the ginseng dealers for its weight in gold.

But to counterbalance one real tonic, the Celestials have a score of eccentric medicines. Thus in a list of 78 animal, 50 mineral, and 314 vegetable medicines enumerated in one of the standard Chinese medical works translated by Dr. Hobson, of the London Medical Mission, I find such curious items as "dried red-spotted lizard, silk worm moth, parasite of mulberry-trees, asses' glue, tops of hartshorn, birds' nests, beef and mutton, black-lead, white-lead, stalactite, asbestos, tortoise-shell, human milk, stags' horns and bones, dogs' flesh, and ferns," all recommended as tonics. Burnt straw, oyster-shell, gold and silver leaf, iron filings, and the bones and tusks of dragons are stated to be astringent.

In truth the Chinese have little sympathy with bodily anguish, and are by no means sure how far the care of such sufferers, and the endeavor to alleviate their pain, may be pleasing to the gods, or accounted an act of merit. For, like the Jews, who asked, "Did this man sin, or his parents, that he was born blind?" they look upon all grievous bodily or mental affliction as the just punishment of some heinous offence committed in a previous state of existence.

So even blindness, which is fearfully common, receives small heed of pity. There is, indeed, an asylum provided for a certain number of sufferers, but the dole of food which accompanies the right to a wretched roof is so very small, that it is absolutely necessary to supplement it by begging; consequently, the inmates go about in companies of about half-a-dozen, walking single file, each man guided by the man in front of him, while the leader feels his way along the

street with his stick. It is a most literal case of the blind leading the blind.

As regards the healing of the sick, supernatural aid is often sought in preference to administering drugs, especially at the time of the feast of the nativity of the God Shing Wong, which is celebrated at midnight. Kind relations bring the garments of their sick friends to be stamped with the great seal of the god—who, by the way, has two seals, one of copper and one of jade, and a price is charged for an impression of the jade seal. The raiment thus consecrated is carried back to the sick, who being therein clothed, and endowed with great faith, sometimes do recover!

Somewhat akin to this, is the only recognized cure for carpenters who are afflicted with ulcers. Within the walls of a monastery in Canton stands the venerable Flowery Pagoda, which was built in the sixth century by Loo Pan, the great architect of the era. After death he was deified, and is now worshipped by all devout carpenters. When suffering from ulcers they visit his pagoda, pick out a morsel of ancient cement from between the bricks, powder it and swallow it, with a large admixture of faith!*

It appears, then, that, however well meant, the native dispensary cannot be regarded as a very valuable institution! As to other forms of Chinese charity, I hear of clothing clubs, soup-kitchens, distributions of rice, and caldrons of tea bestowed gratis on all thirsty souls; but the most characteristic form of benevolence consists in presenting coffins to the temples, to be awarded by the priests to the most deserving poor. This last is a very favorite way of accumulating merit, and is one which is immensely appreciated, as there is an assured respectability in the possession of a good coffin.

C. F. Cummings speaks very favorably of the sincerity and earnestness of many of the Chinese converts to Christianity; and relates the story of one who went about from village to village preaching the gospel. At various places he was stoned, and finally was arrested and thrown into the common prison on some totally false charge, for which, nevertheless, he was condemned to receive seven hundred lashes with a triple leather thong, making the punishment equal to over two thousand cuts. Being so lacerated as to be incapable of walking, he was carried back to Foo-Chow, where a foreign physician stated that so severe a case of scourging had never come to his knowledge. But though in such intense agony that he could not repress his groans, he never ceased to plead with all around him to turn to the Saviour, who could give the soul such perfect peace, though the body was racked with pain.

As soon as he was able to walk, he resumed his preaching work on the identical round where he had been so cruelly persecuted; and so greatly has his word been blessed, that ere many months had elapsed, four hundred of his countrymen looked upon him, as the instrument of their conversion.

The liberality of the native Christians has become proverbial among their heathen brethren. Thus in the case of one of the recent converts a

* How strangely the superstitions of East and West correspond! In the autumn of 1855, the daily paper record how at the Chapel of Knock in Ireland, said to have been recently honored by an apparition of the Blessed Virgin, and now a favorite place of pilgrimage thousands of devotees are picking out fragments of cement from the chapel wall, which cement being reduced to powder and swallowed medicinally, is credited with many miraculous cures!

eking, who for conscience' sake had given up lucrative post in connection with a Buddhist temple, for three years he continued in extreme penury, gaining a scanty living as a cobbler. At last, much to his surprise, and without any solicitation on his part, he was appointed paymaster of his "banner," a post which, in the hands of a Chinaman of average honesty, proves highly lucrative, owing to sundry customary perquisites squeezed off the pay of the bannermen. When to their amazement they not only received their pay in full, without deduction, but were actually credited with some gain on the exchange, some set him down as a fool, but others maintained that "certainly he must belong to the religion of Jesus." He had not then openly professed his faith, but such generosity was deemed conclusive evidence.

(To be continued.)

For "The Friend."

The subject of settled pastors among Friends having claimed the attention of the Society in different portions of the land, I feel like adding my views along with others in protest against a course which, to me, appears so inconsistent with the views of our branch of the church as accepted for generations past. I believe it to be the prerogative of the great Head of the Church to minister unto the people through whom He will; and a settled pastor gives pre-eminence to one person to the restriction of others upon whom the Lord would lay his hand and give the message.

A settled pastor implies a paid ministry. This gain hinders a growth in the ministry from among others of the same body. It leads to a man-ministry and a one-man-ministry. All this the advanced views of the Society of Friends (have ever held) has a tendency to limit the power and influence of the Holy Spirit.

A pastor, who is acknowledged as such, has a feeling that he is not doing all he is paid for if he does not give vocal utterance at every meeting he attends. Again, those who are in the body of the congregation feel that they are occupying the time of the pastor if they say anything. Thus many upon whom the Master may lay his preparing hand, are kept from speaking, whilst the supported pastor feels he has to speak whether he feels the call and anointing or not.

"Where the Spirit of the Lord is, there is liberty." The apostle says, When you come together let one come with a psalm, another with an exhortation, another with a revelation and so on, each to give place to each as the Lord leadeth.

When the subject was brought up in our last Yearly Meeting, (New York) one of our prominent ministers, resident near New York City, strongly opposed it. I have found, by conversing with others since, that there are a large number among us who feel the same way, but by reason of a shrinking publicity, they had nothing to say in the meeting. These were of the younger members amongst us too, which fact is very encouraging. I trust that when the subject comes before us in future, we may have the courage to faithfully speak our convictions. The great want among us to-day, according to my feelings, is that of *individual faithfulness*, particularly in the attendance of meetings in the middle of the week. True loyalty to our King would lead us to rejoice as meeting-day came around; and except sickness or other unavoidable cause prevented, we would be found at the house of prayer, seeking for a blessing. Our Heavenly Father is as able to "raise up Judges

now as at the first, and Counsellors as at the beginning." "His hand is not shortened that He cannot save, nor is his ear grown heavy that He cannot hear." Surely He is as able at this day to raise up from among us ministers and teachers, as He ever was, if we are faithful to Him.

If all keep a single eye to the Master of Assemblies and the Bishop of their souls, there will not be wanting those among us who will be gifted by Him for his service; and there will be no need of settling a pastor over a flock in order that they may have the ministry of the word among them.

We need to dig deep, as individuals, and get the true spiritual essence of Christianity. We want to let the Lord baptize and re-baptize our souls with the refining fire from above, that we may become vessels fitted for His use and service. We want to "come boldly to the throne of grace;" and as we are faithful stewards we shall find his work to go forward, and the Church built up, and the King Eternal glorified.

J. H. Y.

New York City, Fourth Mo. 6th, 1887.

For "The Friend."

Memories of the Prairies.

During the long winter months abundant employment was found in cutting and hauling out a supply of fuel and fencing, &c. for the ensuing year; for the pioneer well knew that all his time and energies would, when spring came, be required in his fields, and in much needed improvements about his new home. And then the winter was by far the most pleasant and profitable season for this line of work.

Memory is well stored with vivid recollections of many days of hard, though not always unpleasant labor, in the timber, ("the timber is a term almost universally applied to the woodlands). It was the chiefest of winter work, and the early dawn of a bright winter day found the thrifty farmer with "chores" all done, a hearty breakfast disposed of, and he and his team ready for the labors of the day.

With the mercury well down among the teens below zero, the crisp snow screeched and whined under their feet, as if impatient at being disturbed, and before the first beams of the morning sun glittered over the white-robed plain, and were glanced back from a myriad of frost jewels that everywhere sparkled in frozen beauty, he was hurrying away upon his road to the woods. He might have one, two, three, four or many miles to drive, and one after another of his neighbors came in from the right or the left, from farmhouse and by road, until often, by the time the border of the woodland was reached, he was upon a highway thronged with a motley crowd, pushing on to their woodman-like labor.

There were ox teams and horse teams, long sleds and bob-sleds; there were men and boys, well dressed and poorly clad—some sitting closely wrapped in coats and quilts; some running beside or behind their teams to stir their chilling blood into warmer activity, and chatting merrily together from sleigh to sleigh. Upon entering the "timber" the order was reversed. One after another turned aside this way or that; the throng dispersed; the high road became a mere trail winding away to some distant timber-plot.

On reaching our place of labor we turned our team about, and gave them a bit of hay, brought along for their benefit, and very soon the measured strokes of our axes echoing among the wooded hills chimed in musically with the sound of others that began to ring out on the frosty air. From near and far there fell—a song of labor, to

which, ever and anon, the crash of a falling tree formed a fitting chorus. The memory of those sights and sounds comes up pleasantly before me now.

We were soon warned by the vigorous exercise, and when the friendly sun looked through the top of some old tree, supposed to be due south of us, (our only time-piece) we fed our team and seated on the sunny side of a log, we ate with wholesome relish, our frozen dinner, and then again wielded the axe with renewed vigor. Once, while thus employed, we heard the distant baying of a hound. It came nearer and nearer, and presently a deer, apparently slightly wounded, leaped through the underbrush into an open space only a little way from us, on a gentle slope. It was instantly followed and seized by the hound. Both fell, and were for a moment enveloped in a cloud of snow thrown into the air, when the deer seemed to catch the dog upon his hind feet, and sent him whirling, over and over, several yards, down the hill, and was up and off out of sight, over the ridge, before his discomfited enemy had recovered his confused senses enough to know which way to look for it. Deer were sometimes, though rarely, seen on our prairie. During the winter that we lived in Salem, (1853) a deer was started in the timber west of the town, and being closely pressed, it followed a timber road that led it into one street of the village, and ran its entire length. All who saw it were too much surprised to offer any interference and the dogs were so bothered and confused in town, that the deer escaped into the fields beyond. There was comparatively little work done in the timber during the summer. One might then pass through the woods for miles without seeing or hearing a sight or sound of human life. There the air was hot and sultry, while upon the prairie there was nearly always a breeze that made the hottest days more endurable. It was only when compelled by necessity that we ventured into the mosquito infested wilderness to labor in the summer time.

In 1854 we found it necessary to cut and haul the material for two small houses, during the hottest season of the year, and it was an arduous task. Hordes of hungry mosquitoes seemed to be only awaiting their turn to attack any available portion of our bodies. They would almost cover our backs and shoulders as we worked, and easily drive their lean bills through any light clothing that the sweltering heat permitted us to wear; and I well remember standing guard with a leafy bough in each hand to drive them from my father and cousin while they were chopping, and it was no idle task, either. Large green-headed flies, and what we called "dog flies" were as relentless in their attacks upon our oxen as the mosquitoes were upon us. We cut logs and hauled to the bank of the Wapsi River, half-a-mile away, and there made a raft and floated them down to a saw mill some distance below, and we made up our raft on a piece of deep still water that washed the bank at a low level, and grassy place. Rolling in the logs, we secured them together with hickory withes. Each log as it was rolled in plunged far out of sight, then rose to the surface and was secured. Finally we came in turn to a large red oak. As usual, it went in with a splash and plunge from our sight, but not as usual to rise again and be floated away. It went straight to the bottom. We waited in vain, and pulled upon the withes we had fastened to it, but it never came up again, and we learned at this small expense, the scientific fact that our red oak timber was heavier than water. After that we would secure a red

oak between two linn logs before we loosed our hold on it, and the greater bouyancy of the latter supported their heavy companion. In a low, rocky bluff near the corner of our timberlot, there was a wild-cat den, and judging from the abundance of tracks in that vicinity, it was quite populous. Well defined trails leading away from it, and every old log was a regular foot-path for them. But they were too wary to be often seen.

A neighbor of ours, an old hunter, once set a steel trap on the ridge just above this bluff, and on returning to their work the next morning, they found a very large wild-cat in its relentless jaws. He was furious with pain and rage, and two young men who first approached him fled in terror, thinking he would in his frenzy tear his leg away and leap upon them, but the old hunter coming up soon put an end to his life and sufferings; and for a long time after, his neatly stuffed skin ornamented the best room in their prairie home and added to the amusement of many curious guests.

The only ground-hog I have seen in Iowa made our acquaintance very strangely. He came out of the grass perhaps ten rods away from our newly built house upon the prairie, crossed the public road in a straight course to the front gate, came under it and crossed the door yard, climbed the steps (two or three in number) and entered the open door where several of us stood watching him. He crossed the room and took shelter under a lounge on the opposite side where he was captured and given to two strangers who chanced to be riding by, and saw this strange little incident.

The American badger was quite plentiful on the prairies in early times, but they soon vanished before the advancing settlements. They were very wild, and wonderfully expert in digging holes in the tough prairie sod or in the hardest of ground. I have seen one cover itself from sight, I think in less time than a man with a spade would make the same sized hole.

T. E. B.

The Great Master.—"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look-out against obstacles and accidents, and watch that every thing goes straight, or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where He is master, all goes right."

Let it be the language of every Christian heart—language which shall find its issues in appropriate actions—that wars shall exist no longer.

EVERMORE.

If there is one precious promise
That can soothe the aching breast
Of the faint and weary pilgrim
As his spirit sighs for rest;

As he, with a faith unclouded,
Views the far-off shining shore,
Where time's changing scenes may come not;
It is this one—"Evermore."

When our earthly hopes have vanished
With our fondest dreams away,
As the dew before the sunbeam,
Or the stars at dawn of day;

And our life seems as a bubble,
Tossed on time's deep-rolling wave,
There exposed to storm and tempest,
With no power to aid or save!—

O 'tis sweet to catch a glimmering
Of the bright and shining shore,
There to found our hopes immortal
On the rock of *Evermore*.

Though our strongest ties are broken,
While our firmest wishes decay;
And our earthly joys are fading
As the leaves of Autumn day;

And our friends are round us falling,—
Gone a little while before;
O how sweet by faith to view them,
On the banks of *Evermore*!

When the dread decree is uttered,
(While the elements obey,
As they darken back to chaos),
"Heaven and earth shall pass away!"

Then, as hopes and fears are blended,
Happy he whose faith can soar
To a home all pure and changeless
Round the throne of *Evermore*.

O. A. PRATT.

North Pharsalia, N. Y.

Selected.

DARK HOURS.

Oh my tried soul, be patient! Roughest winds
Fold over sweetest fruitage; heaviest clouds
Rain the most ample harvests on the fields;
The grass grows greenest where the wintry snows
Have fallen deepest, and the fairest flowers
Spring from old, dead decay. The darkest mine
Yields the most flashing jewels from its cell,
And stars are born of darkness, day of night.
Oh, my tried soul, be patient! yet for thee
Goes on the secret alchemy of life!
God the one Giver, grants no boon to earth
That He withholds from thee; and from the dark
Of thy deep sorrow shall evolve new light,
New strength to do and suffer, new resolves,
Perchance new gladnesses and freshest hopes!
Oh, there are times when I can no more weep
That I have suffered; for I know great strength
Is born of suffering; and I trust that still,
Wrapt in the dry husk of my outer life,
Lie warmer seeds than ever yet have burst
From its dull covering; stronger purposes
Stir consciously within, and make me great
With a new life—a life akin to God's—
Which I must nurture for the holy skies.
Help me thou great All-Patient, for the flesh
Will sometimes falter, and the spirit fail;
Add to my human Thy almighty strength,
When next I waver; rouse my faith as now,
That out of darkness I may see great light,
And follow where it ever leads—to Thee!

C. M. B.

Selected.

GOOD ADVICE.

When the weather is wet
We must not fret;
When the weather is dry,
We must not cry;
When the weather is cold,
We must not scold;
When the weather is warm,
We must not storm;
But be thankful together,
Whatever the weather.

Incidents and Reflections.—No. 127.

A very striking illustration of the continuance in modern times of Divine revelation is furnished by the case of Miles Halhead, a minister among early Friends, who was committed to prison by the Mayor of Berwick, for exhorting him in his own shop to desist from persecution. When brought before the court, the chief priest of the town desired permission of the court to ask him a question. To this Miles replied, "The Lord knows thy heart, O man! and at this present has revealed thy thoughts to his servant; and therefore now I know thy heart also, thou high priest, and the question thou wouldst ask me; and if thou wilt promise me before the court, that if I tell thee the question thou wouldst ask me, thou wilt deal plainly with me, I will not only tell thee thy query, but I will answer it." The priest said he would, and then Miles proceeded:—"The question is this: thou wouldst know whether I own that Christ that died at Jerusalem or not." To this the priest, wondering, said, "Truly, that is the question." Then Miles said, "According to my promise I will answer it before the court. In the presence of the Lord God of Heaven, I own no other Christ than Him that died at Jerusalem, and made a good confession before Pontius Pilate, to be the Light and Way that leads fallen man out of sin and evil, up to God eternal, blessed for evermore."

In the lively Memoirs of John Roberts, another of our early Friends, who was willing to endure suffering for the Truth's sake, there is preserved an account of some interviews which he had with the Bishop of Gloucester, a man who appears to have appreciated John's honest boldness and sincerity of character. At the last of these conferences the Bishop asked what it was that opened the heart of Lydia when she heard the preaching of Paul. John replied that it was the Spirit of our Lord Jesus Christ, the same spiritual key that opened the hearts of all the holy patriarchs, prophets and apostles, in ages past, and "the same that must open thy heart, if ever thou comest to have it truly opened." The Bishop evidently felt the force of these remarks, for he replied:—"It is the truth, the very truth, I never heard it so defined before. John, I have done you much wrong; I desire you to forgive me, and I'll never wrong you more." To this John replied, "I do heartily forgive thee, as far as it is in my power, and I truly pray the Father of mercies may forgive thee, and make thee his. As to the latter part, that thou wilt never wrong me more, I am of the same mind with thee; for it is in my heart to tell thee, I shall never see thy face any more." The Bishop died soon after.

This incident is the more striking from the fact that in the same conversation reference was made to the case of the jailor of Gloucester Castle, who had been very cruel to Friends, and illegally kept them in prison by not sending up their names for trial at the assizes. When at length this was discovered, the judge discharged the prisoners and very severely reprimanded him; and the jailor was overheard to say that if John Roberts ever came into the castle again, he should never go out alive. The turnkey meeting with John begged him, if he could possibly avoid it not to come to the castle a prisoner whilst his master was jailor—and John sent this message to him, "Tell him from me, I shall never see his face anymore." Soon after, the narrative says, it pleased God to take him away by death.

In these instances, it pleased the Lord to give to his faithful servant a sight of things which were shortly to come to pass. And such cases are more frequent than a sceptical generation are willing to admit. It is very needful to be on our guard that we do not mistake the excited imaginations of our own minds for Divine impressions; yet the Christian would lose one of his great sources of comfort and hope, if he were deprived of his belief in the immediate communication of the Divine will to him; and of his confidence in a perceptible communion with his Creator and Redeemer.

Under date of Sixth Mo. 1884, R. A. Beard, pastor of a Congregational Church at Fargo, Dakota, describes in *The Independent*, an experience of his own. He does not attempt to explain the origin of the impressions which so remarkably affected him, but simply relates the incident, as follows:—

In the year 1876, I was practicing law in the city of Columbus, O. I had been considering for some time the question of entering the ministry, and had finally decided to do so. After the decision was made I began to close up my legal business preparatory to entering upon a course of study in theology. One of the last cases I had on hand necessitated my going to Hillsdale, Mich., to take some depositions. Before starting, my wife and I had decided that, as I expected to take my theological course in Oberlin, I should stop at Oberlin on my way back from Hillsdale and rent a house for us to occupy while pursuing my studies in the seminary. My wife had also requested me to stop at Mt. Vernon, if time permitted, and see her father's family, as we had not seen any of them for some time. With these plans in mind, I went to Hillsdale, leaving my wife in her usual health.

I had no sooner got off the cars at Hillsdale than I had the feeling that I was wanted at home. I had often heard people talk about impressions, but I had no faith in them, and so I tried to drive the matter from my mind. I fought the feeling, and walked on up to a hotel. I ordered dinner, but could eat nothing, scarcely, for thinking and wondering. After eating my dinner and paying my bill, without being able to give a reason why I was so foolish as to be influenced by a mere "impression," I found myself on the way to the depot to be ready to take the next train for Columbus. I kept calling myself foolish and silly to be minding a mere "impression;" but nothing could change my determination to go home. As I had to go through Oberlin on my way home, I thought to myself, "Now I will stop here long enough to rent me a house," as I had planned to do. When the train arrived at Oberlin I got off, and as the train pulled out there came over me such a sense of oppression as is utterly impossible to describe. I would have given anything in my power to have been able to catch that train. It was then about seven o'clock in the evening, and I went to a hotel and got my supper. To do the business I stopped to do, necessitated remaining over night. But the more I thought of it the more I felt as if I could not do it. And yet I was attempting all the while to convince myself that I was foolish to think the "impression" I had meant anything. I got on the next train going to Columbus, leaving between ten and eleven o'clock that night. When the train reached Mt. Vernon I thought of getting off and staying over Sunday with my wife's parents—as it was Saturday night; but I could no more get off that train than if I had been chained to my seat. I went

on to Columbus, and the nearer home I got the stronger seemed the "impression" that was controlling me. I now seemed absolutely controlled by this something. Walking up from the depot to my house, I kept walking faster and faster until I found myself running as fast as I could run. When I got near the house—daylight not having yet arrived—I expected to see a light through the transom of my front door, and, sure enough, there was one. That convinced me that something was surely wrong. I rang the door-bell, and my first words to the one who opened the door, were: "Is my wife sick?" The answer was, "Yes, she is very sick, and has been unconscious for about thirty-six hours." She remained unconscious for about twenty-four hours more, and died in seven days. Telegrams had been sent to me at Hillsdale, Oberlin and Mt. Vernon; but I did not stay long enough at any of the places to get the messages.

The Legend of the two Sacks.

There is an ancient legend that tells of an old man who was in the habit of travelling from place to place, with a sack hanging behind his back and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and"—

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveller—also carrying two sacks—as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings are to an eagle. It helps me onwards."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through and is lost. So you see I have no weight to drag me down backwards."

How we got our Bible.

Let us begin by imagining before us the record chest of one of the early Christian churches, say Jerusalem, Rome or Ephesus about 120 A. D., when sufficient time had elapsed after the completion of the New Testament writings to have allowed most of the larger churches to have copies of their own. After collecting together such documents we should have some manuscripts of the Hebrew Old Testament books, several more of the Old Testament books translated into Greek, it being the most widely known language at the time. Again, we should also find a few rolls of the apocryphal books, not received as inspired, but written by holy men in the church and valued for their practical teaching. And lastly, either the originals or direct copies of the gospels, the Acts, the epistles of Paul, Peter and John, and the book of Revelation. It is from this source, the old record chest of nearly 1800 years ago, from which we get our Bible. The manuscripts, which are copies of the Scripture in the original tongue, are quite numerous, especially the Greek, and their age is rather a difficult question to settle.

There are three, however, plain, faded-looking documents with little about them to attract attention, but these three are among the greatest treasures the Christian church possesses—the oldest copies of the Bible in the world. They are named respectively the Vatican, Sinaitic and Alexandrine Manuscripts. They have been much used in the recent Bible revision, and none of them were accessible to those who prepared the Authorized Version in 1611. These three manuscripts are curiously enough in possession of the three branches of the Christian Church. The Alexandrine belongs to Protestant England, and is kept in the manuscript room of the British Museum: the Vatican is in the Vatican Library at Rome, and the Sinaitic is one of the treasures of the Greek church at St. Petersburg. The age of these manuscripts is generally supposed to be about 1500 years.

There are the ancient versions, that is, the translation of the Bible into the languages of early Christendom long before the oldest of our present Greek manuscripts were written; the old Syriac scriptures which were probably in use about fifty years after the New Testament was written, a version representing very nearly the language of the people among whom our Lord moved; also the Egyptian, Ethiopic and Armenian versions, and one of especial interest, St. Jerome's Latin Vulgate, the great "revised Bible" of the ancient Western church.

Toward the end of the fourth century so many errors had crept into the old Latin versions that the Latin speaking churches were in danger of losing the pure scripture of the Apostolic days, and its revision was undertaken by Jerome, one of the greatest scholars and holiest men of the day. He completed the New Testament in 385,

and the Old Testament was afterward translated direct from the original Hebrew. No other work has ever had such an influence on the history of the Bible. For more than a thousand years it was the parent of every version of the Scriptures in Western Europe.

England had no complete Bible before Wycliff's days, early in the eighth century. The psalms and the gospels had been translated into Anglo-Saxon. Adam Bede and King Alfred the Great also translated, the latter expressing the oft quoted wish, "That all the free born youth of his kingdom should employ themselves on nothing till they could first read well the English scripture."

We next come to Wycliff's version toward the close of the fourteenth century. He translated from the Latin version without consulting the original Hebrew and Greek, and of course handed on its errors as faithfully as its perfections, but such as it is, it is a fine specimen of fourteenth century English. He translated not for scholars or nobles, but for the plain people, and his style was such as suited those for whom he wrote—plain, vigorous and homely.

The book had a wide circulation, and though the cost a great deal restricted its possession to the wealthier classes, yet it was generally accessible to all by the payment of money for the privilege of reading it. It created fierce opposition from the church. "God grant us," runs the prayer in the old Bible preface, "to Ken and to Kepe well Holie writ, and to suffer joyfulli some paine for it at the laste." What a meaning that prayer must have gained, when the readers of the book were burned with copies round their necks and men and women executed.

One hundred years after the death of Wycliff, William Tyndale was born. To him belongs the honor of first printing the English Bible, after translating it. He received no encouragement at home, but was determined that England should have the word of God spread among her people by means of this new invention of printing, but it had to be accomplished in exile. So in 1524 he left his native land never to see it again, and at Hamburg, in poverty and distress and constant danger he worked at his translation, which in the following year was in the printer's hands. The Bible was spread through England notwithstanding all the measures his enemies took to prevent it. But clerical influence was so strong against him, though he accomplished his work, he had to sacrifice his life, for in 1536 he was strangled and burnt to ashes, fervently praying with his last words, "Lord, open the king of England's eyes"—a prayer nearer to its answer than the martyr thought.

Three years after this a Bible is in every parish church; what a change has taken place. The Reformation was gaining ground, and little disposition to oppose the desire for a people's Bible. In fifty years we have a king of England himself directing a Bible translation in 1611, our present authorized version.

In 1870 the revision of the New Testament was commenced, and concluded in 1880, and four years later the Old Testament Company finished their work, so we have now a complete revised Bible.

It is not without purpose that God has so preserved his message; it is not without purpose that He raised up his workers to search out the manuscripts from the dusty libraries of convent and cathedral, to collect and compare them together with such toil and care, and then to render them into clear, graceful English for us, the very message which he sent to earth thousands

of years since to comfort and brighten life. Truly it might be said, "Other men indeed have labored, and we have entered into their labors."—*Christian Worker.*

Practical Jokes.—Avoid practical jokes. They too frequently result in some dangerous accident or serious ill-feeling. The only kind of joke worth the name is one which is enjoyed on both sides, as the so-called practical joke rarely proves to be.

Any trick intended to place another in an awkward position is mean and despicable, and we always like to hear of such attempts recoiling upon their authors' heads.

The story is told of a celebrated New England doctor, who, when he was just commencing his career, received an urgent message to come and set a fractured limb. He hurried to the house, and found there a goose, whose leg had been broken by a bad boy with a brick.

The doctor was not at all disconcerted. He gravely examined and set the leg, and promised to call the next day. He made a number of visits to his feathered patient, and at length pronounced it cured. Then he handed in a bill, whose length, breadth and extent simply horrified the would-be jokers.

They had to pay, and the doctor remarked, in taking leave, that he thought of making a speciality of geese, and hoped they would send for him again to attend the next case they had.

This proved an effectual cure for practical joking.—*Selected.*

Beautiful Figure.—Albert Barnes, in his sermon on "Life at Threescore," illustrates the magnitude of eternal things as he approaches the end of life, compared with those which ordinarily occupy the attention of mankind, by the following beautiful figure:

The earth as it moves in its orbit from year to year, maintains a distance of ninety-five millions of miles from the sun; and the sun at its rising seems at all times to be of the same magnitude—to human view an object always small, as compared with our world.

But suppose the earth should leave its orbit and make its way in a direct line toward the sun. How soon would the sun enlarge its dimensions! How vast and bright would it become! How soon would it fill the whole field of vision, and all earth dwindle to nothing!

So human life now appears to me. In earlier years eternity appeared distant and small in importance. But at the period of life which I have now reached, it seems to me as if the earth had left the orbit of its annual movements, and was making a rapid and direct flight to the sun.

The objects of eternity, toward which I am moving rapidly enlarge themselves. They have become overpoweringly bright and grand. They fill the whole field of vision, and the earth with all which is the common object of human ambition and pursuit is vanishing away!

Krumacher tells a legend about a man named Eliab. He was rich. He was cunning in all the wisdom of the East. But he knew no peace. His heart was black with sorrow, and he often wished to die.

Then a man of God brought him an herb full of wonderful healing power.

But Eliab answered: "What is that to me? My body lacks not health. It is my soul that is diseased. It were better for me to die."

"But take the herb," said the man of God, "and heal with it seven sick men; then thou mayest die, if thou wilt."

So Eliab was persuaded. He sought out misery. With his wealth he succored the poor. By the healing herb he brought health to seven sick.

Then the man of God came to him and said: "Here now is an herb of death; take it; for now thou mayest die."

But Eliab answered: "God forbid. My soul longeth no more for death. For now I comprehend the meaning and the use of life."

Items.

—*Religion and Business Success.*—In 1867, at the close of the World's Exhibition, Napoleon conceived the idea of seeing what relation, if any, there was between manufacturers and their workmen which might be of value to men seeking successfully to conduct such enterprises. A jury consisting of eminent men appointed by the several Governments represented in the Exhibition was selected, and ten prizes of \$2,000 each and twenty-four honorable mentions were to be awarded to those manufacturers between whom and their employees existed the greatest harmony combined with business prosperity. It was expressly stipulated that in making up the judgment of these awards religion, in any technical sense, was in no wise to be considered. On Faber's pencil establishment, the testimony was as follows:

"This establishment was seriously affected by the immoral and disorderly character of the workmen, and it dwindled until there were only sixty men employed, and the profits did not exceed \$6,000 a year in value. At this point Faber himself took the management and directed his efforts to raising the moral tone of his workmen. His business profits, he testified, increased just in the ratio of his success in thus elevating the moral and Christian character of his workmen, and he found himself employing 500 at Stein and 275 at Goldsgrun with pecuniary results so satisfactory that to further benefit his workmen and show his gratitude to God, he erected a church for his workmen and their families at a cost of \$23,000.

—*Women Physicians in India.*—There is need in India of competent women physicians. Graduates are welcomed from any country. So interested have the native Muhammadans become in the Lady Dufferin Fund for the founding and support of hospitals, that a Hindoo princess has given more than 150,000 rupees for the accommodation of women studying medicine in the medical college at Calcutta, and a Muhammadan publisher in Lucknow has given 15,000 rupees for a woman's hospital in that city. Thus far the pupils are mainly drawn from the missions. In honor of Queen Victoria's fiftieth year of reign, an immense sum of money is to be raised to help the suffering women in this part of her empire.

—*George C. Haddock's Posthumous Work.*—The murder of G. C. Haddock, as it is believed by the liquor men of Sioux City, Iowa, has been followed by such a revolution or awakening of public sentiment on the liquor question, as to accomplish in a few months what it might have taken him years to effect, if indeed he could ever have effected it. Then there were 50 or 60 saloons kept open in defiance of the prohibitory laws of the State. Now there is said to be but one open, and that was expected soon to be closed. The court has imposed fines of from \$350 to \$500 against all the saloon-keepers of the city, and ordered them to be imprisoned until the fines are paid.

—*The Esquest of John M. George.*—The bequest of the residue of his estate by the late John M. George, to Hicksite Friends, is now thought will amount to at least half a million of dollars. The object in view was the establishment of a boarding school in Eastern Pennsylvania for their own children, and such others as a committee of their Yearly Meeting may see proper to admit. It is expected that some action in reference to it will be taken by their approaching Yearly Meeting.

—*Why I Became a Friend.*—Under this heading Inazo Ota, a native of Japan, explains in *The Interchange* the circumstances and motives which drew

THE FRIEND.

FOURTH MONTH 30, 1887.

PHILADELPHIA YEARLY MEETING.

(Continued from page 304.)

The regulations adopted by the Yearly Meeting at its first sitting, respecting Certificates of removal, are so important in their bearing, that we purpose printing in full the Report of the Committee when it is published. In the meantime it may be said, that their object is to relieve our own Monthly Meetings in the difficulties they now experience in the transaction of their business, owing to the disorganized and degenerated condition of things which exists in some places.

They authorize the sending or reception of certificates to or from any of the meetings under our name, excepting such as the Yearly Meeting has decided are not entitled to its recognition. They give to Monthly Meetings the authority to decline the sending or reception of such certificates to or from meetings which have clearly and seriously departed from our doctrines and testimonies. They direct that members of Friends' meetings elsewhere, removing to reside amongst us, who cannot obtain certificates of removal from their meetings because these are not in correspondence with our Yearly Meeting, may be received on their application as persons convinced of our principles. And finally they direct that persons coming to live among us who have been accredited as ministers elsewhere, are to be received as members only; and that the recognition of their ministerial gifts should follow the same course of procedure as in the case of those of our own members to whom such gifts have been dispensed.

On Third-day (Fourth Mo. 19th) the former Clerks, Joseph Walton and Joseph Scattergood, were re-appointed.

The committee to whom had been referred the examination of the Epistle from a Yearly Meeting in Kansas, reported that it contained an expression of Christian love; and that they believed that the Friends from whom it came were entitled to the sympathies of Friends here; but that the way did not open to recommend its being read. They advised that the Clerk should be directed to return a kind, but unofficial reply. Their report was approved by the meeting. After this was decided upon, two Friends of Kansas, who were present, one of whom said that his name was attached to the Epistle (as Clerk), stated that they approved of the course pursued and believed it would not be unsatisfactory to the meeting that issued the epistle.

This was comforting and relieving, and the meeting passed on to the consideration of the Queries and Answers, the first four of which were gone over at this session.

There was no long communication; but many Friends had words of caution, exhortation or encouragement to enter in a brief way, and generally to the satisfaction and comfort of their hearers. The dignity and solemnity of the meeting were well maintained; and the sitting closed with a feeling that it had been favored of the Lord in the transaction of its business.

On Fourth-day (20th inst.) the remaining Queries were read and considered. During the course of the meeting much judicious advice was given, encouraging our members to mind the limitations which the Spirit of Truth would impose upon them, in their manner of living, and in the pursuit of their outward employments; and

the command with its attendant promise was revived: "Seek ye *first* the kingdom of heaven and the righteousness thereof, and all things necessary shall be added." If these limitations were duly observed, failures in the prompt meeting of engagements, and in the payment of debts would seldom or never occur.

The observance of the rule laid down by our Saviour, "Whatsoever ye would that men should do unto you, do ye even so unto them," would enforce strict honesty between man and man. In illustration of this, an incident was mentioned of the late Lloyd Mifflin, who was a clerk in the Bank of the United States at the time of its failure. From his position, he knew of the catastrophe that was approaching, but refused to take advantage of this knowledge, and sell the stock of the bank which he held, and thus throw the loss on an innocent purchaser. A caution was given to those who were intrusted with the care of money belonging to others, never to allow it to become mingled with their own. The only safe plan was to deposit it in a *separate* bank account, so that no check which an individual might draw for his own uses could possibly affect it. For want of attention to this rule, many persons have found trust funds under their care infringed upon; and some have appeared as defaulters who had been brought into that situation more by want of care, than through any evil design.

The acknowledgments, contained in the answers, of deficiencies in relation to a hiring ministry, led to the expression of advice on this subject. And the ground and root of all true Gospel ministry, as a Divine gift, and one of the manifestations of that Grace of God, which in different measures is given to all men, were set forth; and earnest exhortations were delivered, to the young especially, that they would so submit themselves to the heavenly visitations, as to be prepared for usefulness in the Church, and for admittance among the redeemed in the life to come.

Before this session closed, divers Friends were engaged in a lively manner in the ministry; some of them referring in a feeling manner to the many ministers and elders who had been removed from among us during the past year; and it seemed a fitting conclusion for the review of the state of the Church in our limits.

The adjourned meeting of Ministers and Elders in the afternoon of this day, was remarkably favored with a covering of deep and solemn feeling.

Fifth-day afternoon (21st inst.) was occupied with the reports on Education and Intoxicating Drinks, and one from the Committee on the Civilization and Improvement of the Indian natives. This latter gave the pleasing information that a new and more commodious school building had been erected to take the place of the one destroyed by fire in the early part of last year, that the cost of it had been met largely through the contributions of interested friends of the institution, and that the school had been successfully carried on in it during the past winter, with a family of 25 girls and 10 boys. The Yearly Meeting appropriated \$1500 for the use of the committee.

On Sixth-day the Yearly Meeting's Committee on Education also received an appropriation of \$1500 to aid in the prosecution of its work.

The Report of the Westtown Committee stated that the contributions to the Building Fund during the past year had been so liberal, that they had felt warranted in making a contract for the completion of the remaining (West) wing

towards the Society of Friends one "trained in widely different social circumstances." He says:—

"In a northern island of my country, there is a little town which is well known among the Christian circles of the land. Here, some eleven years ago, an Imperial College was founded and several American gentlemen were engaged as instructors. By the earnest and persevering efforts of one of them, now deceased, the Bible was introduced as an appropriate work for the study of Ethics. So energetically and dexterously did this Professor work that within a year, a few of the students made a public profession of Christianity." "The American gentleman who thus planted the seed returned home after a year's stay, leaving his little flock with no visible guide or guard. They formed a Bible class, and as there was no ordained preacher, each preached whenever he had whereof to preach. Everybody who felt like praying, did so. They had no creed, except a covenant among themselves, embodying just the fundamental belief of evangelical Christianity. They had no music, no singing, there being no minister, there was no water baptism, no eucharist. The little church grew steadily and now numbers more than sixty members, including both sexes, but the organization is as primitive, plain and simple, as could be."

"Beginning my Christian career under such circumstances, it was with much disappointment that I attend the 'swell' churches of this country. I looked in vain for personal element in the congregation. The division of labor seemed to be carried even to matters of religion, so that while one party only talks, another only hears. Then, too, the rich display of costume, so contrary to the simple garb and the sombre color of our congregation at home, was peculiarly painful to my mind. I made ample allowance for the high standard of living in this country, but even after deducting all this allowance, there still remains many things that looked mere superfluities.

"I yearned for simplicity, for a place where religion is more personal, but I found none. In this dismal mood of mind, I was once walking with a friend, when as we passed a plain building, we saw several people coming out. I asked my friend what the building was. 'This is Friends' Meeting-house. The Quakers are nice people.' This was not the first time I heard of Quakers. Even while I was at home, I remember reading an account of William Penn signing the treaty with Indians. An article in *Harper's Monthly* about the rise of Friends, was not forgotten. From Carlyle, I learned to admire George Fox. Elizabeth Fry's name was more or less familiar. The only living Friend of whom I heard, was John Bright. These scrawpy informations, in addition to the phrase 'the spirit moves' which I often heard my teacher speak by way of joke, and the use of 'thee' and 'thou,' were all the knowledge I had of the Society of Friends; and all these flashed into my mind, when my friend said, 'This is Friends' Meeting-house.' The earliest opportunity to attend the Meeting was not neglected. What the first impressions of Quakerism were, it is needless for me to say. That I still attend it speaks for itself."

The Wrong Excuse.—Two workmen were talking about a comrade who had lately "got into trouble," as the saying is.

"He oughtn't to say he was led into it," said one; "he *lent* himself to it."

The remark struck me as a thoughtful one.

When a man, open-eyed, goes into dangerous places, associates with questionable characters, surely he lends himself to evil—he is not led into it.

Yet people often say regretfully, "Ah, poor fellow, he was led into it," when a man has committed a sin under the influence of drink. "He wouldn't have done it," they add, "if he'd been in his right senses."—*Selected.*

God is still as willing, and Christ as able to save as ever He was.

of the new buildings; which is expected to be ready for occupancy next winter.

A minute was read, embodying many of the concerns which had claimed attention, relative to the maintenance of our principles and testimonies, and the individual faithfulness of our members. It was adopted by the meeting as expressing the feeling of the body.

The meeting closed under a solemn covering.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Court of Claims has decided the Chickasaw case, in which the Indians claim over \$600,000, with interest, by reason of alleged improper disbursements of Chickasaw funds held in trust by the United States. The case arises from the transfer of the tribe in 1837 and succeeding years from Mississippi to the Indian territory, and involves a decision upon the legality under treaty stipulations of payments made in the emigration. The Court concludes that the Indians should have credit on their accounts for the sum of \$240,168.

A new vault is to be constructed in the Treasury building at Washington, to accommodate the accumulation of standard dollars. It will have a storage capacity of 100,000,000 of these coins.

C. C. Woodworth, of Albany, head of the concern that makes postal cards for the Government, says that at the factory in Castleton, Pa., they manufacture between two and three tons a day year round. The largest order they ever filled for one city was 4,000,000 cards, or about twelve tons of paper, for New York. There are used there about 6,000,000 cards a month. Chicago comes next, with 3,000,000 cards in the same period. There are 450,000,000 postal cards manufactured annually. Two-cent postage did not lessen the use of postal cards, but checked the growth of their use for some little time. The check has been overcome, and the public are using more and more postal cards every day.

One of the latest quibbles resorted to for evading the law in Washington, D. C., against opening places of business on the first day of the week, turns upon the language used being "on the Sabbath-day." It is argued that under the old Hebrew law, this is the Seventh day of the week.

The rains which have filled the channel of Brazos River, in Western Texas, putting an end to the drought, have brought down hundreds of dead cattle, and the stream at Waco is covered with decomposing carcases. Sickness is feared.

Lately a large number of "temperance drinks" were analyzed by the chemist of the Massachusetts State Board of Health, and, according to Eastern papers, the result showed not a single one free of alcohol. On the contrary, one contained 44.3 of the intoxicant, several 40 per cent., and a large proportion more than 20 per cent.

A high license bill passed by the Delaware House of Representatives, has been defeated in the Senate of that State.

Local elections, at which license was a principal question, were held in many cities and towns in Illinois on the 19th instant. A majority of the cities declared for license, while the smaller towns all went for prohibition.

A local option election was held on the 25th of this month in four of the five districts of Rockingham Co., Virginia. The Ashby District gave 800 prohibition majority, and the Harrisburgh District 244. The other two districts are claimed by the Prohibitionists by smaller majorities.

The Governor of Iowa, in response to a letter of inquiry from the Secretary of the Central Prohibitory Committee of Texas, says that "in 80 out of the 99 counties of Iowa, prohibition is enforced, and in the remaining 19 counties it is partly enforced. The effects of prohibition upon the general welfare and habits of the people," he says, are decidedly wholesome."

The deaths in this city last week numbered 472, which was 119 less than during the previous week, and 99 more than during the corresponding period of last year. Of the foregoing 250 were males and 222 females; 246 adults and 226 minors; 67 died of pneumonia; 58 of consumption; 34 of diseases of the heart; 29 of convulsions; 20 of inflammation of the brain; 17 of old age; 17 of inflammation of the stomach and bowels; 17 of bronchitis; 16 of marasmus, and 13 of measles.

Markets, &c.—U. S. 4½s, 110½; 4s, 129½; 3s, 101; currency 6s, 126 a 137.

Cotton.—Spinners bought sparingly on a basis of 10½ cts. for middling uplands.

Flour and Meal.—The movement in flour continued slow and unsatisfactory, but prices were steadily held. Sales of 125 barrels choice winter extra, at \$3.45; 125 barrels Pennsylvania roller, straight, at \$4.25; 250 barrels Ohio, clear, at \$4; 125 barrels Indiana, straight, at \$4.35; 375 barrels winter patent, at \$4.00 a \$4.75; and 500 barrels Minnesota, patent, at \$4.75 a \$4.90. Rye flour sold in a small way at \$2.75 a \$2.85 per barrel.

White potatoes, per bushel: Early Rose, choice, 80 a 85 cts.; do. fair to good, 75 a 78 cts.; White Stars, choice, 65 a 70 cts.; do. fair to good, 63 a 65 cts.; Burbanks, choice, 68 a 70 cts.; do. fair to good, 63 a 65 cts.; Hebrons, choice, 63 a 70 cts.; do. fair to good, 63 a 65 cts.; Mammoth Pearl, choice, 65 a 70 cts.; do. fair to good, 60 a 63 cts.; Peerless, as to quality, 63 a 65 cts.; Florida, new, large, choice, per barrel, 56 a \$7; do. do. large, fair to good, per barrel, \$4 a \$5; do. do., culls, \$2 a \$3.

Grain.—No. 2 red wheat closed at 92½ a 92½ cts. No. 2 mixed corn, at 46½ a 47½ cts. No. 2 white oats, at 37½ a 37½ cts. per bushel.

Beef cattle were fairly active at 4 a 5½ cts.

Sheep were active and ¼c. higher; wool sheep, 4½ a 6 cts.; wool lambs, 5½ a 7 cts.; sheared sheep, 3 a 5 cts.; sheared lambs, 4 a 6 cts.

Hogs were fairly active at a decline of ¼c. Western, 7½ a 8½ cts.

FOREIGN.—It is officially stated that Lord Salisbury, in a despatch sent to Washington on Third Mo. 24th, said that the British Government, understanding the action of the United States in denouncing the fishery articles of the Treaty of Washington to be, in a great degree, the result of disappointment at being called upon to pay \$1,100,000, under the Halifax fisheries award, offers to revert to the old condition of affairs, without pecuniary indemnity, which offer, it trusts, will commend itself to the American Government as being based upon that spirit of good-will and generosity which should animate two great and kindred nations, whose common origin, language and institutions constitute as many bonds of amity and concord.

The London *Times* has printed a letter alleged to have been written by C. E. Parnell, in which the latter is implicated in crimes committed in Ireland. Parnell pronounces the letter a forgery, and denies that he sympathizes with the perpetrators of murders and other outrages in Great Britain.

A high degree of excitement has arisen in France, in consequence of the arrest by German police, of a French commissary, named Schnaebeles, near the boundary line between Alsace and Germany. In France it is alleged that Schnaebeles was enticed into German territory to secure the arrest. This is denied by the German papers. The subject is under investigation.

Farwana Khan, the Afghan commander, who was sent by the Ameer, with a force of 5000 men, to avenge the recent massacre of Gholam Haider Khan, the Governor of Maruf, by the Ghilzais, whose rebellion he had set out to suppress, was met and routed south of Ghuzni by the rebels.

The Khan of Dhir has rebelled against the Ameer. He has attacked and defeated the Khan of Bodshora, and captured one of the latter's villages and a quantity of breech-loading rifles.

The Vatican, in answer to inquiries as to whether the Pope was in favor of having a reconciliation effected with Italy on the basis of renunciation of the Papal claims of temporal power of the Pope, states that the Pope desires peace with Italy, but has never thought of abandoning the rights of the Church or the Papacy.

The police of Kieff and Odessa have discovered plots to kill the Czar by blowing up the imperial train in the event of the Czar's visiting Southern Russia.

A disastrous fire has occurred at Amantkeni, Asia Minor. Five hundred houses were burned and many persons lost their lives.

Slight shocks of earthquake continue to be reported at various points in the interior of Mexico.

Cholera has appeared at two places on the Mexican coast, having been received from a South American port or ports.

A special cable despatch from St. John's reports the defeat in the Newfoundland Assembly of the Prohibitory Liquor bill by the casting vote of the Speaker.

A telegram from Ottawa says the Dominion Alliance has decided that a total prohibition bill shall be introduced in the Dominion Parliament.

A special meeting of Protestant ministers was held on the 19th instant, in Montreal, to protest against a bill pending in the Quebec Legislature, which proposes "to place crucifixes in all courts of law, for the purpose of strengthening the oaths of witnesses." After

a lengthy discussion, a petition in triplicate was drafted, to be presented to the Lieutenant Governor, the Legislative Assembly and the Legislative Council, "protesting against the bill, because it was a serious outrage on the religious convictions of Protestants; proposed to exalt the distinctive emblem of the Roman Catholic Church in the courts of justice; would destroy good feeling between Protestants and Roman Catholics, and would make trouble in the courts of justice, as the Protestants strongly object to it." It was also determined to bring the matter before the Presbytery Synod.

CORRECTIONS.—The marriage of Joseph Henderson and Anna P. Clayton, the notice of which was published in No. 36 of "The Friend," occurred on the 17th of Second Month, and not, as there stated, on the 17th of Third Month.

In the obituary notice of Thomas Bowman, published in "The Friend" of Fourth Month 16th, the age is given as in his 77th year. Our friend Thomas Hobson writes that he was in his 74th year.

NOTICE.

Friends having clothing, bedding, carpets, or anything that would be useful to Friends, Indians or Refugees; also suitable reading for such people, please forward to Friends' Book Store, 304 Arch St., Philada., so that they can be packed and shipped before the first of Sixth Month; and much oblige H. II. Bonwill, before she leaves for Indian Territory.

MARRIED. Third Month 28th, 1887, at Friends' Meeting, Paulina, O'Brien Co., Iowa, MARION SMITH, of Coal Creek, Iowa, to ALICE M. ROCKWELL, of the former place.

—, at a public meeting appointed to be held at the residence of the bride, No. 510 North Eleventh Street, Philadelphia, by authority of New Garden Monthly Meeting of Friends, on the 13th instant, WALTER L. MOORE, of Moorestown, New Jersey, and GUELIEMA HARVEY, daughter of the late Thomas M. Harvey.

[The frail health of the bride rendered it necessary that the marriage contract should be entered into at her residence.]

DIED. at her residence, near Springville, Linn Co., Iowa, on the evening of Second Month 22nd, 1887, REBECCA ASKEW, widow of the late Parker Askew, a beloved member and elder of Springville Monthly and Particular Meetings, in the 83rd year of her age. Though her last sickness was only of a few days duration, yet she several times expressed herself, that she desired to depart and be at rest; and her final close was remarkably peaceful and calm, leaving on the minds of her sorrowing relatives and friends the comforting assurance that He who, we believe, had been with her through a long and useful life, did not then forsake her, but was pleased to gather her unto Himself as a "Shock of corn fully ripe into the Heavenly Garner."

—, on the 3rd of Third Month, 1887, at her residence in Chester Co., Pa., MARY G., wife of Nathan Pennell, in the 53rd year of her age, a member of Concord Monthly Meeting. Conscious that her end was near, through redeeming love and mercy, she was enabled to say, "Thy will be done," and "I am going to the mansion prepared for me."

—, at her residence in Media, Delaware Co., Pa., on the 6th of Fourth Month, 1887, HANNAH M. STOKES, widow of the late John Stokes, and daughter of the late Jesse J. Maris. She was a member and elder of Media Particular and Chester Monthly Meeting, Penna.

—, on the evening of the third instant, JAMES ALLINSON, son of Samuel Allinson, deceased, aged 45 years, a member of Chesterfield Monthly Meeting of Friends, Crosswicks, N. J. Living, as this dear Friend manifestly did, so near to his heavenly Master, we cannot but feel an assurance that the summons, though unexpected, did not find him unprepared. "Blessed are the pure in heart, for they shall see God."

—, at his residence in Westmoreland Co., Pa., on the 7th of Fourth Month, 1887, BENJAMIN GILBERT, in the 87th year of his age. His wife, Lydia Gilbert, died on the 26th of Eighth Mo. 1882, in the 75th year of her age, after they had spent over 53 years of life's journey together.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 306.)

Third Mo. 16th, 1854. A quiet good feeling, seems the covering of my spirit this evening. Never was I more sensible than throughout this day, of the gathering arm of our Heavenly Father to be around us; and that He has in this family, precious lambs of his fold, who are living daily in his fear. It seemed this morning, during our silent sitting together in meeting, as though I could almost hear their plaintive bleatings after Him. May I oftener than the day beg for strength to bring them unto Him; and in no way hinder or forbid them. A careful, consistent, upright walking, will, I believe, be instrumental in helping them forward, and go further than words.

17th. A beautiful spring morning! all nature seems lovely. How did my heart respond to the language of David, as it came before me while sitting at breakfast surrounded by the children: "Thy loving-kindness is better than life," &c. A feeling not at our command overspread in our morning collection. All was hushed, even the most restless and uneasy of the flock. Truly the acknowledgment could be, and was afresh raised, "I the Lord do keep it, lest any hurt it I will keep it night and day." And who is there that can harm us, if we be found followers of that which is good?

Fifth Mo. 10th. Attended our Quarterly Meeting yesterday. Never was I more unwilling to hear my own voice; and the enemy has not been wanting to whisper many things, all tending to cast down. Feel this morning that I can appear as poor Peter did: "Thou knowest all things, thou knowest that I love thee." Grant, O Heavenly Father! a little more confirming evidence, that thou didst gird and lead whither I would not. Suffer me not to make crosses for myself, or ever to be ashamed to acknowledge thee.

14th.—First-day. Our meeting just closed, was a season of conflict. Truly I can say, a "thorn in the flesh," a "messenger of Satan" was permitted to buffet; and so often is, when thus assembled, that truly I can acknowledge in me, that is in my flesh dwelleth no good thing. I remembered this day, the desirable condition of the poor woman who cried after Jesus. Though there was much to discourage her so doing, yet she continued her importunity; and Jesus not only heard but regarded her, saying: "Thy faith hath saved thee, go in peace." May strength be given to wrestle the whole night season through;

that so there may be a prevailing, and help experienced to rise above the weaknesses of poor nature, which of myself I never can do; while "I can do all things through Christ strengthening me."

22nd. Received on Seventh-day, a letter from my dear friend and father in the Truth, James Emlen, holding forth the language of encouragement, in regard to my exercises on Fifth-day last. It was truly strengthening and confirming to be thus remembered; and the language of my heart has been, since the reception of this letter, "Good is the Lord, and worthy to be praised; for his mercy endureth forever." He hath condescended to my low estate, and through his servant, hath helped me. In this place, I bear my burdens much alone: being oft encompassed with great discouragement. Truly can I say, "Unless the Lord had been my helper, my soul had almost dwelt in silence." Oh Thou! who alone knowest the deep exercises and provings of thy poor child, keep near to support and direct, in every extremity. Show me, from day to day, the way wherein I should go, for I lift up my soul unto thee.

31st. My feelings have been afresh awakened this morning to the shortness of life, and the certainty of a never ending state of being in that world which is to come. The blessedness of those who, after serving their generation according to the will of God, have ceased from their labors, seemed to come before me, all tending to raise longing desires after holiness and heaven.

Sixth Mo. 9th. Feel comfortable and quiet this morning. Yesterday I was constrained to lift up my voice in vocal petitions. Thou alone knowest, O Lord! my deep exercises. To Thee I look for my support under them. While I desire not to be nursed or dandled, I have thought sometimes, and never felt more the need than yesterday, of a word of encouragement to help to bear up. But it seems that in this place or family, it is denied me. Thus tending to drive closer home unto Thee, O Heavenly Father! for if Thou only speaks peace, why need I fear? Thou hast helped me and carried through; and wilt Thou not continue to do so, to thy own praise and honor, and to the relief of my exercised and burdened soul!

10th. Though yesterday was a day of more care than sometimes, I was comforted in our collection for bed, to find a willingness, upon requesting the dear children to do so, to try to get still, that we might have a little quietness before we retired. It was a token that the prayer for preservation did arise from not a few hearts, and that our Heavenly Father did regard us, and that the canopy of his love was spread over us. For which favor my heart did secretly return thanks: with the desire that He would continue to keep us and watch over us; a sweet comfortable night's rest followed. If the Lord gives quietness, who can give trouble?

26th. Since last entry in my diary, I have passed through such seasons of doubt and discouragement that I have not felt as though I could pen any thing in this book. And though

it is not yet a time of abounding, thought I felt a little lifting up of the cloud, and a liberty to go back, and revert to some of my exercises and trials, known to none but my Heavenly Father.

At our afternoon meeting yesterday, we had our dear friend Sarah Hillman, who is visiting the meetings in our Quarter. She was accompanied by our friends Joel Evans and Martha Wistar. Dear Sarah was excellent in testimony and supplication. Her concern for the dear children, was much in accordance with my own feelings respecting them: I, too, found that which comforted me. So that, may we all take a little fresh courage, and journey forward.

27th. Was favored last night with a comfortable rest; for which and for other multiplied favors and mercies, my heart hath been this morning afresh lifted up in gratitude. I was so much, during my sleeping hours last night, with my dear mother, that I feel this morning, as if I really had been with her. Indeed there is hardly a night but what I dream about her. Though I cannot desire her back to this world of care and trouble, yet no mortal knows how much I miss her! and had I not a Father and Friend in Heaven, how disconsolate should I be! to Him all my troubles are known. He helps bear and carry them. For, "Like as a father pitieth his children, so the Lord pitieth those that fear Him." "He knoweth our frame, He remembereth that we are but dust."

Seventh Mo. 10th. Think I never had, as during our morning meeting, such a feeling of sleepiness to contend with: while not willing to let it be seen that I was thus tried. Oh it caused a struggle indeed! I never remember giving up in the least to this weakness and temptation; but I have been more sorely proved in this way, than I have dared to speak of.

[Our friend's struggles and conflicts on this account—several times alluded to in this Journal—may remind the reader of what the Apostle Paul has left us concerning the "thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure." While we are not told what this was, we are instructed in that Paul "besought the Lord thrice, that it might depart from him." But without its being so done, he was answered, "My grace is sufficient for thee," &c. A preserving measure of this grace appears to have been vouchsafed to A. W. H., for she says, "I never remember giving up in the least to this weakness and temptation," &c. It is cause for thanksgiving as well as acceptance, that a sufficiency of this grace for their every need, is freely offered to all who truly and sincerely desire to use, and to walk worthy of it, and of the vocation wherewith we are called. Simple, faithful dependence on the grace of the Redeemer, is what all need, in order to overcome the enemies of our own houses, or the plague of our hearts, be they what they may: for as the obedience which is of faith, is yielded to its leavening, transforming power, it will bring salvation; yea, will build up and give an inheritance among all them that are sanctified in Christ Jesus.]

Remembered yesterday, this expression of a dear young woman on her death-bed: "I have had hard work to find my Saviour." One replied, but thou hast found Him! "Yes, I determined not to give up the struggle but with life." May I be helped to struggle on! I have a little faith yet to believe that victory will be given.

15th. Have been almost ready to say this day, under the weight of what I feel, though I die with Thee, yet will I not again deny Thee. Keep me, O Heavenly Father! in the hour of weakness. Strengthen me to resist the devil in all his transformations. Thou, O Lord, art stronger than he; and canst bind and cast him out. Give strength, if it please thee, O dearest Father! more faithfully to follow Thee, so as to overcome the many weaknesses that beset me.

17th. Good resolutions formed. But I fear too much in my own strength. Small deviations both yesterday and the day previous, have caused me secretly to cry unto the Lord for help and strength; and that I may be found continually watching unto prayer.

20th.—Fifth-day. An excessively warm day: so much so that some of the dear children could not see how they were to sit meeting. I encouraged them, previous to our going in, to try to keep still and quiet, not worry and fret about the heat; assuring them if they would, the better they would be enabled to bear it; and further added, that I myself had often been quieted in noticing the very quiet manner in which even some of the younger ones among them sat in our meetings. Had I only been faithful therein I believe I might have further encouraged such; yes, even with a little testimony. "Those that wait upon the Lord shall renew their strength," &c., but I feared to venture, and whilst trying the fleece, again and again, the meeting closed. "Increase, O Lord, my faith." Thou wast good to me this day in giving a little strength to lift up my prayer unto Thee for daily bread, and to be delivered from temptation.

24th. Toward the middle of the meeting yesterday, a little matter seemed to present and rest with me, which I felt afraid to offer and yet to withhold. Oh how I crave a little more light on my path. No one knows the weakness, the fears, the misgivings, which do attend! I think I can say, I am willing to be made any use of my Heavenly Father pleaseth, if I may only be a part of the building; that building which is not made with hands, eternal in the heavens.

27th.—Fifth-day. Opened my mouth in a few words in our meeting this morning, very unexpectedly to myself. A quiet, peaceful feeling having since attended, I hope I did not do wrong.

(To be continued.)

For "The Friend."

Wanderings in China.—No. 4.

(Continued from page 307).

Every man is supposed to have three souls, one of which at death goes forth into the world of darkness to undergo trial and punishment at the hands of the judicial gods of Purgatory. The second soul remains with the corpse in the tomb, while the third watches over the tablet which bears its name in the Ancestral Hall. Every large family has its own Ancestral Hall, quite apart from the family tombs. All round this hall are ranged shelves, on which stand rows of these tablets, representing many departed generations. They are all much alike, from the tablet of the Emperor to that of the poor student, consisting simply of a narrow upright wooden slab, on which are inscribed the name and the

honorable titles of the dead—the slab being mounted in a richly carved stand.

Friends who desire to comfort their dead must therefore make separate offerings on behalf of each of his three souls—so they must by turns visit the grave, the Ancestral Hall, and the temple of Cheng Hwang, the deity into whose jurisdiction the soul has passed.

No one can be long in China before he discovers that Ancestral worship is the keystone of all existence in the Celestial Empire. It permeates all life, affecting even the most trivial details of everyday existence, and is an influence tenfold more potent for keeping the people in the bondage of gross superstition than all the countless idols of the land, inasmuch as it compels every man to be forever looking backward instead of forward, in fear lest he should by any action offend his very exacting ancestral spirits. In short, from his birth to his grave, the chief aim and end of every Chinaman is this constant propitiation of the dead. It has been well described as a most degrading slavery—the slavery of the living to the dead—a system of worship and sacrifices which must be offered ceaselessly, not necessarily from love to the departed, but in order to avert calamity should their displeasure be incurred by any neglect or departure from ancient custom. It is a system of fear which controls every act of life and all social organization, affecting alike the Imperial throne and the meanest coolie—in short, it is this system which has fossilized this vast Empire, and holds all China's millions frozen in its icy grasp.

No matter how bad a son may have been from his boyhood till the hour when his parents die—from that time forth his whole anxiety centres in appeasing their anger by such prayers and offerings as shall ensure their comfortable reception in the Spirit World—not for their sakes, but for his own, lest by any means they should return to torment him, accompanied by a multitude of spirits more vicious than themselves. For the dead are mighty, and will jealously avenge the smallest omission in the accustomed ritual in their honor. Thus the undutiful son is at once transformed into a most punctilious observer of every religious form required in ancestral worship.

For this reason, it is of the utmost importance to every Chinaman to leave a son, whose duty it shall be to offer the oft-repeated sacrifices which ensure his comfort in the Spirit World.

However Chinamen may differ on other matters, such as systems of religion, social position, dialect, &c., this is the one point on which all the four hundred millions are agreed—it is the one faith which all alike hold in awe and reverence, and which is indelibly impressed on their minds from their earliest infancy. It takes precedence of everything. The man who holds the most important government office is not only excused for its neglect, if he can show that he was engaged in some ceremonial connected with his ancestral duties, but should one of his parents die while he is in office, he is actually *obliged* to retire from public life for a period of many months—no matter how critical may be the public interests thus sacrificed to an iron custom!

When a man dies, the first care of his friends is to place at the door of the house a cup of cold water—a custom for which no satisfactory reason is assigned. Then a suit of really good clothes must be burnt, together with most of the dead man's wardrobe—his boots and shoes, bed and bedding, horses and houses, sedan-chair, opium-pipe, melon-seeds, and any other luxuries or necessities which he appreciated in this world,

for all these things will be equally necessary in the Spirit World, where they cannot be obtained, though they can so easily be transmitted thither by the simple process of burning them. So the newly arrived dead is absolutely dependent on his male heir for all these things; and his reception in the Spirit World will be considerably better if he arrives well-clothed than it would be should he appear in beggarly want.

Many and great are the expenses to which a family is subjected through the death of one member. Not only, as we have seen, must they immediately burn all his best clothes (as it is understood that genuine articles should be sacrificed for his original outfit, though paper representations are equally efficacious later), but it is deemed important that all funeral arrangements should be the very best that can be provided, and the survivors often impoverish themselves for years to provide what is considered a decent burial. The corpse must be arrayed in new clothes, with a cap and satin boots (such a dress as the deceased would have hired for the day had he been going to attend a feast).

As to the coffin, the price of which may range from £5 to £500, it is essential that it should be as solid and expensive as possible. But these are often provided beforehand; for dutiful sons will stint themselves for years in order to present their parents on their sixty-first birthday with really handsome coffins—cheerful birthday presents, which thenceforth form part of the household furniture, and should the family have occasion to "fit," the ponderous boards are carried with them, no matter at what inconvenience.

In the hill districts you may chance to meet some great official on the march. The ladies of his zenana are carefully stowed away in covered chairs, and this domestic procession is completed by a small caravan of mules laden with "longevity boards," ready for all emergencies! So essential is the provision of a good coffin, that the Chinese form of insurance, instead of having reference to the comfort of old age, goes to entitle the subscriber to a coffin and grave-clothes. To secure this, he must for sixteen years be a member of a "Long Life Loan Company," his annual subscription being something less than a shilling. Benevolent persons present coffins to the temples for the use of the very poor.

When it becomes positively necessary to close the coffin, its edges are closely cemented with mortar, and, unless the funeral is to occur immediately, the coffin is varnished and deposited in a place of honor, either in the home itself, or in one of the small houses built for this purpose near the cemeteries. Thus, it may lie for years awaiting a lucky hour for burial, and night and morning dutiful hands must burn incense to the spirit of the dead; and at all festivals, paper money and clothes must also be burnt, and the priests must receive large offerings, in order that by the fervor of their prayers the soul may be delivered from the Buddhist Purgatory and enter the rest of Paradise.

At the end of one hundred days, the tablet of the dead is placed upon the ancestral altar, and the dutiful son reasons with his parent and points out that as the body which he formerly inhabited has now been dead for one hundred days, it is full time that he should take his place amongst the other ancestors. Then all present do homage to the tablet, and make a sacred bonfire of their deep mourning clothes. They now assume blue, instead of white—clothes, shoes and hair-ties being all blue.

Once in ten years a great festival is held for the consolation of the dead. The principal

temples are fitted up with rows of booths for the sale of every sort of thing which the dead can be supposed to require—hats and garments, boots and shoes, spectacles and fans, horses and houses, sugar-plums, furniture and gold and silver money; but above all, opium, with pipes all ready for smoking—these, and many more, all made of paper and cardboard, are devoutly offered to the dead. Amongst these numerous shops, even the pawnbroker and the money changer are duly represented.

At the close of the festival, all the paste-board shops and their miscellaneous contents are heaped together to form a vast bonfire, the smoke of which finds its way through the gates of Purgatory; and there, I suppose, all the acceptable offerings of the pious donors assume a spiritual form, suited to the requirements of the Spirit World.

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. 128.

MINISTRY.

When Daniel Stanton was about 20 years of age, a great concern came upon him to open his mouth in a public manner for the cause of religion. He felt it to be a weighty work, being a poor apprentice, and Friends in Philadelphia at that time being a great and wise people, gifted with a knowledge of spiritual things, and zealous for the cause of God. In this humble condition, he says, "I waded for a considerable time through much sorrow and trouble of spirit, lest I should go too fast, or before my Divine Guide; for they who go before they are sent cannot profit the people, or have peace in themselves; and peace to me, and to do the will of the Lord, was what I most desired." "Friends bore with my appearance with much tenderness, and the ministry of those who were largely gifted in the mysteries of the kingdom, and like scribes well instructed thereto, that could bring out of the treasury things new and old, would correspond with what I had to say in the fear of the Lord; which blessed helps, together with the evidence of peace in my own breast, gave a confirmation to my mind that I was in the way of my duty.

"After I came forth in this laborious exercise, I dreamed a dream, or saw in a vision, that I was as a little child born into the world, and my mother was very tender of me (who I have thought to be the church), but there was an enemy that sought my life, and as though he would destroy me, but she that was my mother made her escape, and carried me into the wilderness and we were preserved."

How important is it, that the church, as a tender parent, should care for and watch over, in love, those who are inexperienced in the ministry, so that they may be preserved from the snares of the Enemy of all good, who would fain destroy their service in the cause of truth and righteousness!

Daniel Stanton says that about the time of his own appearance in the ministry, in 1728, "The glorious day-spring from on high powerfully appeared amongst us, and several were engaged to speak to the praise of the Almighty, and to bear testimony to his great and good name; three before I appeared and two afterwards. I thought it might be said to be a time in some measure of the fulfilling the prophecy of Joel, 'I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaids in those days, will I

pour out my spirit.'" "As I kept inward before the Lord in his fear, He was pleased to reveal his blessed mind and will in things concerning the ministry, and, as I grew in the gift communicated to me, he was pleased to give me an open door in the hearts of his people."

Daniel Stanton travelled much in the American Provinces, the West India Islands and Great Britain, in the work of the ministry. In visiting meetings near the City of Philadelphia, in which he resided, he often chose to go on foot, having bad, as he says, "many heavenly seasons in that way of travelling." He was not unmindful that the design and tendency of all true Gospel ministry is to stir up the pure mind to adhere to the holy teachings of Christ in their own souls; and therefore, did not always speak, even at meetings which had been appointed at his request. This silence, he remarks, "if rightly minded, might be a means to bring people to hearken to the alone teacher in their own hearts."

In accordance with the care practiced by Daniel Stanton in the exercise of the ministry, is the following advice to ministers, contained in the Testimony of Somerset Quarterly Meeting, concerning John Banks:—

"Wait to know God's time, that when thou speakest it may be in his time; and keep to thy opening, that what thou speakest may be from the Spirit, and with understanding. Thus wilt thou learn, both when to speak, what to speak, and when to be silent. And also thou wilt be preserved from a lifeless, unedifying ministry, which is a hurt, but never helps true believers. It is a living ministry which begets a living people; and by a living ministry, at first, we were reached and turned to the truth."

An interesting illustration of the effect of a living ministry is related in a letter written in 1884 by the late Wm. Chase of Salem, Mass. In speaking of the account then being published in "The Friend" of Micajah Collins of Lynn, he mentions calling on a Friend, then 90 years of age, who became a member of the Society of Friends in middle life, embracing its doctrines from conviction of their truth. She attributed her conviction mainly to the earnest labors of Micajah Collins, that is, so far as human instrumentality was concerned.

"She was in a Friend's family in Lynn as a nurse, and in that way first attended the meetings of Friends. In relating something of her experience to me in years past, she said, that one day in a meeting, the question seemed to arise in her mind, 'Do not Friends believe in prayer? I never heard any of them utter a verbal prayer.'

"Soon after, Micajah Collins arose, and began speaking with the words quite or nearly as follows—'Thou would know what is true and acceptable and living prayer;' and went on in much power and clearness to define our views on the subject, which so impressed her mind that she found her mental question fully answered, greatly to her relief. She told me, several other communications from him were equally remarkable and satisfying to her inquiring mind; and she requested membership in our Society, and has lived many years an ornament and blessing among us."

The account of M. Collins, which she was receiving in "The Friend," had revived her early recollections of one of her early and dearest friends, and was a great comfort and encouragement to her in her declining years. She was so much affected by her impressions, that tears of joy and gratitude ran freely down her furrowed cheeks."

Elizabeth Pitfield, whose memory is dear to

many yet living, was often much favored in her ministerial communications. The melody of her voice at such seasons was sometimes very remarkable—a melody which may be regarded as the natural expression of the sweet feelings of Divine love with which her mind was clothed, and therefore a fruit of the gift of the ministry with which she had been entrusted.

This was strikingly the case at the Quarterly Meeting of Philadelphia in the Eleventh Month, 1861; she commenced speaking with the text, "Ye believe in God, believe also in me." She quoted other expressions of the dear Saviour, indeed going over a good deal of the fourteenth chapter of John. One who was present, said, "It seemed almost like the Saviour speaking to us himself!"

Her mind had been brought under exercise for some whose faith was very low. She wanted these poor, struggling ones to remember that Christ died for all—that we have an Advocate with the Father. She encouraged them to believe that their prayers would be heard, and that they would yet see of the desire of their souls.

For "The Friend."

The Musk-rat.

On the 9th of Fourth Month, whilst walking with a companion along the banks of Beaver Run, as it meandered through the beautiful Chester Valley above Downingtown, the exclamation, "What's that!" drew my attention to a small animal quickly gliding through the waters, and entering the mouth of a burrow at the bottom of the stream. It was one of the common Musk-rats or Musquash, (*Fiber zibethicus*), a member of the Rodent family, and nearly allied to the Beaver, which it resembles in appearance and habits. The body of the Musk-rat is stoutly built, and is about one foot in length, independently of the laterally flattened tail, which is nearly the same length.

This animal is confined to North America, where it is widely distributed in suitable localities from the Atlantic to the Pacific, and extending as far north as the barren grounds bordering the Arctic seas. Like its cousin the Beaver, it has two kinds of hair; one a short, thick, soft fur; and interspersed through this, large, stiff, glistening hairs which overlie and conceal the fur below. The fur is inferior in quality and amount to that of the Beaver; and though an article of commerce, the trappers in this section of country can only procure from 12 to 15 cents per pelt. This low price is no doubt a blessing to the Musk-rat; for if its skin was as valuable as that of the Beaver, it would long since have been almost, or quite exterminated from the thickly settled parts of our land; while now, protected by its comparatively low value, it is abundant almost everywhere along streams.

In broad marshes, it often builds, for a winter home, a house of sticks, grass, mud, &c., which rises from two to five feet above the water; and which it enters from beneath the surface of the marsh. A casual spectator might easily suppose these houses to be merely masses of rubbish swept down by the current and lodged against some bush or stump, or other obstruction. A few years ago, I noticed quite a group of these in one of the rivers in Iowa, and during the past winter, I have seen several of them in the swampy expansion of the Pensaukin creek in New Jersey.

Where the locality is not favorable for the erection of such buildings, the Musk-rat burrows into the bank, commencing its tunnel beneath the surface of the water, and gradually working upward into the bank, so as to make a chamber

which it beds with leaves and grasses. There are said to be generally several outlets to these burrows—all under water—and they extend sometimes from 15 to 20 yards in length. These animals are quick workers, and their burrowing habits often render them troublesome by their piercing the banks of ponds and mill-races, so that the water breaks through and escapes. The friend, at whose hospitable home our walk ended, bore testimony to their industry, telling us that the banks of his ice-pond would seem sound in the evening, and next morning he would find the water gone, or running out through an opening these active animals had dug during the night. The food of the Musk-rat consists principally of the leaves and roots of sedge grass and other water plants. In captivity it will eat muscels which it extracts from their shells; and it is probable that where these abound they furnish an article of diet to it, in its wild state.

Audubon and Bachman in their work on the Quadrupeds of North America, give a pleasant description of the habits of this animal. They say:—

“Musk-rats are very lively, playful animals when in their proper element, the water; and many of them may be occasionally seen disporting themselves on a calm night in some mill-pond or deep sequestered pool, crossing and recrossing in every direction, leaving long ripples in the water behind them, while others stand for a few moments on little hurdles or tufts of grass, or on stones or logs, on which they can get a footing above the water, or on the banks of the pond, and then plunge one after the other into the water. At times one is seen lying perfectly still on the surface of the pond or stream, with its body widely spread out, and as flat as can be. Suddenly it gives the water a smart slap with its tail, somewhat in the manner of the Beaver, and disappears beneath the surface instantaneously, going down head foremost, and reminding one of the quickness and ease with which some species of ducks and grebes dive when shot at.”

“At the distance of 10 or 20 yards, the Musk-rat comes to the surface again, and perhaps joins its companions in their sports; at the same time others are feeding on the grassy banks, dragging off the roots of various kinds of plants, or digging underneath the edge of the bank. These animals seem to form a little community of social, playful creatures, who only require to be unmolested in order to be happy.”

J. W.

For “The Friend.”

The Spirit of Good and the Spirit of Evil, in the Mixture.

According to my understanding of the Scriptures, I believe that the Spirit of God created the world and all things in it, without any mixture of evil. And after the formation of man, a portion of the same good spirit was given to him as a teacher and a guide in spiritual things. But at the same time the Spirit of Evil—the enemy of righteousness—was present also. And although God was over all, yet the Evil Spirit was permitted to try the fidelity of man; and through the weakness of the flesh it prevailed over him. But the same Spirit of Good continued with him for his help, in various ways, both before and after the deluge, and until the coming of Christ in the flesh; and that it was given to different persons in different degrees, and at different times according to their several needs. Hence the prophets received a greater portion of it than ordinary men; and Moses was more illuminated by it than his co-temporaries, as he was to

become the author of the Jewish law, which was to govern a people that had become outward in their views and practices. And this outward law was to remain until Shiloh came; then unto Him was the gathering of the people to be. So now, the more we are gathered unto Him, the more we shall witness the law of the spirit of life in Christ Jesus to set us free from the law of sin and death, and to lead us out of the mixture of evil.

And the evangelists and the apostles received a greater portion of the Spirit of God, as they were designed to be the chief promulgators of that gospel which comes to us, not only in words but also in power; and which saves us from the power of the evil one. But now, since the coming of Christ in the flesh, the good Spirit of God is poured out more abundantly upon all flesh, so that both sons and daughters may prophecy in his name, and become as the oracles of God, to speak for Him, in the ability that He alone gives; and be made instrumental in his hands, in doing away with that evil mixture which so disturbs the harmony of our families and meetings, and of the world at large.

As we attend to the leadings of the Spirit of God, its overshadowing influence produces a new birth, sets us free from the law of sin and death, and also frees us from the mixture of evil, as it leads us to perfection. Thus we are sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. And though, since the sacrifice of Christ, a larger portion of the Holy Spirit is given us, to guide us into all truth, yet that sacrifice of itself does not save us. It only puts us in a capacity for salvation, on conditions that we do our part, by submitting to the washings of regeneration, until the holy condition which was lost in the fall is renewed. Then we are prepared to become partakers of the inheritance of the saints in light. And without this we can have no true knowledge of the spiritual things of God, neither can we interpret aright the deep sayings contained in the Holy Scriptures. For it takes a heavenly wisdom to enable us to understand heavenly things; and it requires a Divine light to enable us to see the deep things of God. But if we are happily restored to the purity that our first parents had before they fell, we will have the same Evil Spirit to contend with that they had, and we may expect to have, until he is overcome and cast out by one that is stronger than he is. But if I read the Scriptures aright, we may become so firmly established on Christ Jesus the Rock, that even the gates of hell can never prevail against us. For He never fell, and He will keep us from falling, so long as we abide in Him and He in us. And while the Spirit of Christ is in us, the evil mixture cannot enter. But without Christ's quickening Spirit, we remain spiritually dead. For I do believe that after our first parents partook of the forbidden fruit, they lost their spiritual life; and that Evil Spirit which brought death, entered the heart. And that since then, good and evil have been in the hearts of all the children of the fallen Adam. For after the Evil Spirit had, of man's own choice, entered his heart, it is said that he begat children in his own likeness, after he had lost the Divine likeness, and took upon himself the likeness of the Evil One. And now, seeing the whole world is under the bondage of sin, it becomes the great duty of man to accept the offers of salvation and restoration from this sad mixture. And we are told that there is no other name or power given, whereby we can be saved, but by and through Christ Jesus, the second Adam, the Quickening

Spirit, who never fell; and who came into our sinful world, to seek and to save that which was lost in the fall. So if we want salvation we must accept the terms, and become co-workers with that Good Spirit until we are redeemed from all iniquity, and consequently from the mixture of evil. But it must be by overcoming it. Then we should find, that reconciliation was made for iniquity, and an end of sin; and an everlasting righteousness brought into the soul; and Christ to be anointed as the most Holy, ruling and reigning in unmix'd purity; for his kingdom will then have come, and his will be done, on earth as it is in heaven. And unless this vital experience is, to some extent, attained; or where the change from a state of nature to a state of grace, is not going forward, where is our claim to Christianity? Or where is our knowledge of heavenly things, or of Divine life? Without the good Spirit of God, we remain spiritually dead. But where it predominates, the mixture of evil disappears. D. H.

Dublin, Ind., Third Mo. 23d, 1887.

For “The Friend.”

Moderation in Trade and Business.

While the seventh query was under consideration in our late Yearly Meeting, methought, that “to keep to moderation in trade or business,” would seem to be increasingly difficult from the present great competition therein, added to the apparently whetted appetite or desire to accumulate riches. Both of these are temptations to go beyond proper bounds or the safe limitations of Truth, in order to increase sales or enlarge business. Hereby the one great end and purpose of this uncertain probation is in danger of being overlooked or disregarded—the first and indispensable duty of laying up treasure in heaven: meanwhile, and which is not at all incompatible, providing things temporal, honestly in the sight of all men. The following Scriptures have close and instructive application to this subject, viz: “What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”

Than to be drowned in the cares of this life, or to have the good seed of the kingdom choked in the pursuit of its riches and pleasures, or to allow any canker to wither or destroy our beauty or fruitfulness, how infinitely better to be satisfied with a humble plain way of living; with a life not bent on the attainment of great things; but, as says John Woolman: “Where no unnecessary cares or expenses may encumber our minds, or lessen our ability to do good; where no desires after riches or greatness, may lead into hard dealing; where no connections with worldly-minded men, may abate our love to God, or weaken a true zeal for righteousness,” &c. Daniel Wheeler, also, in allusion to his circumscripted views on this subject, and in commendation of a plain, frugal life, thus writes of his commencement in business: “We had no artificial wants, and our real wants were very few.” “Every body knew we had but small means, and we made no other pretensions.”

Worldliness and godliness are essentially incompatible; the character which attempts to combine them is conspicuous only for brittleness; it is useless both to God and man. When the Church comes to represent such an unnatural compromise between God and mammon, it is defective; men are betrayed into the grossest misapprehensions. They suppose, as Archdeacon Hare says, that “the world is becoming Christian, when in fact it is Christianity that is becoming worldly.”—*Sci.*

THE CHILD IN THE MIDST.

BY MARGARET E. SANGSTER.

The tiny hands no bread have broken
For fanned lips; no work have done;
The cooing voice no word has spoken,
The little feet no steps have run.
And yet, and yet,
By hands and voice and darling feet
We count the baby dear and sweet.

No part in all the household labor
The blessed youngest-horn can share;
Perhaps our rich and childless neighbor
Would deem our little one a care.

And yet, and yet,
As often as we kneel to pray
"Thank God for baby" do we say.

For when the day grows chill and dreary,
The darling's smile is just a light
That makes the heart forget 'twas weary,
That bids the darkening world grow bright.

And still, and still,
Life's hardest tasks we bravely take,
And cheerily too for baby's sake.

And sweet it is to read the story,
Set like a star for youth and age,
And ever gathering heaven's glory
Upon our Bible's sacred page,

Where Christ our Lord,
From flush and bloom of happy play,
Called to Himself a child one day.

A little child, and bade them listen,
The grave disciples, awed and stern;
Our eyes with thankful tears should glisten
When'er unto that leaf we turn,

Where Jesus said,
"Except ye have the child-heart given
Ye may not enter into heaven."

Some days it seems that heaven is shining
Clear into this small earthly home,
Each cloud so rich in silver lining,
Such mirth and pleasure gaily come.

On mother's knee
The little king securely reigns,
And proud we are to wear his chains.

Dear baby, helpless still, but stronger
Than many a monarch on his throne,
We who have known the world-ways longer
Are glad to call thee all our own.

And yet, and yet,
A treasure, but a trust, we pray,
God bless the baby night and day.

—Illustrated Christian Weekly.

NOT AS I WILL.

Selected.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.

"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still"
For us must all His love fulfil—
"Not as we will."

—Helen Hunt Jackson.

"NEGLECTED ONCE, I COME NO MORE."

Selected.

BY MARY BRADLEY.

There was a man who dreamed one day
Of great things that he meant to do;
But idly in the sunshine lay
The while he dreamed; and never knew
What proud, bright shape was drawing nigh,
Or listened to his thrilling cry,—
"Arise, arise, and follow me,
And make your dream reality!"—
Until it passed away again,
And, passing, smote the dreamer's brain
With sudden sense of loss and pain.

"Who calls me?" anxiously he cried;
"Oh, speak! Oh, voice once more to me!"
But far away a voice replied,
"My name is Opportunity!"

Who welcomes me with swift embrace
Shall meet me always face to face;
But the stern truth is known of yore,
Neglected once, I come no more!"

And still the dreamer in the sun
Imagines great deeds to be done,
Yet sees, alas! the fruit of none.

—S. S. Times.

Maimness.—Some years ago there lived in a log-cabin in the State of Indiana, a rough-appearing, uncouth boy who was learning the three R's in a little wilderness school-house, and spent his evenings reading *Aesop's Fables* and *Pilgrim's Progress* by the light of pine-knots.

One day on his way home from school his playmates discovered a huge mud-turtle, which they at once captured, and, procuring some live coals, heaped them on the back of the poor creature to see it travel. The boy looked on for a moment in silence, and then mounting a stump began an earnest plea for the persecuted turtle, and a denunciation of the meanness of attacking a defenseless animal. It was the first speech this quiet youth had ever made, and I fancy his schoolmates listened in astonishment. Years afterward, when he had become the nation's hero, it was so easy for him to help and bless those in his power, that thousands of hearts-to-day quicken into a loving, grateful glow whenever the name of Abraham Lincoln is mentioned.

How I Narrowly Escaped Killing Myself or my Friend.

The tale is of something that I shall never cease to regret, and of which I am to this day ashamed; yet, because the fault is so common, and the temptation so sudden, in the hope of protecting others against it I shall unbosom myself, and bring forward the previously unpublished history of a scene which made the persons concerned practically several years older in an instant of time.

A long while ago I received a visit from a gentleman who spent the evening with me. During the evening various incidents were narrated by him and myself. At last I told of a circumstance which had recently occurred. In the story an account was given of repelling by the use of a pistol an assault from a man under the influence of delirium tremens.

In the course of the narrative I took a single-barrelled pistol from a drawer and pointed it at my friend to illustrate the scene described. This pistol I was sure was not loaded. The pistol had but one barrel, and I had shot the load out of it and placed it safely in the drawer; so I was certain that there was no danger in its use.

I pointed it at my visitor at a distance of about two feet from his face and went on with the story. He looked at the pistol and at me and said, "Don't point that at me, my friend."

"O," said I, "there is no load in it; I shot the

load out of it myself a few days ago;" and to prove that it was safe I turned it toward my own breast, and though it was cocked, I pulled upon the trigger with all my might.

"O, well," said he, "if it isn't loaded go on with the story."

So I pointed it at him again and continued with the story, unconsciously pulling still on the trigger, when, horrible to tell, it was discharged, filling my friend's face with powder, the bullet grazing his face as it passed, and sinking half an inch into a mahogany writing-desk on the other side of the room!

Who loaded that pistol after I had emptied it I never knew. Why it did not go off when I pointed it at my own breast and did my best to snap the trigger I cannot tell. That it was the merest accident that I was not pointing it full in my friend's face when it did explode I very well know.

Two badly frightened men were there, and as thankful as they were frightened. Realizing the folly of my conduct I asked my friend not to mention the occurrence for ten years.

It has been nearly thirty years, and last summer as I entered the Methodist Episcopal Church at Greenland, N. H., I found that the pastor was absent, and saw that very man, C. N. Dinsmore, in the pulpit preaching the sermon. A most vivid recollection of a narrow escape from suicide in the first instance and homicide in the second diverted my attention for a few moments from the discourse. And I thanked God for my escape and for his.

Never point a pistol, even if you think you know it to be empty, at any person. I had never done it before, and you may be certain I have never done it since. But in two years afterward I counted two hundred and four instances recorded in the newspapers of persons accidentally shot and seriously or fatally wounded by just such a foolish fellow as I was.—By the Editor of the *Christian Advocate*.

When teachers undertake to delineate a Bible character or to describe a Bible event, they should see to it that they note the characteristics which are really peculiar to the person or event indicated, and not those only which it shares in common with other characters. A Scottish doctor of divinity, now deceased, once had a startling lesson in this line. In an address to a class of boys, he informed them that he was about to tell them a story without names, and that he wanted to see if they knew the names by the time he had finished the story. Then he told the story of David and Goliath, emphasizing the insignificance of the lad who slew the giant, and the exceeding bigness of the giant who was slain. The story finished, "Now, my boys," said the doctor, "I want all of you who know the name of the lad who slew the giant to hold up your hands." Up went every hand in the class. "Ah! very good," was the comment; "and what was the name?" "Jack, the Giant-killer," was the response in full chorus. And the fault was the minister's, not the boys'. He had not shown them a single characteristic of the story of David which distinguished it from that of their favorite nursery hero. The lesson is a good one for all teachers. Find out what is peculiar to the story you have to tell, peculiar to the person you have to describe,—and whatever else you omit, do not omit that.—*Late Paper*.

It is a wise saying of William Penn: "If thou wouldst conquer thy weakness, thou must never gratify it."

For "The Friend."

The Richmond Conference.

The proposition that emanated from the Indiana Yearly Meeting, last year, for the holding at Richmond, during the present year, of a conference of delegates, from various Yearly Meetings of Friends, has led the Editor of the *Western Friend* to publish in his paper an account of the similar Conferences held in 1849, 1851 and 1853.

As this narrative contains information that is probably new to the younger readers of "The Friend," and may interestingly revive facts that years ago were familiarly known by many of its older readers, it is hoped the following extracts from it will prove acceptable:

"After Philadelphia Yearly Meeting had adopted 'An Appeal for the Ancient Doctrines' in 1847; and finally decided to recognize the smaller body in New England in 1848; New York Yearly Meeting at once issued a request to all the Yearly Meetings, for a Conference at Baltimore. This Conference met at Baltimore in the Seventh Month, 1849. Philadelphia and Ohio declined to take any part in it; and the New England "Gurney" body was admitted. Elijah Coffin of Indiana acted as clerk. The minute adopted by the Conference says its object was "To consider the tried state of our Society," and "Labor for its restoration to unity and fellowship." It affirmed the necessity of sustaining "inviolably the rights that belong to each Yearly Meeting." But added that in case any Yearly Meeting should "manifest unsoundness," "promulgate views inconsistent with the principles professed by Friends," "or should not maintain our Christian testimonies" it "would then become the duty of other Yearly Meetings by 'entreaty or admonition to labor for its restoration.' Then this Conference ignoring all the concern of Philadelphia for our "doctrines," "views" and "testimonies" as set forth in the "Appeal" of 1847; and in violation of the "inviolable rights of Yearly Meetings" just affirmed, proceeded to condemn Philadelphia and Ohio, not directly, but by allusion to a state of facts which all knew applied only to these meetings. In doing this, the Conference said that "Refusing to receive credentials issued by meetings in another Yearly Meeting, "was subversive to the established order of Society;" or that "any attempt to confer upon individuals privileges which they had forfeited in their own meetings could not fail to produce confusion and disturb the harmony of Friends." The Conference then announced its ultimatum in language that assumed that all the trouble was on account of Philadelphia and Ohio, by saying that "where Yearly Meetings have refused to correspond with or to receive the official communications addressed to them by other Yearly Meetings harmony and unity cannot be restored without a return to our established order and usage." This was emphasized by a "desire to press these considerations upon Friends that they might be "received and heeded," with an added and significant threat that "It is not to be expected that the great body of Friends can long remain passive" if they were neglected. The first Conference then adjourned.

The Yearly Meetings represented waited about a year and a half to see what effect their Manifesto would have on Philadelphia and Ohio. Finding that no attention was paid to it the Conference again assembled in Baltimore in the Fifth Month, 1851. This Conference issued an Address to all the Yearly Meetings. This time they made no effort to conceal the fact that their purpose was to discipline Philadelphia and Ohio,

neither of which took part in it. The Address asserted—as if Philadelphia and Ohio did not know enough to distinguish sound from unsound doctrine—"That there is nothing existing in our Society to justify the present position of Philadelphia and Ohio Yearly Meetings. And these Yearly Meetings were informed what was required of them in the following language:—

"The Yearly Meeting of New England should be recognized by Philadelphia and Ohio Yearly Meetings; the epistolary correspondence between them be resumed; ministers travelling in the discharge of their high duties shall be received as in former days; the rights of membership be accorded to those who have not forfeited them in their respective Monthly Meetings, and the decisions of these meetings in regard to those who have been disowned from religious fellowship respected."

To this list of things required of Philadelphia and Ohio was subjoined the following: "If the Conference could approach Philadelphia and Ohio Yearly Meetings, they would call their attention to the consequences which they must see are impending, it would entreat them to unite with all the other Yearly Meetings in pursuing the course indicated, which can alone prevent results that would be deeply deplored." The Conference washed its hands of all the threatened consequences, by saying "With the Friends of these two Yearly Meetings, it now rests to determine whether the consequences which appear otherwise inevitable shall be averted." And as if the Conference had already decided on a line of action in case Philadelphia and Ohio did not submit to this presumptuous dictation, and trespass upon the "inviolable rights of Yearly Meetings," it counsels those who feel "oppressed" by the failure of these meetings to unite in this policy to "yet a little longer abide in the patience."

This remarkable edict of dictation and warning was adopted by all the Yearly Meetings represented. Indiana ordered 6000 copies printed for circulation; North Carolina attached it to her minutes and it was generally circulated in all the Yearly Meetings opposed to Philadelphia and Ohio. In 1852 Committees from this Conference with minutes from their various Yearly Meetings visited Philadelphia and Ohio Yearly Meetings to present this "Address" and ask its adoption by them. As soon as they found it was rejected by these meetings, Indiana Yearly Meeting at once proposed a third Conference at Baltimore to meet in the Fifth Month, 1853. This third Conference met; spent two days in "review of the state of Society which has been brought before us," and made a report that "no way opened for this Committee at present to recommend any further labor with the Yearly Meetings who differ from their brethren," but closed the report as they closed the Address in 1851, by encouraging insubordination and rebellion in these Yearly Meetings. The Address said to such, "a little longer;" this Report said, "dwell in patience;" "that nothing be done without solid reflection." In view of the fact that the separation was precipitated in Ohio Yearly Meeting the next year, this last utterance of the Report indicates that the real decision of the two days Conference in 1853, was that those whom they classed as "burdened" "tried" "oppressed" and "suffering" in Philadelphia and Ohio Yearly Meetings should separate and become united to "their brethren" of the Conference. The scheme failed in Philadelphia but was carried out in Ohio. That the division of these meetings had been the real meaning of the threats and warn-

ings of certain "consequences" that were "impending" if the course dictated by this series of Conferences was not adopted is too evident to be reasonably disputed. It is proved beyond doubt by the report of a large committee of Indiana Yearly Meeting to whom the epistles from Ohio were referred in 1854. The committee give as their reasons for recognizing the Binns' body, "That Indiana Yearly Meeting has earnestly and affectionately entreated Ohio Yearly Meeting to resume correspondence with New England Meeting, and they have been earnestly and plainly warned of the probable consequences of such disorderly proceedings by a conference of five Yearly Meetings in their "Address," which was refused by the party now claiming to be Ohio Yearly Meeting." Therefore we propose that our Yearly Meeting decline epistolary correspondence with the body last named."

The article in the *Western Friend* then calls attention to the fact that the "Binns' Body" which was "born in anarchy and rebellion," naturally took "the lead in rejecting, opposing or denying the doctrines, testimonies and practices of Friends;" and that its departure in these respects have gone so far as to alarm some of the Yearly Meetings which now are again resorting to a "Conference," this time to check if possible the extremes of that body.

Natural History, Science, &c.

Glass-snake.—In a communication to the *Popular Science Monthly*, Wm. A. Hammond says that the reptile popularly known as the Glass Snake, is a species of lizard without limbs, (*Ophisaurus ventralis*). It is from 10 to 14 inches in length, perfectly harmless, and when struck or captured, sheds its tail sometimes in several pieces, each of which continues to wriggle for sometime afterwards. He says "I have seen hundreds of them in Kansas near Ft. Riley, and further west, and have sent many specimens to the Academy of Natural Sciences, Philadelphia, and to the Smithsonian Institute in Washington.

The breaking of its tail when alarmed is effected by the forcible contraction of the muscles. The detached tail or its pieces lose their vitality in a few hours, and like other lizards the animal has the power of reproducing the lost member in a few months.

Transmission of Sound.—A train of cars is plainly heard on the line of the Atlantic and Pacific Railroad at The Needles for a distance of seventy-eight miles, to a place called Cottonwood Island. The discharge of the sunrise gun at Ft. Mojave can be plainly heard at Colorado Canyon, a distance of one hundred miles. Sounds can be understood in the narrows of the Grand Canyon of the Colorado for a distance of eighteen miles; or in other words, if a man at one end shouts "Bob!" the man at the other end can plainly hear the echo. The whistle of a Colorado steamer can be heard from El Dorado Canyon to Weaverville, the head of navigation, a distance of seventy-eight miles, and if somebody tumbles a rock over the precipice at Lee's Ferry, you can plainly hear the echo down the river, at Weaverville, a distance of thirty-six miles.—*Popular Science News.*

Deep Water.—Soundings recently made in Crater Lake, Oregon, by Captain Dutton of the United States Geological Survey, show that it is the deepest body of fresh water on the continent. The lowest depth reached was 1,996 feet, and it is believed that the greatest depth has not yet been sounded.

Meteorite.—Prof. J. Emerick, of William and Mary College, has been studying a meteorite which fell in that neighborhood a year ago, weighing about two hundred tons. Its composition was found to be chromium, nickel, aluminum, copper, magnesium, tin, and other metals and metalloids. It contained eighty-seven per cent of iron in a metallic state. Its specific gravity was 7.412.

Arsenic in Wall-papers.—Attention has recently been called by Boards of Health to the presence of arsenic in wall-papers. Formerly only those papers which were green were supposed to contain arsenic, but this is no longer the rule. Many brilliant colors, especially reds, contain arsenic. Analyses by Professor Carmichael show that thirty-one samples of average wall-paper gave, on analysis, an average of 2.42 grains of arsenic to the square-yard. Physicians have supposed that certain obscure ailments have been caused by the arsenical dusts set free from wall-paper.

Why Paper becomes Yellow with Age.—Prof. Julius Wiesner has conducted an investigation on the reason why paper becomes yellow on standing exposed to the light. He shows that the yellowing of wood-pulp paper is an oxidation process caused by light, and that moisture aids it very much. If the paper pulp is entirely free from matter other than cellulose, the yellowing will not take place.

Thickness of Hair.—The human hair varies in thickness from one two hundred and fiftieth to six six hundredths of an inch. Blonde hair is the finest and red the coarsest. A German investigator finds, that in four heads of hair of equal weight, the red one contains about 90,000 hairs, the black 103,000, the brown 109,000, and the blonde 140,000.

Remedy for Snake-bites.—In a letter from a German physician, who is a resident of Brazil, it is stated that permanganate of potash is an infallible antidote for snake bites in that country as in India, and that every farmer keeps some of it in his dwelling.

Tough Paper.—By mixing chloride of zinc with paper pulp during its manufacture, the paper is made so tough that it can be used for making boxes, combs, roofing and boots.

Poppy Cultivation.—Near Ningpo in China, we passed by fields of lovely and fragrant pink clover and by others more conspicuous in their gay beauty of blood-red poppies; for alas! since foreign opium may no longer be legally excluded, the Chinese farmer thinks he may as well secure the profit, and Government officials herein seeing the hope of driving out the foreign poison, ignore the ever-increasing and most grievous extension of this cultivation, which is working such rapidly increasing ruin throughout the Empire; so that much of the best land which hitherto has yielded rich grains, is now given over to this beautiful but baneful crop. Here, in place of the snow-white opium-poppy of India, the red predominates, although its produce is deemed very inferior to the white.

On some of the more advanced fields, the poppy-heads are already ripe—that is to say, they are full-sized, though still green. When the head becomes dry the juice no longer flows, so it is necessary to secure the opium at the exact moment of maturity.

The cultivators pass carefully along each row of poppies, and with a small, sharp knife make a slight incision all round each seed-pod, taking care not to cut deep lest the juice should flow outward and be lost in the seed-cavity. A thick,

milky juice at once exudes along the cut, and must be left undisturbed for several hours during the heat of the day exposed to the sun's rays, when it assumes a resinous appearance, and is scraped off with a knife, and rolled up in soft lumps. These are sprinkled with a powder, which prevents their adhering together in one solid mass. They are rolled up in poppy-leaves, and left to dry in the sun, when the opium becomes of a rich dark-brown color.

Items.

—**Public Stoves of Paris.**—The *British Friend* contains a description of public warming places erected by the municipal government of Paris, each capable of sheltering 500 persons at a time, in which those destitute of homes can obtain warmth and shelter at night without cost. They are warmed by several stoves placed in different parts of the hall, and furnished with benches. They are open from eight o'clock in the evening to five in the morning; and between those hours every one is at liberty to enter without question.

—**Statistics of the Society of Friends in England.**—From some statements published in the *London Friend*, it appears that of the 317 meetings of our Society in England and Scotland, many are quite small. In 103 of the meetings the number of members, including attenders of meetings, is less than twenty. As this includes all who are on the rolls of membership, children, infirm persons, and those in remote places, as well as others, it is evident the average attendance in these meetings cannot be large.

An examination of the registers of births in the Society of Friends in England and Wales, shows the greatest number in the ten years from 1670 to 1679, when the average was 975 per annum. This gradually diminished, till in the decade from 1740 to 1749, when it averaged 554. From this time it gradually increased till it reached 686 in the years from 1800 to 1809. Between 1881 and 1885, it had fallen to 184; but this is thought not to furnish data for a fair comparison, for there has been a growing carelessness in filling up the "Birth Notes," since the general Registration Act came into operation.

—**Movement among the Jews in Hungary.**—The Fourth Month number of the *London Friend* describes a recent visit of one who was engaged in distributing the Hebrew New Testament to E. Lichtenstein, an aged Jewish Rabbi of Hungary, who has published three pamphlets addressed to his Jewish brethren, designed to bear testimony to Christ. In one of these he says: "Christ is the sure foundation of the truth, the most glorious heavenly treasure, the proudest ornament of creation, the most exalted Son of Man who has ever trod the earth; the personified Righteousness, the world's Saviour, the world's Messiah. * * * Just as in the great sea all streams meet, so we find all the most glorious attributes of God united in the person of Christ."

His visitor says: "We found Tapis Zsela a quaint, scattered, small Hungarian town, and put up at the Jewish inn. Shortly afterwards we arrived at the Rabbi's house, and were affectionately welcomed by himself, his wife, and his mother-in-law, aged ninety-six. So here stands before us E. Lichtenstein, who has taken upon himself the task, as he expressed it to us, of making the name of Jesus Christ popular with the Jewish nation, and of lifting up the Gospel as the only source of spiritual renovation. He is an aged man, with a very honest, open face, tender heart, and soul which is sincerity itself.

"It was by no human teaching that he was brought to the knowledge of Christ, and he could not tell, he said, how the New Testament found its way into his house; but the anti-Semitic movement in this country which instigated that famous Tizla Eslar trial, and the remarkable spectacle to him of Christian professors and pastors from various parts of the world writing in defence of the Jews, made him study it, with the result that the more he read the more the beauties and glory of the character of Christ seemed to open before him, until at last, driven against himself by the Spirit of God, he felt

obliged to publish in his testimony that Jesus was the world's Messiah, and the Way, the Truth, and the Life for poor Israel.

"Living in such an out-of-the-way place, amid very modest surroundings, he is unconscious of the stir and sensation his pamphlets (which are being circulated by thousands) have created, and he speaks with the greatest humility of himself. He only knows that his testimony for the truth has set many wolves howling round him ready to devour him, and, strange enough, he seems surprised at it, as if Israel (especially her false shepherds) had ever treated a true prophet, who had the courage to denounce their sins, in any different way. But he has counted the cost, and has risked all for his convictions; and now, though severe the test, and heavy the trials through which he is passing, so that his aged head is bowed with grief, he stands firm. He has been Rabbi over this community for thirty-five years.

"A fortnight ago he was made to appear before a synod of all the great Rabbis in Buda Pesth, and the universal clamor was 'Recantation'; but, this failing, they suggested six different ways by which he might honorably withdraw from the position he had taken, but not by one of these he was caught.

"'Could he not at least say he did not mean all he said?' 'No, he meant yet much more than he said,' as we learned from him. But the extraordinary circumstances in which he is still placed as Rabbi has had the force of keeping him hitherto from speaking out all his mind."

—**Peace Efforts.**—At a meeting of the London Meeting for Sufferings, held in the Third Month, it was stated that 65,000 copies had been distributed of a minute adopted the previous month on the warlike aspect of public affairs. They had been circulated as a "Message from the Society of Friends to their fellow-Christians." About 26,000 of these had been sent by post to ministers of religion belonging to the Established Church, and to various bodies of Non-conformists. A large number of replies had been received, which were generally cordial and sympathetic.

THE FRIEND.

FIFTH MONTH 7, 1887.

When the Report of the Westtown School Committee was before our late Yearly Meeting, a remark was made by one Friend respecting the financial statement it contained, which seems to render proper a fuller explanation than could be conveniently given at the time.

That statement gave the income of "The Fund for Paying Salaries" for the past year, as \$824.38. On examining the detailed financial exhibit, which is annually presented to the General Committee at its meeting in the Sixth Month, we find that the principal of said fund in the Sixth Month of last year, was \$16,528.45.

What is called the "Teachers' Fund," is a separate trust, although apparently confounded with the former, by some Friends. Its principal at the time referred to was \$65,383.75. This fund was raised for the special purpose of increasing the salaries of the teachers at the school; and neither the income received (\$5,061.44), nor the payments made from it (\$4,400) are included in the general statement embraced in the Report of the Committee to the Yearly Meeting. In this particular, it is like several other of the Funds, which have been donated for specific purposes, such as that for Nursery Expenses; that for Clothing, Board and Fares of pupils from a distance; that for paying incidental expenses of children, &c. As these do not affect the general finances of the school, it has not been customary to include them in the Report to the Yearly Meeting.

As there are eighteen separate Fund accounts

on the Treasurer's books, a detailed statement of all would require a mass of figures which would probably prove burthensome if laid before the Yearly Meeting. But in the annual statement laid before the General Committee, as already mentioned, each of these is given in detail with its principal, and income, how this has been expended, and what changes have been made in the investments of each during the past year—all such changes being made by the advice and with the concurrence of a standing Committee on Accounts. The whole statement covers between 9 and 10 closely written pages of foolscap paper. These annual statements are all copied in a book kept at the school, and preserved for comparison and reference.

As intimated in a previous number, we now publish in full the Report of the Committee on Certificates of Removal, adopted by our late Yearly Meeting, and sent to subordinate meetings for their guidance and direction. It is taken from the printed "Extracts" from the Minutes of the Yearly Meeting.

As stated in the introductory part of the Report, our Monthly Meetings have at times been at a loss how to act in regard to certificates of removal, in the difficulties presented to them by the unsettled condition of the Society of Friends in many places. The rules now adopted are designed to relieve the Monthly Meetings, so far as well can be done, of this embarrassment. The Report is as follows:—

TO THE YEARLY MEETING.

The Committee appointed by our last Yearly Meeting to consider the difficulties connected with Certificates of Removal, have had several meetings, and have given the subject much attention.

That substantial unity in doctrine and practice among Friends in all parts of the world, on which are based the rules and usages of our Society in reference to Certificates of removal, does not now exist in the same degree as formerly. Differences in doctrine and in the manner of conducting religious meetings have arisen; and in several cases these and other causes have led to open separations.

Although Philadelphia Yearly Meeting arrived at a judgment in the case of the division in Ohio Yearly Meeting in 1854, yet, in several other cases of a similar kind, it has taken no action which could guide subordinate meetings. Furthermore, of latter time, several new Yearly Meetings have been set up, of which, owing to the suspension of Epistolary Correspondence, our Yearly Meeting has received no official information. In the meantime individuals are removing from one part of the country to another, and marriage engagements are being formed, which require the action of Monthly Meetings; and these are sometimes at a loss to know what course they should pursue.

Our Yearly Meeting has at different times been concerned to re-affirm its adherence to the original principles of Friends, and to warn its members against declension from primitive purity of doctrine and practice. In accordance with this concern, it seems proper that our Monthly Meetings should exercise a care in the sending and reception of certificates of removal, not to sanction or encourage departures from these principles and practices in other meetings. The necessity for the exercise of such care is rendered more apparent by the consideration, that it would be the duty of our Monthly Meetings to labor in Gospel love with any of their own members who should so far deviate from our principles and practices as to encourage innovations upon our mode of spiritual worship; or should deny or explain away our fundamental views of Christian doctrine; or in other ways lay waste our doctrines and testimonies.

For the relief and guidance of Monthly Meetings under the difficulties at present existing, and to guard against a want of uniformity in their practice, we propose the adoption of the following rules:

1. Monthly Meetings are at liberty to receive Certificates from, or send Certificates to Monthly Meetings belonging to any of the bodies under our name, whose right to be regarded as co-ordinate branches of the Society of Friends has not been adversely determined by the Yearly Meeting—Provided there is no obstruction on other grounds.

2. When any of our Monthly Meetings have reliable information that the sanction of a Monthly Meeting out of our limits is given to teachings and practices seriously at variance with our profession, they are instructed to consider such defection as a sufficient obstruction to sending or receiving Certificates of removal to or from such meeting—until the cause of obstruction is removed.

If, however, Certificates of removal coming from such a meeting shall recommend as members, persons whose life and conversation appear to be consistent with our religious profession, Monthly Meetings are at liberty to receive such persons, if, on solid consideration, the defection of the Meeting granting the Certificate shall appear to be the only obstruction.

3. In the case of persons coming among us, and desiring to be joined to us in membership, who have not been able to procure Certificates of removal, because the Yearly Meeting to which they belonged was not in correspondence with Philadelphia Yearly Meeting, Monthly Meetings are at liberty to receive such who may apply for admission, on the ground of conviction of our principles; such cases to be treated in the same manner as of those who are not members of the Society of Friends.

4. When a Certificate of removal is received for a person in the station of Minister from a Meeting outside of our Yearly Meeting, such person should be received as a member only, and is not to be considered a member of the Meeting of Ministers and Elders until his or her gift has been acknowledged among us in the manner laid down by our discipline.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for Fourth Month shows a reduction of \$13,053,098. Total cash in the Treasury, \$460,105,896.

The Acting Secretary of the Interior has directed the General Land Commissioner "to demand from the California and Oregon Railway Company a reconveyance of the United States of a section of land in the Marysville (Cal.) land district, patented to the company March 17, 1875, it appearing, from special reports and affidavits accompanying the same, that said section is unquestionably gold-bearing mineral land."

The Senate of New York has passed the Velder Liquor Tax bill by a vote of 18 to 13. Should the bill pass the Assembly it will doubtless be vetoed by the Governor.

Full returns from all the counties in Michigan show on their face a majority against prohibition of 5941. It is to be hoped that the true result, which is believed to be decidedly for the measure, may be established.

Two sharp earthquake shocks, with only a moment's intermission, were felt at Spokane Falls, Wyoming Territory, at 4 o'clock on the morning of Fourth Month 30th. People were awakened from their sleep.

Residents of Nyack (Rockland County, N. Y.) and vicinity, describe a celestial phenomenon they observed on the night of Fourth Mo. 30th. Around the moon was a four-degree corona, surrounded by a forty-five degree halo. The corona was of unusual brilliancy. Its inner rim was blue and its outer rim red. In the halo, which was distinct, though much less decided in color than the corona, the order of colors was reversed. The northern lights flashed faintly, and in other portions of the sky stars and planets blazed with remarkable brilliancy.

The deaths in this city last week numbered 460, which was 12 less than during the previous week, and 13 more than during the corresponding period last year. Of the foregoing 226 were males and 234 females; 223 adults and 237 minors; 65 died of consumption; 64 of pneumonia; 33 of measles; 28 of marasmus; 26 of diseases of the heart; 24 of convulsions; 17 of inflammation of the brain; 14 of bronchitis; 13 of old age; 13 of typhoid fever, and 11 of croup.

Markets, &c.—U. S. 4½'s, 110½; 4's, 120½; 3's, 101; currency 6's, 125½ a 136.

Cotton was quiet, but firm, at 10½ cts. for middling uplands.

Flour and Meal.—Trade in flour continued quiet,

but prices were steadily held. Sales of 125 Pennsylvania family, at \$3.75; 125 barrels Pennsylvania roller, straight, at \$4.25; 125 barrels Ohio, clear, at \$4; 750 barrels do. straight, at \$4.25 a \$4.30; 125 barrels Illinois straight, at \$4.35; 375 barrels winter patent, at \$4.60 a \$4.80; 125 barrels Minnesota, clear, at \$4.10; 125 barrels do. straight, at \$4.35, and 625 barrels do. patent, at \$4.75 a \$5. Rye flour sold in a small way at \$2.75 a \$2.85 per barrel.

Grain.—Wheat advanced under slight offerings, No. 2 red closing at 93½ cts. bid and 93½ cts. asked. No. 2 mixed corn closed at 47½ cts. bid and 47½ cts. asked. Oats were quiet, No. 2 white closing at 36½ cts. bid and 37½ cts. asked.

Beef cattle were fairly active at 4 a 5½ cts. Sheared sheep were in fair request, at 3 a 4½ cts.; sheared lambs, at 4½ a 6 cts.; spring lambs, \$1.50 to \$6 per head.

Hogs were fairly active at 7½ a 8½ cts.

COMMENT.—According to the *London Truth*, the amount annually spent by the European countries to keep up their armies and navies is £181,120,000. The amount spent by America is about £8,000,000. Adding therefore the cost for war debts and armaments together, it will be seen that Europe pays £394,760,000 and America £18,000,000 per annum. If now possibly an Europe hope to hold her own against her transatlantic rival, when she handicaps herself in the struggle for commercial supremacy with the stupendous charge of £376,000,000 per annum? As if this were not enough, Europe is each year increasing her burden, whilst America is each year reducing hers.

In the House of Commons on the night of Fourth Month 28th, a motion offered on the 26th by Robert T. Reid, Liberal Member for Dumfries, that the House decline to proceed with any measure directed against tenants combining for relief until a full measure for their relief from excessive rents was presented in Parliament, was rejected by a vote of 341 to 240. Three Liberal-Unionists voted with the minority against the Government, and nineteen Liberal-Unionists were absent and not paired. A motion that the House go into committee on the Crimes bill was then adopted.

The increase of emigration from Ireland is exciting serious concern. Whole districts are said to have been depopulated by emigration.

A despatch received in London on the 28th of last month, from Perth, the capital of Western Australia, says: "A hurricane swept over the northeast coast on the 22d inst. The pearl fishing fleet, numbering forty boats, was destroyed, and five hundred and fifty persons perished."

The Schnaebels affair has been amicably settled, and he allowed to return to his home.

The *North German Gazette* says: "In ordering the release of M. Schnaebels, the German Government has placed a broad interpretation upon the matter, regarding the invitation addressed to M. Schnaebels by the German Police Commissary as a sort of safe conduct, although the arrest itself was effected independently of the invitation and without the knowledge of Commissary Gautsch, by two Berlin officials."

A despatch from Berlin, dated Fourth Month 28th says: "Official circles consider that Germany has good claim to demand that France shall cease from official intriguing in the German provinces. It is believed that Prince Bismarck is about to make urgent representations that, having proved his good will in the Schnaebels case, France must now stop offenses against international law by ordering her officials to refrain from fomenting treason in Alsace-Lorraine. If the response of the French Government to these representations is not satisfactory, the Schnaebels incident, it is thought, will become the starting point of the greatest events of the century."

The Vatican has notified France that General Boulanger's military law, which refuses exemption from military services to youth or men studying for the priesthood, is an infringement of the Concordat, and has demanded its withdrawal.

The Chinese Government has settled the currency question by making a contract with a Birmingham firm for a supply of silver and bronze coinage.

The report that the cholera has appeared at Mazatlan and Guaymas, in Mexico, is denied by the Governor of Sonora, who says he will trace and prosecute the author of the report.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 314.)

Eighth Mo. 8th, 1854. Comforted and instructed this morning, in reading the 10th chapter of Hebrews. During which desires arose after more true, living faith. Show me the way, O Lord, wherein thou wouldst have me to go! "for I lift up my soul unto Thee."

9th. Sanctify the Lord of hosts himself; and, in your hearts, let Him be your fear and be your dread, saith the prophet. I think I know, in measure, what it is to live in this fear; and O! the dread of offending an all-seeing Eye, that sees and knows the most secret recesses of the heart. Keep and preserve me, O Heavenly Father! on every hand, and enable me to watch, and that continually.

20th. O! that the spirit which lived in Christ, lived more and more in us; how would fruits answerable thereto be brought forth! even fruits of the Spirit: faith, virtue, temperance, patience, godliness, brotherly-kindness and charity.

Ninth Mo. 2nd. May I be found walking more and more worthy of the many favors daily bestowed. As this is the case, will not my spiritual eye be opened more clearly to see what is the Divine will concerning me? My prayer by night and by day is, that a more clear manifestation of this will may be given, so that I may not go halting and doubting all the days of my life.

4th. Feel comfortable in the remembrance of yesterday. Endeavored to maintain the watch though the enemy was very busy. Thus am I led about and instructed. Keep me, O Heavenly Father! as the apple of thine eye. Near the close of our morning meeting, I dropped a few words in testimony, which unexpectedly presented; after which felt quiet. I have ever felt it an awful thing, thus to open my lips in the assembly of the people. This feeling increases; and may it be my preservation. Let me never open my lips, unless thou commandest; and then go forth, nothing doubting.

14th. Remembered in meeting this morning the reply of the young man to our Saviour, when he was asking what he should do to inherit eternal life: "All these have I kept from my youth up," Jesus saith unto him, "yet lackest thou *one thing*." Is there not something that is retarding my good journey heavenward? Enable me, O Heavenly Father! "to sell all," and follow thee faithfully and unreservedly the few remaining days thou numberest to me here, that so at

last, I may be found worthy an admittance into thy kingdom.

22nd. Yesterday was a day of unmerited favor. At our meeting had the company and labors of our friend Samuel Cope, accompanied by James Emlen. It was a visit in the needful time; and greatly did I crave to be found in a condition to receive them in the way of their coming. After deep wading, dear S. was brought into our state and condition, and ministered accordingly. He stood up with: "Whatsoever was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope." From this he went on, speaking to the children in a way clearly to be understood; and quoting also, "Wherewithall shall a young man cleanse his way," &c. "Thy word have I hid in my heart, that I might not sin against thee." "Thy word is as a light unto my path," &c. These, with other precious passages, were treated and enlarged upon. Encouragement flowed to the tenderly visited ones; also a warning voice went forth against the rebellious—those who were saying in the secret of their hearts, we will not serve the Lord, for He will do us no good; we will not fear Him, He will do us no harm. I trust some of these were given to see themselves; yea, in that light which doth not deceive.

Tenth Mo. 4th. Greatly have I desired a quiet habitation, a sure resting place. So far have I been from this for days past, that I have seemed "tossed as with tempest and not comforted." The cause seems hidden; but I fear, there is enough within myself to land me where I now am, in a land of deserts and of pits, &c. Have mercy upon me, O Lord, and deliver me for thy mercies sake! and wilt thou be pleased, O Heavenly Father! to remember thy poor afflicted people and seed, wherever and whoever they are, that are crying day and night unto Thee! Thou knowest, O Lord! who these are. Keep them, we pray thee, in the hollow of thy hand till these calamities be overpast. Let thy purifying work go forward; purge away the sin, dross, and reprobate silver, that so holiness may be inscribed unto Thee, to whom alone it is due, not only now, but henceforth and forever.

Eleventh Mo. 8th. On Second-day, the 6th, returned to the school after an absence of four weeks. Have been visiting amongst my friends, not without many fears that I should do or say something I ought not. I did try to be careful, and craved help to watch, lest in any way I should deny or betray my dear Lord and Master, who many times was pleased to be near, unworthy as I was, to my comfort and rejoicing. Since I have returned to this place, a quiet settled feeling has attended; and a little fresh help has been administered to enter once more upon my very responsible duties. May it be mercifully continued to me from day to day; that I may be strengthened to meet whatever trials and exercises attend a large family of 250 children, and a few more expected. Truly we have need of Best Help to get along rightly; our "own arm," how impotent to help or save us!

14th. This day has been held our Quarterly Meeting. No strangers in attendance. There seemed on taking my seat, a hushed feeling, something like being allowed to sit under my own vine where none can make afraid. How good and how precious did the little while we sat in silence feel! Strength seemed mercifully afforded to draw near unto Him, who remains the "way, the truth, and the life," and to ask for our preservation individually and collectively. — ministered. I endeavored to follow, but could not. Very unexpectedly to myself, did this language of our Saviour come before me, and in such a way that I dare not withhold: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A jealousy took hold of my mind that, through the multiplicity of words, there was a danger of forbidding such to come, and a turning them aside from Him, who remains to be our great Alpha and Omega. The danger, indeed I may say the awfulness, of marrying the good work begun in any, brought me on my feet; and with as few words as possible did I leave my exercise with my friends; and sat down feeling the reward of a peace which the world cannot give or take away.

21st. In our meeting on First-day morning, the Western Quarterly Meeting came before me, unexpectedly so; and still continues with me, at times, in such a way that I cannot put it from me; which I have endeavored to do, fearing it is something of my own begetting. May I not be suffered to go, if it be not a Divine requiring, nor allowed to stay if it is. I am such a child!—the weakest babe ever born. Have been ready many times this day, to adopt the language: Send by whom thou wilt send, but not by me.

23rd. This has been a day of exercise, from various causes. It was no small trial to me to open my mouth in meeting this morning; being the first time since we came last together. Oh how hard is it to the creature, to become a fool for Christ's sake! The fear of denying my dear Lord and Master, again and again brings me on my feet, with my little offerings; which may justly be compared to the "two mites" of the widow: but "all my living."

27th. Attended, on Sixth-day, the Western Quarterly Meeting. Best help was near; for which and other favors, may I be more and more concerned to walk answerable.

Twelfth Mo. 14th. Since last entry I have passed through some sore conflicts. All I believe in mercy to show me how frail I am, and how unable to keep myself even for a moment. On taking my seat in meeting this morning, was reduced very low. I saw myself as I really was, "poor and miserable, blind and naked;" which led me secretly to cry unto the Lord for help, who in mercy heard and regarded, and condescended to my low estate. So that I even dared to open my mouth in public; a thing which, on taking my seat in meeting, I thought I should hardly ever do again. Thus it is we are led about and instructed.

18th. Second-day morning. Yesterday was

a day of favor, though a day of deep exercise. No one knows how heavy-hearted I left my bed, with our meetings, the care of the children in them, added to my own great weakness and infirmities, pressing upon me. As I dressed and prepared for our morning collection, my eye was upward for help and forgiveness. These words of David presenting, a little comforted and encouraged: By my God have I run through a troop, and by Him leaped over a wall. I was led tremblingly to believe, that the same Power was near to help me; even to run and leap over all in me that opposed and hindered the exaltation of the kingdom of the Redeemer. On taking my seat in meeting, sins long since committed, presented one after another; when unexpectedly was brought to remembrance the promise: "The blood of Jesus Christ cleanseth us from *all* sin." This afresh encouraged, to apply in living faith to be healed, washed, and made clean. My exercise continued throughout the meeting; and near the close, fearfully and tremblingly, was I led to prostrate myself in vocal prayer; and asked a little fresh help not only for myself, but for us all.

21st. Attended, yesterday, the funeral of our young friend Samuel Trimble, of Concord. He died of consumption: and being a very gradual decline, it allowed time for a preparation for the great and awful change: so that he seemed, the latter part of his time, like one waiting the coming of his Lord. It felt to me, that he "had oil in his vessel with his lamp;" and when the midnight cry was heard, "entered in," &c. These considerations led me to look seriously into my own state and that of others; and greatly did I desire that none of us might be found wanting oil, in that awful moment which fast hasteneth to every one of us.

25th. During the after part of yesterday, many of the children seemed very unsettled. How painful to me thus to sit and watch them! but I feel it to be my religious duty to do so, and not let them behave in an unbecoming manner. When some of them did badly, I cannot tell what a grief it was to me! Being the evening previous to Christmas was the cause of it. I grieved over the children, but more over their parents and friends. It feels to me some of these will have much to answer for.

(To be continued.)

For "The Friend."

Wanderings in China.—No. 5.

(Concluded from page 325).

The superstitious dread which the Chinese entertain of the spirits of their ancestors; and the equally wide-spread superstition of Feng Shui (which will be further noticed) furnish an explanation of many of the peculiar customs of this peculiar people. No doubt the intercourse of the more cultivated classes with intellectual people of other nations will gradually weaken the force of these superstitious notions; but probably many generations will elapse before their influence will be materially lessened in the minds of the bulk of the population.

One of the most obvious effects, is the strong desire of the Chinese to have male descendants who may continue to honor them after death, and to provide for their wants in the Spirit World by burnt offerings made from time to time, which they imagine will thus be made serviceable to their departed spirits. In consequence of this, male infants are highly valued, while baby girls are little esteemed, and thousands of them are put to death by their own mothers. So far from being deemed a crime, this infanticide

is not even blamed by public opinion. In some districts thirty per cent of all the girls born are put to death! Our authoress says that in Foo-Chow, where she was then staying, it is quite a common thing for a mother to mention that she has made away with three or four girls. To Chinese students of Bible history it seems preposterous to assert that Pharaoh could have commanded that the boys of the Israelites should all be drowned, and the girls saved alive!

One simple detail will illustrate the different estimate in which sons and daughters are held, even in families which have no wish to destroy the latter: In certain districts the medical charge for vaccinating a boy is 800 cash, equal to about 17 cents. The charge for vaccinating a girl is only 400 cash, as it is found that people would rather run the risk of their daughter's beauty being destroyed, than paying for her at the same rate as a son!

Among the merchants of Foo-Chow was one named Ahok, who had become wealthy by success in business, and who was noted for his liberality in doing good. One of his good deeds has been the saving of innumerable girl-babies by the announcement that he would give an allowance of rice for a certain time to every mother, who, proposing to destroy her unwelcome female infant, would abstain from so doing. It was found that when a woman has taken the trouble of rearing her babe through its early stages of existence, she grows fond of it, and rarely destroys it willfully. The number of Ahok's pensioners varied considerably in years of plenty or of famine, in some years he allowed rice to 500 mothers to induce them to spare the lives of the innocents, and in others this number was reduced to 300.

Ahok was practically a Christian, having long attended the services of the American Mission. There are also Foundling Hospitals established by the natives, for the preservation of the children, but so poorly managed that there is great loss of life. Those who survive to the age of 10 months are often purchased by childless couples, who want to rear a servant for their old age, or else by provident parents who thus cheaply provide future wives for their sons.

Among the Chinese, betrothals are often made in very early life. C. F. Gordon Cumming mentions a curious example of this. A visitor at a Christian school was particularly attracted by a bright little boy, about eight years of age, who for some months had refused to worship the village idols, and who repeated various Christian hymns with much feeling. He carried in his arms a wee baby-girl, and the visitor naturally asked if it was his sister, whereupon he looked shy and did not answer, but his brother volunteered the information, "She is his wife!" On further inquiry as to why so young a baby had been taken from its own mother, the boy's mother explained that had she purchased an older child, she would have been required to pay a higher price, whereas, having a girl of her own of the same age, she had exchanged with a neighbor, who also had a son to marry, but as this baby was larger and fatter than her own, she had thrown in a dollar and some cakes to equalize the exchange!

Connected with ancestral worship as a barrier to change in China, is the mysterious FENG SHUI. It seems impossible for anyone who has not had long experience of this extraordinary and incomprehensible race to realize the extent to which all social and domestic life is influenced by these twin forces. The literal interpretation of "Feng Shui" is Wind and Water, but what

idea the term conveys to a Chinaman's mind no one seems able to define, beyond that it has to do with the good and genial influences which are ever moving gently from the south, and also with the baneful influences which come from the north, and which may possibly be disturbed by any alteration of existing physical surroundings. It seems almost impossible for a foreigner to arrive at any exact understanding of this great overruling belief of the millions of Chinamen, yet no one can be many hours in China ere the term becomes so familiar as to make its solution a matter much desired. Apparently it has a special reference to the repose of the dead, and the influence of the mighty host of disembodied spirits upon the welfare or adversity of their living human successors on this earth.

It is something intangible and indescribable, yet omnipotent—a vague, shadowy spirit of evil, which stands in the way, and effectually bars every effort in favor of progress and civilization. Why does a Chinaman object to his neighbor building a top story to his house? Because his doing so may disturb the Feng Shui—those gracious influences which now come straight over the city to the hall of his ancestral tablets, or to the graves where his dead are laid.

Why does he object to the making of a railway? Because the whole country is dotted with ancestral graves, each of which has been dug on a site selected after long consideration, and repeated payments to a soothsayer deeply versed in the mysteries of Feng Shui—a spot selected as that of all others most certain to attract those gentle southern influences, and well shielded from all baneful blasts from the chill north. So to make a railway would stir up the spirits of countless past generations, and let loose on the country a whole army of unquiet and malevolent ghosts.*

Do I wish to build a high wall on my own honestly purchased land? My neighbor may object that, by so doing, I turn aside the course of the spirits, who always come from that particular quarter to do him good. So if I persist in building my wall, the chances are that he will raise a mob and come to pull it down, and neither the Chinese nor the British authorities will move a finger to obtain redress for me. If, on the other hand, I venture to pull down an old wall on my own land, my neighbor may be equally annoyed, as I thereby open a straight course by which malevolent spirits may reach him from an unlucky quarter.

As good a definition of the undefinable as can well be obtained was given to me by Monsignor Gentile, the Roman Catholic Bishop of Ningpo, who described the Feng Shui as being the path of the Great Dragon, who rushes through the air just above the houses, spouting blessings in showers from his nostrils. He flies straight forward, unless by evil chance he should strike

*As standing examples of the reality of this opponent to material progress we have the history of the railway from Woo Shing to Shanghai, which, after it was in full working order, was bought up by the Chinese Government at a great cost, only to be torn up on this account, and all its plant safely deported to Formosa, where it was deposited and left to rust upon the beach.

Then, too, (when Li Hung Chang, the great advocate of progress had succeeded in forming the Kaiping Coal Mining Company with a view to developing the vast mineral resources of his country) after four years had been spent in boring and shaft-sinking, the reactionary party raised the Feng Shui spectre, asserting that the sickness prevailing in the Imperial Palace at Peking was due to the disturbance caused to the spirit of the Empress Dowager by all this tunnelling within sixty miles of her tomb! So by Imperial edict the work so displeasing to the dead was arrested.

against some high building, in which case he turns aside at an angle, and so the houses beyond lose their share of his blessing. Hence the jealous care of Chinese house-builders lest anyone should build a house higher than his neighbor, and the singular uniformity of domestic architecture, as seen from any high ground in the cities.

The same law which compels the Dragon to move in straight lines regulates the movements of all spirits, to whom anything of the nature of a zig-zag is peculiarly puzzling. For this reason those who have assisted in the murder of a female baby are very particular to carry it to the grave by a path of this description, so that the baby-spirit may fail in its endeavors to return, should it seek to avenge itself on its unnatural parents.

This, too, is the reason why in Chinese houses the doors and windows are all placed irregularly, never facing one another, and especially why we often see a meaningless-looking bit of wall placed just outside the outer gate, and a little larger than the entrance. It serves the same purpose as the screen which is placed between the door and the coffin in the house of the dead. The spirits in their flight will strike this wall, and instead of rushing into the house by the open doorway will be turned aside. It never occurs to them to double round the wall, and so find their way in!

Thus do fear and reverence for the dead combine with the mysterious Feng Shui to form the ruling principle of all existence in China. They are the twin giants whose power all acknowledge, and against whom all resistance seems useless.

For "The Friend."

An Address to Friends.

Dear Friends,—As I have long felt an interest in the welfare of all the followers of our Lord and Saviour Jesus Christ, and for the spreading of our Redeemer's kingdom in the earth, as well as for my own everlasting welfare; so my desires for our preservation in the ever-blessed truth, and for our encouragement to persevere therein, still remain with me. Trusting this may be received in that love in which it is written, and which would gather all into the Heavenly enclosure, do I now salute you. Grace be unto you and peace from God the Father and from the Lord Jesus Christ.

I have no new doctrine to set forth, or new faith to advocate, but that faith which is so plainly set forth in the Scriptures of truth, the same yesterday, to-day, and forever, Jesus Christ himself being the chief corner-stone. He is now the teacher of his people; therefore, if any lack wisdom among you, let them ask of God who giveth to all men liberally, and it shall be given them, according to our Saviour's own words: "I am the way, the truth, and the life, no man cometh unto the Father but by me, and no man can come unto me except the Father which hath sent me draw him." As there is but the one foundation, for "other foundation can no man lay than that is laid, which is Jesus Christ;" and as we have but one life to live, therefore it seems to me it is dangerous for us to be spending the time allotted us here in trying to find an easier way to the kingdom, or one that would better suit our own inclinations; for the enemy of our soul's peace is ever ready, in many and various ways, to draw our minds away from the true Fountain and Source of all good, by laying his snares in the way he is most likely to prevail over us, and attacking us at a time when we are off our guard. And then, except it please the Lord to lift up a standard against him, and to enable us to see our

danger, he may easily get the advantage over us, which, if yielded unto, only makes it harder to resist when next we are tempted; for true it is that they that despise the day of small things shall fall by little and little; and they that are faithful in a little shall be rulers over more.

And now, dear Friends, may we all be preserved in future from the many snares into which others have fallen through unwatchfulness, some of which I have long since seen the danger of, wherein my own feet had well nigh slipped. Now seeing that that which is to be known of God is manifest in man, it does seem to me, that the only safe way for us to walk in, is to endeavor to keep our minds single unto the Lord, desiring to know no more than He is pleased to manifest to us, daily watching and waiting for right direction in all things; for He is the true Light that lighteth every man that cometh into the world; and as we give heed and follow this light, and his still small voice in our hearts, saying, this is the way walk thou in it, we shall soon see that the way to the kingdom is not hard to be understood, and that it is so plain that a wayfaring-man, though a fool, shall not err therein.

As this is the path that all the followers of our Redeemer have ever trod, so I doubt not many of you have already found His ways to be ways of pleasantness and all his paths peace; and by walking therein have been made partakers of that peace which the world can neither give nor take away. Many are the precious promises to such as persevere therein, for it is the only way cast up for the ransomed and redeemed of the Lord to walk in.

Think it not strange concerning the fiery trials which may try you, as though some strange thing had happened unto you; for these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory. "In this world ye shall have tribulation, but be of good cheer, I have overcome the world," is the encouraging language of our dear Redeemer; and "he that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." So let us strive to leave those things which are behind, and "press forward toward the mark for the prize of the high calling of God in Christ Jesus." Although there may seem to be many discouragements and hindering things in the way, let us remember that the Lord can cause the mountains of opposition to skip like rams, and the little hills like lambs, and thus make a way when there seems to be no way; and if faithful unto death, we shall at last receive the crown of life; for "he that endureth to the end, the same shall be saved."

Our worthy predecessors in the truth cheerfully bore all that was permitted to come upon them, even to imprisonment, and some even counted the truth dearer to them than their natural lives, rejoicing that they were counted worthy to suffer for his name's sake; "choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures in Egypt, for they had respect to the recompense of reward;" and the same faith we are now called upon to uphold before the world. Now, dear Friends, shall we turn our backs in the day of trouble, or allow our minds to be taken up with other things, or follow the lo! heres or lo! theres so apparent in various places up and down in the land in these days, and thus allow these precious doctrines and testimonies to fall to the ground, or be trampled under foot? Nay; I am persuaded better things

though I thus speak; for I believe the religion of the Society of Friends is primitive Christianity revived in its ancient purity. And although some who are called may not continue faithful unto the end, yet the Lord, who is able to turn the hearts of the children of men as a man turneth the water-course in his field, is even now at work with his good Spirit in the hearts of many sons and daughters, inviting them to come, taste and see that He is good; and, "except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." And we may remember, that "the preparation of the heart, and the answer of the tongue," is also from Him.

If any there be whose hearts have not been thus prepared by Him, or who have not submitted to the cleansing, purifying operations of his Holy Spirit, nor heeded his call while pleading with them, such will not be likely to hear or receive what I (such a poor unworthy one) can now say to them; unless it please the Lord once more to enlighten their understandings and make them willing to receive Him in the way of his coming, and to follow Him in the way of his leadings. I hope there are but few such unfaithful ones amongst us; but, if any such there be, let them now have their deeds brought to the light, that their sins may go before hand to judgment; and by that faith which overcomes the world they may be led away from the barren mountains, where there is neither dew, nor rain, nor fields of offerings, into green pastures and beside the still waters; there to partake of that living bread which came down from Heaven, and which alone can nourish up the soul unto eternal life; there to realize that one hour in God's presence is better than a thousand elsewhere. Yes, "I would rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness."

So, dear young Friends, by following Him who has called you out of the darkness into his marvellous light, and enabled you to see the exceeding sinfulness of sin; and by experiencing the washing of regeneration and the renewing of the Holy Ghost; you may be prepared and strengthened to bear the burdens which must soon fall upon your shoulders, when the fathers and mothers who have long borne the burden in the heat of the day, are called to their long homes to receive the reward of their labors. Yes! and has not the call already gone forth to this people, "to arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee; for darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising."

But if this is ever our happy experience, shall it not be by individual faithfulness, and by examining our own hearts, and watching our own thoughts, words, and actions? If we endeavor to do this, it seems to me we will have but little time to spare in dwelling upon the faults of others; for this is indeed poor food to feed upon; and if it is indulged in, we will finally lose our own strength, and have no relish for any thing substantial. But let us rather be concerned to have our own deeds brought to the light; saying, "Search me, O Lord, and try my heart; prove me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting." Cast all your care upon the Lord, for He careth for you; "Trust in the Lord and lean not to thine own understanding; in all thy ways acknowledge Him, and He will direct thy

paths;" for "He is strength in weakness, riches in poverty, and a present helper in every needful time." In his own time He "will appoint unto them that mourn in Zion, and give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." So may we all have fervent charity among ourselves, letting love abound in our hearts to the Lord and toward all men, for "by this shall all men know that ye are my disciples, if you have love one toward another," so that others, seeing our good works, may glorify our Father in Heaven.

Yes, dear Friends, it does seem to me there never was a time when faithfulness to the pure principles of truth, as ever held by our Society, was more needed than at the present day; as there seem to be many in various places who have become tired of mere forms and shadows, and the emptiness thereof, and are hungering more and more for the true substance which will go with them beyond the grave.

The Lord is still merciful, slow to anger, and of great kindness; not willing that any should perish, but that all should return, repent and live. So if we will continue to walk by the same rule and mind the same thing, as our forefathers in the Truth did, we may yet shine forth as a people clear as the sun, fair as the moon, and terrible as an army with banners, as in the days of old, and as in former years. And we may each one become prepared, through repentance toward God and faith toward our Lord Jesus Christ, to join the just of all generations in singing the song of Moses and of the Lamb, which none can learn but they who are redeemed from the earth, and are counted worthy to enter that City whose walls are salvation, and whose gates are praise, which needeth not the light of the sun nor of the moon, for the glory of God doth lighten it, and the Lamb is the light thereof.

Finally, brethren, farewell: be strong in the Lord and in the power of his might; be of good courage, be of one mind, live in peace; and the God of peace shall be with you. So commending you to the Lord and to the word of his grace, which is able to build you up, and give you an inheritance among all them who are sanctified, I remain your friend.

J. P. S.

Coal Creek, Iowa, Third Mo. 13th, 1887.

For "The Friend."

Hold Fast the Form of Sound Words.

2 Timothy i. 13.

An advice in the Discipline of Canada Yearly Meeting, is that "ministers and elders should be engaged daily in reading the Holy Scriptures, diligent in meditating upon them, and careful not to misquote or misapply them. In preaching, writing or conversing about the things of God, they should keep to the form of sound words and Scripture terms." There is a natural fondness in people to hear and tell new things. New forms of expression in religious matters may captivate and mislead—the effect being confusion rather than edification. It is to be feared that many honest-hearted members in the Society of Friends have been so constantly hearing certain forms of speech, of a modern character, that they have accepted them as the real doctrines of Friends.

The following extracts from a private letter may somewhat illustrate the matter, viz :

"By grace are ye saved through faith, which is the gift of God. I understand that grace is the gift, not faith. We lay hold upon the offers of mercy through faith, trust, belief, all one and the same.

Faith cometh by hearing, but grace is the free gift. Every man, although naturally depraved, has a measure of this grace given him, by means of which he can accept the Lord Jesus Christ, and come to Him for cleansing. * * Have we any evidence in Holy writ of the refining, purifying power taking place in any one before conversion? I mean, before the time when they give themselves to the Lord? And is it not at this time when they are born into the kingdom? Is it not then that the covenant is made and the Lord begins his purifying work? Is it not then, and afterward, that He purges them as gold and silver? Is it not when we submit ourselves to Him for cleansing that we date our new birth? Is it not after this time of yielding that the Lord sits as a refiner and purifier? * * When we are willing to close in with the offers of his mercy, He gives us the eternal life, the new heart. Old things are done away, all things become new. This is a radical change, a change from darkness to light, from the power of Satan unto God. This is a definite step taken at some time in life: a consent to leave the evil and choose the good. But the change is wrought by God. We have our part to do however. We must give ourselves to Him and He receives us. We do not grow into grace, but we grow in grace after, by the convicting power of the Holy Spirit, we have come to the Lord for cleansing."

The above is a specimen of modern teaching of the moderate kind. It is ambiguous and confusing. One leading point in it is that grace and faith are so separated as that one is the gift of God, the other not. Faith must therefore, according to it, be a faculty of the mind. Another point which it teaches is, that the convictions of the Holy Spirit are not of a cleansing or purifying character; but that there is a definite step taken, a time when a man gives himself to God, makes a covenant with Him, is born into the kingdom, and submits himself for cleansing, before the purifying commences. This teaching implies that man may exercise a will power of his own in moving in such an important direction, after conviction and before conversion. This theory does not agree with the testimony of the apostle: "And you hath He quickened, who were dead in trespasses and sins." (Eph. xi. 1.) "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.) To be dead in sins is to be void of Divine life or any ability of ourselves to return to life. "Verily, verily, I say unto you, the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John v. 25.) The work of regeneration in the soul of man is the work of God, by quickening those who are dead in sins. The first evidence of life to sinners is the sense of their lost and undone condition; of the misery that sin entails by separating them from God. His visitations by the convictions of the Holy Spirit, bring condemnation upon the sinful mind of man: his thoughts are burdened with it. But man may frustrate the work of God within himself by resisting the will of God. He may hear the voice of the Son of God but not heed it. Many who are professors may be like the Laodiceans, and think they are rich, and increased with goods, and have need of nothing, without knowing their real condition; and in that state wherein they are void of feeling, may not recognize the convictions described as the knocking at the door. A house may be filled with noisy inmates, and none of them hear the knockings that are designed to awaken their attention. The seed sown among thorns is choked with the cares and riches and pleasures of this life.

Some modern teachers present the knocking at the door in a literal sense; and try to make it appear that the operation of the Holy Spirit, under the figure of knocking, is an outside work.

It is not easy to imagine how the mind of man can be reached by an operation outside of the mind. The warning to the Laodiceans is very searching: "As many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him, and he with me." If we are so full of other things as to fail to recognize the knocking, or what the Spirit may say or make manifest, we hinder the Lord's work within us. Or we may be deeply moved as Felix was, but defer to, as we may think, a more convenient season. Perhaps the enemy has no more successful way of frustrating the work of God in man, than by deferring it. Our part in the work is to yield, to render a passive obedience to the work of God within us, which is by us a felt operation. He who gave sight to the blind, and caused the deaf to hear, does so work by his spirit—the Holy Spirit—upon our minds, in our thoughts, as to give us the seeing eye and the hearing ear; awakens our spiritual perceptions, and gives us a spiritual understanding in the things of God. Thus we come to receive faith, which the Apostle says, "is the evidence of things not seen." "Faith cometh by hearing, and hearing by the Word of God"—the Word that "is quick and powerful"—not by man. The power to yield is of God: who destroys the power of the enemy in man "by the Spirit of judgment and the Spirit of burning" upon the transgressing nature in man, until an earnest travail of spirit is awakened for deliverance from the thralldom of sin. Then, how applicable is the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest; Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The coming to Jesus and learning of Him, is the submitting to Him and his conditions.

Such an experience is the conversion of sinners into the character of little children: God having set up his kingdom within them, they delight to do his will. The power that has brought them thus far is necessary to keep them in the way they should go; and this will be supplied.

ADAM SPENCER,

Springford, Ontario.

For "The Friend."

Natural History Notes.

At the approach of Spring, the coming of the birds, and the putting forth of the young leaves and blossoms, always awakens fresh feelings of interest in the lover of Nature. No matter for how many years he has witnessed these things, when he wanders into the fields and woods, and sees the violets, the dandelions, and other early comers lifting up their flowers, a measure of his youthful enthusiasm excites the mind.

The poet Longfellow pleasingly describes these emotions in one of his minor poems:—

When the warm sun, that brings
Seed-time and harvest, has returned again,
'Tis sweet to visit the still wood, where springs
The first flower of the plain.

I love the season well,
When forest glades are teeming with bright forms,
Or dark and many-folded clouds foretell
The coming in of storms.

From the earth's loosened mold
The sapling draws its sustenance, and thrives;
Though stricken to the heart with winter's cold,
The drooping tree revives.

The softly-warbled song
Comes through the pleasant woods, and colored wings
Are glancing in the golden sun, along
The forest openings.

And when bright sunset fills
The silver woods with light, the green slope throws
Its shadows in the hollows of the halls,
And wide the upland glows.

And when the day is gone,
In the blue lake, the sky, o'er reaching far
Is hollowed out, and the moon dips her horn,
And twinkles many a star.

Inverted in the tide
Stand the gray rocks, and trembling shadows throw,
And the fair trees look over, side by side,
And see themselves below.

On the afternoon of the 25th of Fourth Mo., I walked out with a friend from Indiana. In a tall hedge of Osage Orange we observed the Brown Thrush, flitting about. This beautiful songster is rather larger than a Robin, and may readily be distinguished by its red color above, much the same shade as the rust of iron, and by its white breast spotted with dark hazel. It was the first one we had seen the present season, although Robins, Blackbirds, Catbirds, Bluebirds, and other summer visitants had arrived some days before.

The movements of migratory birds are probably largely governed by the supply of food. Many of them are eaters of insects, and when these disappear from sight on the approach of winter, the birds which feed upon them are compelled to seek other climates where food can be obtained. The warmth of Spring which awakens into activity the insect tribes, brings back also their winged pursuers.

The Robin feeds largely upon the common earthworm; and I noticed quite early in the season that these miners of the soil were at work, throwing up the little heaps of dirt which may be seen thickly scattered over the surface of the ground in many places. So, when the birds came, their prey was ready for them.

Already the Robin takes its part in the early morning chorus, and many of them may be heard singing cheerily between four and five o'clock in the morning. They seem also to enjoy an evening song, and the trees in our village are vocal with their melody long after the sun has disappeared from view, and while the dusk of evening is deepening.

During our walk we came upon a bed of plants, with rather long, lance-shaped, green leaves, fleshy in texture, smooth, and thickly spotted with purplish blotches. There were but two leaves to each plant; from between these came up a slender leafless stem crowned with a single, rather large, nodding, yellow flower. This was the Dog's-tooth Violet, also called Adder's-tongue, (*Erythronium Americanum*). It was new to my Western friend, who was much interested in this plant, which is both curious and beautiful. It belongs to the Lily family; and like most of that attractive group, has *sic* separate petals or floral envelopes around its stamens and pistils. The root is a bulb, similar to that of the onion. In the scales of this, during the growth of the preceding season, nourishment is stored up, which enables the plant at the first approach of warm weather to send forth its leaves and flowers, from its own substance, without waiting for the rootlets to grow and absorb fresh supplies from the earth. This may account for the early development in the spring of many of our bulbous plants, such as the crocus, daffodil, hyacinth and tulip of our gardens.

As we passed along the lane which led us to the fields, we noticed that the garlic (another

bulbous plant) had already made a growth of eight or ten inches. And on our return we saw numerous tufts of the long, narrow, channelled leaves of the Star of Bethlehem (*Ornithogalum umbellatum*) which bears a rather showy white flower in the early summer, and then soon withers, and all traces of the plant disappear from sight. The bulbs, buried in the earth, store in their cells the materials for the early growth of the plant in the following spring.

Somewhat similar provisions are made for many of the plants which bloom early in the season. The Trailing Arbutus (*Epiqea repens*) during the summer sends forth its stems and thick leaves, which continue green during the winter, and are thought to supply much of the food for the development of the beautiful bloom which is so highly prized, and which for a week or two past has been yielding its blossoms and its fragrance to the eager hands of its lovers.

Like the Trailing Arbutus, the Liver Wort (*Hepatica triloba*) keeps its last year's leaves till after the delicate little blue flowers have made their appearance in the spring. This plant is by no means common in our vicinity, for the sandy soil of southern New Jersey does not seem to suit it. But it is abundant in the rich woods of Pennsylvania, and in the Eastern States; where its flowers appear soon after the winter's snows melt away. The leaves are broad, and so indented as to be divided into three wide, rounded lobes, from which is derived its specific name, *triloba*, or three-lobed. I regret its absence in my walks, for it was one of the favorites of early days.

After returning to the village, the ear was unexpectedly greeted with the gurgling melody of the Purple Martin, showing that these sprightly birds had returned to the boxes which they had occupied for a number of years, and which had been placed under the eaves of a store building, for their especial use. Like many others of the Swallow family this beautiful bird seeks the society of man, and is everywhere a welcome visitor. He returns year after year to the same stations. His animated, musical chatter is cheering, and he boldly drives intruding hawks and crows from the premises.

J. W.
Selected.

'TIS FIVE-AND-TWENTY YEARS.

BY A. S. HOOKER.

Sitting upon our cottage stoop,
By autumn maples shaded,
I called the gentle voices up
That time had nearly faded.
The evening light comes from the west,
In streams of golden glory;
So fold your head, love, on my breast,
And hear my olden story.

'Tis five-and-twenty years, my dear,
Since, hearts and hands together,
We launched our bark, the ocean clear,
And all serene the weather.
With simple trust in Providence,
We set the sails upon her;
My fortune, hope and common sense;
Your dowry, love and honor.

For five-and-twenty years, my dear,
The hillows lightly skimming,
One day the skies grew mirk and drear,
Our eyes and spirits dimming.
How dark that night frowned overhead,
When hope foresaw no morrow;
And we, beside our firstling dead,
Drank our first cup of sorrow.

'Tis five-and-twenty years, my dear,
Yet music's in our dwelling,
The children's prattle that we hear
About our hearthstone swelling.

God bless them all, the loving band
So glad to call you mother;
With heart to heart and hand to hand,
Clinging to one another.

Through five-and-twenty years, my dear,
When'er my arm was weary,
And scarce I knew the way to steer,
Your words were ever cheery.
When, mid the tempest and the night,
With courage sorely shrinking,
Then on our way God gave us light
That kept our faith from sinking.

'Tis five-and-twenty years, my dear,
Slight change in you revealing;
But o'er my brow,—you see them here,—
The silver hairs are stealing.
Yet let them come, while still thy breast
Retains the fond emotion
That nerved my arm when first we prest
Our way out on life's ocean.

Selected.

LIFE IS SO LONG.

"But a week is so long!" he said,
With a toss of his curly head.
"One, two, three, four, five, six, seven!"
Seven whole days! Why, in six you know
(You know it yourself—you told me so)
The great God up in heaven
Made all the earth and the seas and skies,
The trees and the birds and the butterflies.
How can I wait for my seeds to grow!"
"But a month is so long!" he said,
With a drop of his boyish head.
"Hear me count—one, two, three, four—
Four whole weeks, and three days more;
Thirty-one days, and each will creep
As the shadow crawls over yonder steep;
Thirty-one nights, and I shall lie
Watching the stars climb up the sky.
How can I wait till a month is o'er!"

"But a year is so long!" he said,
Uplifting his bright young head.
"All the seasons must come and go
Over the hills with footsteps slow—
Autumn and winter, summer and spring;
Oh, for a bridge of gold to fling
O'er the chasm deep and wide,
That I might cross to the other side,
Where she is waiting—my love, my bride!"

"Ten years may be long!" he said,
Slowly raising his stately head,
"But there's much to win, there is much to lose;
A man must labor, a man must choose,
And he must be strong to wait!
The years may be long, but who would wear
The crown of honor must do and dare—
No time has he to toy with fate
Who would climb to manhood's high estate."

"Ah! life is not long?" he said,
Bowing his grand white head.
One, two, three, four, five, six, seven—
Seventy years! As swift their flight,
As swallows cleaving the morning light,
Or golden gleams at even.
Life is short as a summer night—
How long, O God, is eternity?"

For "The Friend."

Incidents and Reflections.—No. 129.

"PLAINNESS OF SPEECH, BEHAVIOR AND APPEARANCE."

The testimony of the Society of Friends on these subjects is not peculiar to them, but belongs to the Church at large—being founded on the commands of our Saviour and his Apostles, and of the Holy Prophets; and also on the openings of the Spirit of Christ in the hearts of his obedient followers. Many indeed are the instances of those who have been brought under a living concern for their own salvation and been made willing to bend their necks to the yoke of Christ, who have felt the force of the command, "put away thine ornaments from thee;" and who have seen that they could no longer comply with many customs which others thought harmless.

This has been the case in all true revivals of religion. The early members of our Society were led into great simplicity in their manner of life, and watchfulness over their words and actions. Their liberty stood in the liberty which the Spirit of Christ gave them.

The early Methodists were a simple people, who were not ashamed to confess their allegiance to their Divine Master by their appearance and behavior in their daily walk.

David Ferris in his Journal, records his exercises in this line. He had been led by the teachings of the Spirit, without outward help, to renounce the erroneous views in which he had been educated, and to embrace the doctrines held by the Society of Friends: and he had left the college in which he was being educated for the ministry, and had returned to his father's house. He says:—

"After I had been some time at home, new objections arose in my mind against a compliance with the customs of those among whom I resided; such as bowing and scraping, and putting off the hat, saying, 'your servant, sir,' 'madam,' &c., and against using the ungrammatical, corrupt language of 'you' to a single person. Although, in past years, I had known various exercises, and thought I had learned many hard lessons, yet I found much in me that required mortification, and that I yet had many things to learn. To refuse the use of the plural language to a single person, although it seemed a small matter, yet I found it hard to submit to. I was convinced that the common mode of speaking in the plural number to a single person, was a violation of the rules of grammar and unscriptural. I also believed the pride of man had introduced the custom. . . . It was not long before I found it my duty to say 'thee' and 'thou' to every individual. Nevertheless, I found an inclination or temptation so to turn the conversation as to shun this mode of speech; yet this did not afford peace. Small as the matter appeared, I could not be easy without being faithful in every respect; and my duty in this particular being clearly manifested, I reasoned no longer with flesh and blood, but submitted to the requiring."

When Daniel Wheeler had submitted to these Divine visitations which were the means of redeeming him from sin and transgression, he found, as his children state in his Memoirs, that the only path in which he could walk with safety, was that of self-denial. "Much mental conflict was at this time his portion; but peace was only to be obtained by an entire surrender of the will; and in conformity with what he believed required of him, he adopted the plain dress. He once recounted to a friend in lively terms, the trial it was to him to put on a different hat to that which he had been accustomed to wear; especially as in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintances, whom he crossed on the way to their place of worship, which he had himself previously been in the practice of attending. In this instance it was hard to appear openly as a fool before men; he thought if his natural life might have been accepted as a substitute he would gladly have laid it down; but this was not the thing required. He diligently examined his heart, and believed he saw clearly his Master's will in the requisition; and that it was a discipline designed to bring him into a state of childlike obedience and dependence. In great distress he cried unto the Lord for help; and a passage of Scripture was powerfully applied to his mind, "Whosoever shall confess me before

men, him will I confess also before my Father which is in heaven. His resolution was immediately taken; he put on the hat, and with his mind staid on the Lord, set out to join his friends at meeting."

In an Epistle written by that worthy minister, John Banks, he exhorts parents to teach their children "the plain language of thee and thou to every single person; and to name the days of the week, and the months in the year, according to the testimony of the Holy Scripture; for this is according to truth." And he further says, "The practice of those who truly fear the Lord, is to be plain and decent in their apparel, not given to change, as they of the world are."

John Richardson, who was also an instrument in the Lord's hand to proclaim the way of life and salvation, and who travelled for that purpose both in England and America, relates that there was in his "wild nature," an aversion to the strict living and demeanor, plainness of habit and language of the "people called in scorn Quakers; and that he learned none of these things from them, for, he says, "When the Lord changed my heart, he also changed my thoughts, words and ways, and there became an aversion in me to vice, sin and vanity," "Now I came to be clearly convinced about hat-honor, bowing the knee, and the corrupt language, as well as finery in habit; all which for conscience-sake, and the peace thereof, I came to deny, and take up the cross to, and had great peace in so doing."

The experience of Job Scott is very instructive. When he submitted his heart to the holy work of Divine Grace, he was early convinced that "religion was an internal life in the soul," and "that men generally rely too much on external performances and appearances." Thus his understanding was opened to see "that a plain, decent, and not costly dress and way of living, in all things, was most agreeable to true Christian gravity and self-denial."

"Thus instructed," he adds, "I bowed in reverence; and as it became from time to time necessary to procure new clothing, I endeavored to conform my outward appearance in this respect to the dictates of Truth, in which I found true peace and satisfaction. Also, He instructed me to use the plain Scripture language, THOU to one, and YOU to more than one. The cross greatly offended me in regard to these things. This form of language in particular, looked so trifling and foolish to the worldly-wise part in me, and the fear of the 'world's dread laugh' so powerfully opposed it, that I gave way to carnal reasoning. 'What good can this exactness of language do. May I not as well serve God in a less singular and less contemptible way?' Such reasonings as these, and many more, presented in opposition to the holy injunction. But the Lord showed me, that if I would be wise, I must first become a fool; if I would be his disciple, I must first deny myself, take up my cross daily, in whatever He required of me, and follow Him in the way of his leadings.

"It was very hard and trying to my natural will to give up to this duty. This exercise, beset me day and night for some time, during which I had many sorrowful and bitter tears, pleaded many excuses, and greatly wished some substitute might be accepted instead of the thing called for. But He who called me into the performance of these foolish things, (to the world's wisdom), was graciously pleased to show me with indubitable clearness, that He would choose his sacrifice himself; and that neither a right hand nor

a right eye, neither thousands of rams, nor ten thousands of rivers of oil, would by any means answer instead of his requirements. If He called for so weak or foolish a thing as the words *thou* and *thee* to a single person, instead of *you*, nothing else of my substituting would do instead of it." "Perhaps," says Job Scott, "few will believe the fulness of heavenly joy which sprang in my bosom, as a well-spring of living waters, after my giving up in faithfulness to this requisition."

That self-denial in matters of dress is a testimony that should be borne by the whole Church, and ought not to be confined to any one branch is shown by the following case, described in the *Journal of Eighth Mo. 27th, 1884*, by Mary G. Smith of Hoopstow, Illinois.

"An intimate friend of mine, a member of the Methodist society, who has been one from her earliest years, related to me the power of grace upon her, as regards dress. She had ample means before and after marriage to indulge in the gay and ornamental robing of the body. She said that when growing up and for years, her rich jewelry did not interfere with her religion; the abundance of ruffles, lace and ribbons had no effect on her to hinder her worship. Under it all, she could give her experience in class meetings, offer prayer in the congregations of the people and lived a seemingly spotless life before her friends. But at last, an impression was felt that she must live closer to God and seek to know more clearly his will for her; and in the quiet of her own home, she received a baptism that opened the seal of the inner sanctuary and disclosed many inconsistencies, hindering the pure worship of God. When she next went to prepare herself to go to meeting, not thinking about what she should put on, she took up her jewelry, which she had been in the habit of wearing, when a voice told her, "God does not need these." She was startled by the thought, and again she put forth her hand to place the ornaments on her person, when lo! the same clear voice said: "Thou dost not need these to worship me." Then there arose a contest in her mind as to what her friends would think of her strange appearance, when once more she heard: "art thou not mine? be obedient and thy soul shall live." She left her ornaments in the box, and went forth a monument to the effect of a dedicated heart and to the voice of God in the soul.

But the next time she went out, the contest arose between the desire of her natural will to conform to her usual attire, and the spiritual light which convinced her that ornaments were injurious to the salvation of her soul. She said:

"I never afterward wanted to put them on," and she felt compelled to remove the ruffles and trimmings from her clothes. This was no 'Quaker' religion, but a Christ principle, leading the mind away from the useless, to the vitalizing essence of all good.

Items.

—*Indians on the Allegheny Reservation.*—There has been a gradual increase in the number of Indians on this Reservation, since Friends first exercised a care over them. In 1798, the number residing there was estimated at a little over 500; in 1835-6, at 690; and in 1886, the Report of the Commissioner on Indian Affairs gives it at 935. This surely is a source of encouragement; especially as there is reason to believe, that if it had not been for the efforts used from time to time by Friends to guard these people from the evil designs of unscrupulous men, they would have lost their homes and but few of them have been left in existence.

—*John Bright's University.*—Some Friends about

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Wichita, Kansas, have concluded to establish a "Friends' University" at that place; and have received considerable donations in money and land for the purpose. It may be doubted whether they fully appreciate the magnitude of the enterprise they have entered upon.

—*One Effect of Paid Ministry among Friends.*—The Fourth Month number of *The Western Friend* quotes some remarks made by a minister belonging to the Larger Body in Kansas, the purport of which was, that "the paying of ministers by wealthy meetings, and stationing of those supposed to be worth paying for, leaves our weak meetings so that ministers seldom visit us." The present influences, he thought, were operating to prevent the development of those gifts in the ministry which might be conferred by the Head of the Church, and especially the gifts of women.

—*Effect of Ritualism.*—In the Protestant Episcopal Church, the growth of ritualism has been rapid of latter times. One effect of this, says *The Episcopal Recorder*, has been the quiet withdrawal of many of its members, who have taken refuge in other denominations.

—*English Preaching among the Mennonites.*—The Mennonites in Bucks Co., Pa., are nearly all of Dutch or German descent, and heretofore the preaching in their meeting-houses has been in the Pennsylvania Dutch language, which is that commonly used in their families. For some years past, the English language only has been taught in the schools, and it has become so generally understood by their people, that the brethren at Line Lexington have decided, *The Herald of Peace* states, to hold English services also in connection with the German.

—*The Library of the Convent at Mt. Sinai.*—The discovery at the Convent of Mt. Sinai of the ancient and very valuable manuscript copy of the New Testament, known as the Sinaitic Version, has led to a further investigation of the literary treasures of that monastery. Professor Garthausen, of Leipzig, recently spent some months there, and has published the results of his researches.

"He reports," says *The Independent*, "the library in a deplorable condition, and says that 'the library is not in need of codices but the codices in need of a library.' A number of the manuscripts are stored away in the rooms of the Archbishop, others in the cell of the Virgin Mary, others in the so-called 'small library,' and still others in the so-called sacristy of St. John the Baptist. It seems that others are stored away elsewhere, and these the monks would not allow him to see. The experience with the *Sinaiticus*, which it seems they were virtually compelled to 'present' to the Russian Czar, has made them cautious in admitting strangers to their library, and it is thought by some scholars that possibly the best of the codices are now hidden by the monks. The oldest manuscripts date from the eighth, ninth and tenth centuries, and do not seem to contain anything not found in other equally old manuscripts. The great majority of the codices are of a later date, and belong chiefly to the practical side of theology and to the monastic institutions. No less than two hundred authors are represented by these manuscripts. Two hundred manuscripts are dated. Egypt, Alexandria, Jerusalem, Bethlehem, Cairo, Sinai, Cyprus, Palestine, Patmos, Chersonesos, Athos, Cephalonia, Serres, Rhegium, are mentioned as places where some of them were written, and forty names of owners are found. One hundred and forty-seven manuscripts represent the Old Testament department, and one hundred and fifty-three the New, although not a single complete copy of either is now found in the library, although the four gospels are found in fifty-six manuscripts, one of them dating as early as the ninth century.

—*Canada Law-suit.*—Information has been received that the Supreme Court of Canada have confirmed the decision of the Court below, reversing the judgment of Justice Proudfoot, and giving the property in dispute at Bloomfield to the plaintiffs in the original suit.

The supreme need of our day is the Christianization of Christendom.—*Jos. Cook.*

In the late Philadelphia Yearly Meeting, attention was called, on one occasion, to one of the effects of entering upon or carrying on religious labor, in the will and wisdom of man, which has probably claimed less attention than its importance merits. This is the tendency to beget irreverence for sacred things in the mind of him who so labors—a tendency which always accompanies such unauthorized labor, although it may at times be kept in check, and not permitted to develop.

There is a feeling of solemnity, often amounting to awe, on the mind of him who is brought under religious exercise, and made to feel that the Lord has entrusted to him a message for the people assembled. Under this feeling many have known the very body brought into a state of trembling, and have been in a condition like Isaiah of old, who, when he saw in prophetic vision, the Lord sitting on his throne, was ready to exclaim, "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts." The true minister will never feel it to be a light and formal matter to speak in the name of the Lord; although his experience in Divine help often extended in time of need, may so confirm his faith, that he will enter upon the services required with a degree of holy confidence in that Power which has hitherto helped him.

But where any one attempts to preach, relying on previous study and preparation, or on his own natural fluency of speech, as these are the products of his own efforts and powers, there is nothing in them that necessarily begets a feeling of reverence. There is therefore a danger that the more habitual such an exercise becomes, the more fully it will descend in his estimation to the level of any other of his intellectual efforts. His sermons will degenerate into lectures; the human element will supplant the Divine; the feeling of the need of Divine help will die out, and with it the awe and reverence which are the proper clothing of the spirit in the presence of Him who ruleth over all. From this condition the descent into doubt and infidelity is not very difficult. It was, therefore, not without just cause for apprehension, that a Friend was concerned to state his belief, that among the issues which our children would be called upon to meet, one was the seeds of infidelity sown in their midst by that irreverence which is produced by handling sacred themes in a merely intellectual manner and without the call and qualification which comes immediately from the Head of the Church.

We have been afresh reminded of this danger by a paragraph in *The Western Friend*, in which the Editor says: "In my travels, without exception, I find that meetings where the greatest number of modern 'revivals' have been held are the ones where the worst disorder is found among the young people. They seem to have lost all feeling of reverence for the sacred duty of religious worship."

In the course of our own journeys we have several times received similar testimony as to the scattering and benumbing effect upon the people of so-called "revival" movements. And in the attendance of a large Quarterly Meeting where such methods had been favored, one of the things that most strongly impressed a stranger, was the light and irreverent manner of the preachers,

much at variance with the weight and dignity which ought to mark assemblies gathered to wait upon God, or to transact the business of the Church.

In an account of the late Philadelphia Yearly Meeting, published in the *Christian Worker* of Fourth Mo. 28th, reference is made to so-called *devotional meetings* held in the afternoons of the week of the Yearly Meeting; at several of which portions of the Scriptures were read and commented on. As the readers of that account might suppose that these meetings were a part of the proceedings of Philadelphia Yearly Meeting, or held with its sanction or approval, it is right to state that they were held in a private house, on the personal responsibility of the owner; and that it is understood that comparatively few of those who attended them were members among us.

The holding of meetings in this manner, without the sanction of any organized meeting of Friends, is a proceeding so irregular in its character, and so liable to abuse, that it has never received the approval of the Monthly Meeting to which its chief promoter belongs. And the feeling of disapprobation which has been felt, has been further strengthened by the character of the ministers who have been brought from a distance to carry on the services, and who are among the most outspoken advocates of those doctrines and practices, which have destroyed the harmony of the Society in many places; and against which Philadelphia Yearly Meeting has several times within a few years borne an open testimony, especially in the Address issued in 1883, and the Essay on the Right Qualification for Religious Labor, adopted last year. Two of the ministers who officiated on this occasion have (as we are informed) been baptized in water.

Beyond the fact that the person at whose house those meetings were held has a right of membership in our Society, we see little more propriety in introducing a notice of them into an account of Philadelphia Yearly Meeting, than into that of the proceedings of a Methodist Conference, if such a body had been in session at the time.

This account further states, that on Fifth-day morning "devotional" meetings were held in the different houses. The meetings here referred to, were the usual meetings for worship, held in the usual manner. While it may be hoped that a devotional feeling prevailed in them, yet they were not *devotional* meetings in the technical sense in which that word has latterly been used, to denote meetings in which greater latitude is given to emotional excitement and to the use of outward means to produce it, than is consistent with our usual manner of holding meetings for worship.

Adam Clarke, the Methodist writer and preacher, having been invited by some of his brethren in profession to visit the United States, replied in a letter, in which, while declining the invitation, he expresses some views that seem appropriate to our own Society, as well as to those to whom they were more particularly addressed. In this letter, he says:—

"There is no danger so imminent, both to you and us, as departing from our original simplicity in spirit, in manners, and in our mode of worship. As the world is continually changing around us, we are liable to be affected by those changes in our manners and in our mode of worship. We think, in many cases, that we may please well-intentioned men better, and be more useful to them, by permitting some of the more innocent

forms of the world to enter into the Church. Whenever we have done so we have infallibly lost ground in the depth of our religion and in its spirituality and union."

We have received from our friend Charles C. Cresson, a small volume edited by him, containing biographical narratives of Elizabeth Ashbridge and Margaret Ellis; and a letter from John Kelpius to Esther Palmer. J. Kelpius was one of the early settlers from Germany who settled near Germantown, Penna., about the year 1674. He died in the year 1708. He was a man of uncommon learning and abilities. He lived a very retired life and employed a part of his time in teaching the neighboring children.

"Mary Pryor, a Life Story of a hundred years ago"—is the title of a biography of that valuable Friend, prepared and published by her descendant Mary Pryor Hack.

It contains, among other interesting matter, the remarkable account of M. Pryor's narrow escape from drowning, by the sinking of the ship on which she was coming to America, on a religious visit. This account has been published in our columns; and is probably well known by many of our readers.

SUMMARY OF EVENTS.

UNITED STATES.—Queen Kapiolani, of the Sandwich Islands, accompanied by her suite, has been visiting Washington, D. C., and Boston. She expects to spend two weeks in New York city, previously to sailing for Europe, whither she goes to attend Queen Victoria's Jubilee.

"The largest gas well in the world" has just been discovered at Fairmount, near Muncie, Indiana. According to a test by the State Geologist of Ohio, its flow is nearly 12,000,000 feet per day.

One of the largest deposits of marble in the world, as reported, has been discovered in San Bernardino County, California. No less than eleven shades of marble have been found in it.

Governor Ross, of Texas, has written a letter saying he cannot attend the Prohibition Convention of that State, to be held in Dallas. He contrasts Texas morally and materially with Maine, where prohibition has long obtained. Texas spends more money on education, has more wealth according to population, has fewer divorces, fewer labor strikes, and fewer paupers than Maine. But it should not be forgotten that Maine has more large towns and cities than Texas, in which intemperance, vice and crime are more prevalent than in small towns and country places.

On the 4th instant, the Connecticut House of Representatives, by a vote of 141 to 51, passed a resolution for a Prohibitory Constitutional amendment. The matter now goes over to the next Legislature. Two days later the same House passed a bill fixing a uniform license of \$400 for strong liquors, and \$150 for beer, wine, &c.

On the afternoon of the 3rd instant, a severe shock of earthquake extended from Centerville, California, through Arizona and New Mexico to El Paso, Texas. The shock was also felt at Guaymas, Mexico. All the reports agree that the shocks were preceded by a rumbling sound. At Tucson, Arizona, buildings were cracked and otherwise damaged, and "great slices" of Santa Catalina Mountain were torn from its side and thrown into the valley, while vast clouds of dust rose above its summit, 7000 feet above the sea level. One towering peak, known as the "Old Castle," was entirely disappeared. Near Tombstone, Arizona, a lake, covering an acre of ground, was dried up. At Torres Station, near Guaymas, Mexico, the highest cliff of the Chivato Mountain was seen to fall. A number of adobe dwellings in Sabinal, about forty miles south of Albuquerque, New Mexico, were destroyed by the earthquake.

On the night of Fifth Month 1st, and on the 2nd, a storm of extraordinary severity raged at Duluth, Minnesota, doing damage to stores, dwellings, streets and sewers estimated at nearly \$100,000. The cellars of over fifty houses were filled with water, and freight cars in the St. Paul and Duluth Railroad yards were overturned by the wind.

The deaths in this city last week numbered 468,

which was 8 more than during the previous week, and 115 more than during the corresponding period last year. Of the foregoing 251 were males and 217 females; 238 adults and 230 minors: 69 died of consumption; 60 of pneumonia; 37 of measles; 32 of diseases of the heart; 19 of convulsions; 16 of debility; 13 of inflammation of the brain; 15 of inflammation of the stomach and bowels; 11 of paralysis; 12 of typhoid fever, and 10 of croup.

Markets, &c.—U. S. 4½'s, registered, 109½; coupon, 110½; 4's, 129½; 3's, 101; currency 6's, 126 a 137.

Cotton sold in a small way to spinners, at 11 cts. for middling uplands.

Feed was quiet, but firmly held under scarcity. Sales of 1 car poor winter bran, at \$19.50, and 2 cars choice do, at \$21 per ton. Quotations: Bran, western winter, choice, \$21; do. do., medium, to good, \$19.50 a \$20.50; bran, spring, \$18.50 a \$19.50.

Flour and Meal.—Flour met with a fair local trade demand at full prices. Sales of 125 bbls. Pennsylvania family, at \$37.75; 250 barrels Ohio, clear, at \$4.15; 375 barrels do. straight, at \$4.37½ a \$4.50; 500 barrels winter patent, at \$4.65 a \$4.90; 125 barrels do. do., at \$5; 125 barrels Minnesota, clear, at \$4.25; 125 barrels do., fancy, straight, at \$4.60, and 625 barrels Minnesota patent, at \$4.70 a \$5. Eye flour was quiet at \$2.75 a \$2.85 per barrel.

Grain.—Wheat was firm under a fair export demand and light offerings. No. 2 red closed at 96½ cts. bid and 96½ cts. asked. Corn was quiet but firm, No. 2 mixed closing at 47½ cts. bid and 47½ cts. asked. Oats were not in much request but ruled steady, No. 2 white closing at 37½ cts. bid and 37½ cts. asked.

Beef cattle were in fair request at 4 a 5½ cts.

Sheep were fairly active: wool sheeps, 4½ a 5½ cts.; sheared sheep, 3 a 4½ cts.; wool lambs, 5½ a 7½ cts.; spring lambs, \$1.50 to \$6 per head.

Hogs were inactive at a decline of ¼c, at 7½ a 8 cts.

FOREIGN.—A recent issue of the London *Times* contained a fac-simile of an alleged letter written by C. S. Parnell to Patrick Eagan, in which the writer and other members of the Irish National League are implicated in the murders of Cavendish and Burke. C. S. Parnell pronounces the letter a forgery, and the Secretary of the Irish National League of America states that a committee of prominent citizens of Nebraska having examined the subject, report their belief that the *Times'* letter is the production of Richard Pigott, a man who had previously endeavored to black-mail the League.

On the 3d instant, Charles Edward Lewis, Conservative member for North Antrim, in the House of Commons, called the House's attention to the breach of privilege committed by the London *Times* in an article charging John Dillon with having told a falsehood when he denied the paper's allegations that he was an accomplice of Sheridan, the Invincible.

C. E. Lewis concluded as follows: "These wholesale charges of lying against Mr. Dillon constitute a distinct breach of privilege. I move that the House take notice of them."

On the 4th instant, W. H. Smith, First Lord of the Treasury, announced in the House of Commons that the Government had resolved that the *Times'* statement was not a breach of privilege. An amendment of the Lewis motion to this effect being voted upon resulted in 297 yeas to 219 nays. W. E. Gladstone then moved that a committee be appointed to inquire into the charge of wilful falsehood made by the *Times*. This motion was rejected.

It is reported that the troops of the Ameer of Afghanistan were recently routed near Jellalabad; that Kholat-i-Ghilzai has been captured; and that Ghuzni is surrounded, and that the insurgents threaten Candahar. The Governor of Herat has sent another demand to the Ameer for reinforcements.

The French Government has decided to prosecute the publishers of the paper, *La Revanche* for publishing an article entitled, "Down with the Germans" and calculated to arouse a warlike feeling among the French people against Germany.

It is stated that the Pope and the Czar are negotiating through a noble Lombard monk with a view to the reunion of the Greek and Latin Churches. As the Pope is willing to let the Greek Church retain its own manner of worship, it is expected that the negotiations will be successful.

The Pope has summoned three cardinals to confer with him upon the question of reconciliation with the Italian Government, and to arrange conditions upon which the Vatican will consent to negotiate.

On the 3d instant, the Mexican Senate passed the House bill repealing the constitutional prohibition of a second consecutive term for President. The vote was

unanimous. The measure now goes to the State Legislature.

A telegram from the City of Mexico says, that since the perfection of the Government system of telegraphs, a disposition has been shown by the Department of Public Works to compel railway companies which use their wires for the transmission of private and commercial messages to cease the practice, leaving the business entirely to the Government lines. The matter is rapidly nearing a crisis, the companies persisting in transmitting private and commercial messages in defiance of the warning recently officially given them. The Director of the Government telegraphs says that each company is now liable for \$500,000 for breaking the law knowingly.

By the earthquake of the afternoon of the 3d instant 150 persons were killed at Batrispe, in the Mexican State of Sonora. At Oputu 27 persons were killed. At the time of the shock a volcanic eruption began in the mountains near Batrispe. Seismic activity is reported throughout Mexico, with volcanic outbreaks near the Guatemalan border, as well as in Sonora.

A fire, caused by an explosion, broke out in the Victoria Coal Company's mine at Nanaimo, British Columbia, on the 5th instant. Before it could be got under control a loss of 189 lives occurred—107 white and 82 Chinese. More than half the whites leave families.

CORRECTION.—In poem "Dark Hours," 39th number of "The Friend," first line, for *winds*, read *rains*.

MARRIED, Third Month 3rd, 1887, at Friends' Meeting-house, Germantown, Phila., JAMES M. MOON, son of the late Mahlon Moon, of Bucks Co., Pa., and EZRAETTA JONES, daughter of the late R. Barclay Jones, of the former place.

—, on the 5th instant, at Friends' Meeting-house, Fourth and Arch Sts., Philadelphia, CHARLES W. LEEDS, of Moorestown, New Jersey, to MARY M. HARTZ, daughter of Elias Hartz, of Reading, Pa.

DIED, Second Month 6th, 1887, at her residence near Trenton, N. J., MARY DECOU, widow of the late Peter DeCou, in the 83d year of her age, a member of Chesterfield Monthly and Trenton Preparative Meeting.

—, on the 18th of Second Month, 1887, at his residence in Upper Darby, Delaware Co., Pa., THOMAS RUDOLPH, in the 63rd year of his age, a member of Concord Monthly Meeting of Friends. During a protracted sickness, he was enabled to bear his sufferings, which were, at times, severe, with Christian patience and resignation. He passed through much deep religious exercise and travail of spirit; and near the close was favored with the peaceful assurance that all would be well with him. His relatives and friends believe that, through redeeming love and mercy, he has been permitted to enter into that rest prepared for the righteous of all generations.

—, at the residence of his son, in Waterloo, Blackhawk County, Iowa, on the 23d of Second Month, 1887, CALEB ENOLE, in the 79th year of his age, while on a visit to his children. An esteemed member of Plymouth Monthly and Southland Particular Meeting of Friends, Washington County, Ohio.

—, on the 25th of Fourth Month, 1887, at his home in Plainfield, Hendricks County, Indiana, ELIAZER BALES, in the 94th year of his age. A member of Plainfield Monthly Meeting of Friends, and a minister for about 60 years. He attended his meeting on First-day, preceding his death, and was engaged in lively testimony; and continued apparently in nearly his usual state of health until his close, which occurred with but a moment's warning. His consistent life, sound and edifying ministry and earnest concern for all, endeared him to a large circle in the community in which he lived. He had a living concern for the support of the principles and testimonies of our Society, and being of a tender and affectionate disposition, he was very serviceable in laboring with those who manifested evidence of departure from the high spiritual standard which characterizes the Society of Friends. His mind was preserved strong and clear unto the end; and we believe it may be truly said—as a shock of corn fully ripe he has been gathered into the Heavenly garner.

—, at his residence in Germantown, on the 28th of Second Month, 1887, JABEZ JENKINS, in the 71st year of his age. He was a member and overseer of Frankford Monthly Meeting, Penna.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 322.)

First Mo. 1st, 1855. Another year has dawned on some of us; while very many, during the one just closed, have passed from time to an everlasting eternity. As I have dwelt on their great change—a change that awaits us all sooner or later—my feelings have been aroused to look seriously at my own state and condition; accompanied with fervent desires that I may be helped to live each day, that in mercy may be lengthened out, in the fear of the Lord; which we are old, preserves from the snares of death. The day closed comfortably. Best help seemed near. Our collection for bed was in much quietness. The dear children, many of them, were very attentive to what was read to them, as well as to remarks that rested with me to make. All praise be ascribed unto Him, who openeth and no man shutteth.

7th. In our afternoon meeting, though sat through in great poverty, I remembered what was said concerning salt that had lost its savor, 'thenceforth good for nothing but to be cast out and trodden under foot of men.' It seemed applicable to my condition—no savor of life left in me. "Oh wretched man that I am, who shall deliver from this body of this death." I thought his morning there was a little life stirring, but all seemed gone as regarded myself, this afternoon. The dear children were quiet and cheerful; now unfit am I to be a caretaker of them. This is my infirmity, &c.

25th.—Fifth-day. There seemed during our meeting this morning, more of a quiet feeling within myself, and the dear children behaved well. There was one here and another there, who I believed were, in singleness and sincerity of heart, waiting upon their Heavenly Father. Do not such children draw down a blessing not only upon themselves, but upon those with whom they sojourn! It felt to me so this day.

Second Mo. 2nd. Yesterday was our Monthly Meeting. The privilege of attending which I greatly enjoyed. Oh, how was my very soul poured out as water before the Lord, during our silent sitting together! that may I be encouraged and strengthened, oftener than the morning, to make my complaint unto the Lord alone, who knoweth the secret travail of my soul day after day, for remission of past sins, and an assurance of salvation, in a day that fast hasteneth on. I think I can in sincerity say, "Let not thine hand spare," &c.

8th. Favored with a little good feeling during our week-day meeting this morning; for which my heart secretly returns thanks. Thy loving-kindness, O Lord, is better than life; therefore my lips shall praise Thee. Opened my mouth once more in a short testimony. I am so fearful of right hand errors, that it is in fear and dread I thus open my lips. Keep me, O Heavenly Father! on every hand.

26th. Forty-three years old this day. As I have dwelt on the past, and looked towards the future this morning, many solemn reflections have attended. It does not seem likely that as many more years will be lengthened out, and it may be not as many months, weeks, days, or even hours; the thought is a solemn and awakening one; and fervent have been the desires raised, for a little renewed ability to work while it is called to-day. That mine eye may be afresh anointed to see the work assigned me, and that I may be found worthy to be one of those sheep, concerning which our blessed Saviour testified: "I know my sheep, and am known of mine." "And I give unto them eternal life," &c. Ah! this is what my soul ardently longs after—an assurance of eternal salvation in that life which is to come.

Yesterday, which was First-day, was a day of exercise. During our morning meeting I had the naughty behavior of some of the children to contend with, and in the afternoon, my own naughty heart. Nevertheless, feel this morning as if I could say with the apostle: "In all things I am instructed." Thou hast given me, O Heavenly Father! afresh to know, wherein alone my strength lieth; and that, through Thee alone, will I be enabled to overcome.

Third Mo. 1st. Our Monthly Meeting. During our silent sitting together, my heart was dipped into sympathy with souls present, hungering for the bread of life; and I remembered that they were not "always to be forgotten." Again, "When the poor and needy seek water and there is none, I the Lord will hear them, I the God of Israel will not forsake them," &c. These, with other precious promises, passed before me; but not with that clearness to deliver I have sometimes felt; so kept silence. Instruct me more and more, O Heavenly Father! in the mysteries of thy kingdom. Let it be my meat and drink to be found doing thy holy blessed will. Anoint my spiritual eye to see yet more clearly the things which belong to my peace.

5th. At our meetings yesterday, had our friend Samuel Cope. He was engaged in testimony on our morning meeting, speaking of what a blessed and desirable state it was to be in, where we could commit the keeping of our souls in well-doing, unto the hands of a faithful Creator! He seemed to think, there were of this number amongst us, even among the dear children; to whom a language of encouragement flowed.

8th.—Fifth-day. In meeting, the things of this world were uppermost. Oh how my spirit strove to put them down, and to get the victory over them! I abhorred myself, &c. It was not

till towards the close of the meeting that help came—a little saving help from His holy sanctuary, unworthy as I was; my spirit was contrited under a sense of it; and I was brought a little to feel the weight of obligation we rest under to so good a Master, whose mercies continue to be new to us every morning.

12th. Burdened and oppressed throughout this day under a fresh sense of my multiplied sins and transgressions, long since gone by, but not, I have been led to fear, passed by with Him who is all purity; and who is pleased, through mercy to our poor souls, to show us how we stood when in a state of alienation from Him. Oh how was all within me humbled and brought down under this feeling yesterday, and covenants entered into on this wise: If thou, O Lord, will grant an evidence of pardon and reconciliation, and wilt remember no more my sins and transgressions, but blot them out of thy book of life, I will follow Thee whithersoever thou mayest be pleased to lead, without any excuse or reserve; and shouldst thou be pleased to grant the petition put up with unfeigned lips, may this entry now made, testify against me if I perform not my vows. Thus do, O Heavenly Father! for thy poor child, oppressed and distressed, thou knowest. Alexander Jeffrey says in his Diary: "I was near forty years old, ere I thought as I ought, of the sins of my youth; then and ever since, how have they been presented to me! how many times have I been laid in the dust upon the consideration of them!" &c. How do these remarks answer, as face to face in a glass, in my own experience! and being opened upon, one evening when greatly distressed, how was I comforted and confirmed, to find any poor soul had ever been situated as mine was, and deliverance and forgiveness experienced! that I have been encouraged to look unto the Lord, with whom remains forgiveness and plenteous redemption.

26th. Have just been reading over a few of the entries made in this book. My feelings have been solemnized in doing so; and sincere desires raised that I may pen nothing but true and faithful accounts. Although it is often humiliating to write my many weaknesses and infirmities, yet I believe it will have its use in stimulating to increased concern to be made an overcomer. Respecting yesterday, I can say as the poor disciples did, "We have toiled all night and taken nothing." Under a sense of my poverty, helplessness and want, tears dropped several times through the day, where no eye saw me but thine all-seeing one, O Lord.

Fourth Mo. 2nd. Through yesterday, could not be sensible that I lived at all, in a spiritual sense; yet I think I can say, the bent and desire of my soul was to the Lord for help. Tried this morning, ere I went into the collecting room, to draw near and put up my petition: and although not aware this was come at at the time, yet was made sensible, while reading to the children, that Best help was near; for which favor, my heart did secretly rejoice and return thanks. I can but believe my effort was owned, if I did not know it. Persevere then, O my soul! Thou servest not an

hard Master, but a rich rewarder of all those who diligently seek Him.

This week closes the present session. I feel that we have been blessed and cared for beyond our deserts. So that the prevailing feeling of my heart is, "what shall we render?" &c.

Fifth Mo. 25th. How this prayer of our dear Lord for his disciples formerly, saluted mine inward ear again and again: "Satan is desiring to have you, that he may sift you as wheat." If we are not watchful, and hold fast our allegiance, he will divide in Jacob and scatter in Israel. Moreover, anointed and appointed sons and daughters will fall and be carried away captive. This is not the will of our Father in heaven; whose good pleasure it is to give the kingdom to every little one that believes in and obeys Him.

Sixth Mo. 7th. Yesterday we followed to the grave, Lydia Ann Nixon, a colored girl, who died in the 21st year of her age. She was born under our roof, and indentured to me in her 4th year, and lived in our family till we were broken up, fourteen years. Through mercy, everlasting mercy, "death had no sting, nor the grave any victory," her close was a remarkable one. For a further account of which [see "A New Child," Friends' Tracts, No. 103.]

(To be continued.)

For "The Friend."

Natural History Notes.

About the 26th of the Fourth Month, I noticed some bats darting through our streets, with the peculiar zig-zag motion which their pursuit of flying insects produces. These were the first that I had seen the present season.

Unlike the birds, to which they have some general resemblance, bats are true Mammalia. Instead of laying eggs, they bring forth their young alive, and suckle them like other animals of the same class. They are covered with hair instead of feathers. They have no long wing feathers to enable them to fly as the birds do, but in place of these, the bones of the forearm and fingers are enormously lengthened so as to furnish a support to the very thin membrane formed by the extension of the skin of the flanks and other parts.

The species which inhabit temperate regions all feed on insects, and their supply of food necessarily fails during cold weather. The swallows, which they somewhat resemble in habits, at this season wing their way to warmer climes, but the bat seeks a secure hiding place near home, in caverns, deserted buildings, hollow trees, and similar places. There it passes the severe season in a peculiar dormant condition, in which it requires no food, and takes no exercise. Respiration almost ceases at such times.

There are several species of bat which inhabit our section of country. Which of these I saw, I could not tell without closer examination than was in my power.

On the 27th of Fourth Month, I accompanied some friends from the West, who had never seen the ocean, to the sea-side. A friend there gave me a specimen, one of many which had been washed ashore a few days previously, in an easterly storm; and had been kept alive in a primitive tank of sea water, formed of a refuse tin box, a few inches long and wide. It was a living cylinder, white, and of firm cartilaginous texture; perhaps an inch and a half in diameter at the thickest part, and four or five inches long. Around the opening at one end numerous arms projected, forming a circular fringe which might be compared to a fringed and fluted collar such as is worn at times for ornament by the women.

If the animal was handled or disturbed, all of these were speedily drawn in, and the lips of the mouth, if so it might be called, rolled inward into the internal cavity. The reader may form a pretty correct idea of the process, if he will imagine the fingers of a leather glove to be inverted by some force drawing the tips into the hollows of the fingers; and this motion being continued until the fingers themselves disappear in the palms of the gloves.

It was one of the sea-anemones, so called because in some of the species the fringe of arms around the mouth of the animal has a resemblance to the petals of a flower; and this resemblance is the more complete because different species vary in color, as is the case with flowers.

The poet Southey, in his description of a rock pool on the ocean's borders, thus refers to these anemones:—

"Here too were living flowers,
Which like a bud compacted,
Their purple cups contracted.
And now in open blossoms spread,
Stretch'd like green anthers many a seeking head."

The specimen was sent to the Academy of Natural Sciences in Philadelphia; and a kind friend returned the information that its scientific name is *Actinia rapiformis*.

The name *Actinia* is derived from a Greek word signifying "ray," and is quite appropriate to the class of animals to which our Atlantic City specimen belongs, for there is a marked *radiate* tendency in their structure. Not only are they furnished with a *radiating* fringe of arms or tentacles around the mouth; but if one be cut across the body, there will be found on the inside a set of partitions, radiating from the central cavity to the outer skin. The reader may obtain a general idea of the structure of these animals, if he will revert to the comparison already made to the finger of a glove. If he take such a finger and invert the open end so as to reach nearly to the bottom of the cavity, then imagine a series of radiating partitions between the inverted part and the outer wall of the finger; and he will have a pretty correct notion of the structure of an *Actinia*. The whole internal cavity seems to have a digestive power, and any small fish or other food material, captured by the arms at the mouth is drawn into this cavity and there digested.

One of the most wonderful things in the life history of these simply organized creatures, is the power they possess of shooting out threads tipped with poison darts, which benumb and render helpless the small animals on which they prey. These threads are exceedingly fine, and are ejected by a process similar to that of turning a glove finger inside out; and when they are again withdrawn by the animal, it is by a reversal of this process, the tip of the tube turning in upon itself, and thus gradually coming back and sinking into the general substance of the Anemone.

The *Actinia* bears confinement in an aquarium filled with sea-water very well. One has been known to live in such a situation for more than 25 years. It fixes itself firmly to a stone or other object by its muscular base, spreads its arms or tentacles, and takes such food as may come within its reach.

Gosse, in his work, *A Year at the Sea-shore*, describes an accident which befel one of the small fish in his aquarium, which shows the deadly nature of the poison of the *Actinia*. He says:—"This individual, about two and a half inches long, active and healthy, made a back-

ward spring, and came in contact with the tentacles of a sea-anemone, which in an instant enveloped its hinder half, clinging round and over it, and quite covering that portion. I was looking on, and after a moment's glance to see that the fish was perfectly helpless, I removed it with a stick, so that it was free in about half a minute from its accident. But the effect was manifest; it swam away indeed, but irregularly and fitfully, and presently sank down on the bottom; lay awhile, then struggled up for a few seconds, swimming on one side, as if partly paralyzed and frequently turning over, belly up, then sinking obliquely down and hiding its nose between the stones. The fins were white and ragged, and the skin of the hinder part was ruffled up in parts, and the entire hind half looked diseased. By night it was not to be seen; but the next morning I found it, dead and stiff, and with the whole of the parts that had been embraced by the Anemone turned of a pellucid white, the edges of the fins sloughed away and decomposing." J. W.

For "The Friend."

Incidents and Reflections.—No. 130.

"LET YOUR LIGHT SO SHINE BEFORE MEN, &c."
David Ferris states that he "went to a Yearly Meeting of the people called Quakers, on Long Island; in order to discover whether they were a *living* people or not; for a living people I wished to find. I had thought for several years before that there ought to be such a people; a people who had life in them, and abounded in love to each other, as did the primitive Christians; a people who knew they had passed from death unto life, by their love to the brethren. Here I gathered strength; for I found a living, humble, heavenly-minded people; full of love and good works; such a one as I had never seen before. I rejoiced to find that I had been seeking; and soon owned them to be the Lord's people; the true Church of Christ, according to his own description of it. He says, 'by this shall all men know that ye are my disciples, if ye love one another.' I also found they held and believed the same doctrines, the truth of which had been manifested to me immediately by the Holy Spirit—being the same that Robert Barclay had laid down and well defended in his Apology. Before I had read this work, I did not know there was a people on earth who believed and lived in the truth, as described by Barclay; but here I found a numerous Society who held the same truths, and lived an humble, self-denying life, becoming the character of Christians. I was indubitably satisfied that their worship was in spirit and in truth; and they such worshippers as the Father sought and owned. I was convinced beyond a doubt, that they preached the Gospel in the demonstration of the Spirit; and divine authority was felt to attend their ministry. They were not like the scribes, to whom I had been listening all my life, who had neither commission nor authority; except that which was received from man."

It was the evidence these people gave, that the Lord's life and power was manifested among them, which confirmed David Ferris in the desire to join himself unto them.

When Daniel Stanton was a boy, he was brought into a serious state of mind, and persuaded a relation to accompany him to a Friends' meeting at Newtown. "In this blessed opportunity," he says, "through the power of truth and the good testimony of that dear servant of Christ, John Estauigh, being attended with the authority

of the word of life, my heart was greatly constricted, and my spirit baptized in the presence of God; it was a joyful day of good tidings to my poor seeking soul, and the eminent and powerful advice that did attend that worthy instrument in the Lord's hand for my salvation, has been 'like bread cast upon the waters, that has been found after many days.' He adds, "I went from that meeting much satisfied with the way of worship of Friends."

D. Stanton further remarks:—"The countenance and good example of faithful Friends had a great reach on my mind; and when I came to be more acquainted with the dealings of the Lord, and could get frequently to religious meetings; and behold the sitting of his servants, and attendance of his ministers, I could say, as did the Queen of the South, who came from far to see the wisdom of Solomon, that the one-half had not been told me, and one greater than Solomon was in the midst of his people; praised be his great name, even the name of Christ, our dear Lord! that greatly appeared in power and in power and majesty in Zion, in those days, to the tendering my heart and spirit before Him time after time."

Later in life, he observes:—"Great hath been the satisfaction that I have received in communion with those that are of Jerusalem, for 'Peace is within her walls, and prosperity within her palaces.'"

In his Journal, D. Stanton gives an illustration of the effect produced by a true exercise of spirit, when, in speaking of a religious visit which he paid to England, he says: "In some of the counties in which I had been, some dear young people, who were libertine in the shew of pride and finery of the world, became sober, solid and exemplary; and one young woman in particular was so reached, as I sat in a Friend's house, though I had nothing by way of testimony in words to her condition, yet the weight and exercise attending my mind at that time, so reached her understanding. She became a plain, solid Friend; and before I left England I heard her in the ministry at a meeting, and, as I thought, to the general satisfaction of Friends present."

It is said in the Holy Scriptures, that "the fervent effectual prayers of the righteous avail much;" and we may therefore reasonably suppose that the exercise of spirit which the godly man feels at the wickedness that abounds in the world, may not only be useful to himself, but may through the Divine blessing have a restraining influence, or an influence for good on others. Daniel Stanton says, when on the Island of Antigua, "my mind was much burthened and distressed for that place and people, who are for the most part a wicked and sinful generation. I came away much bowed in spirit for the sins of the wicked in that island." He had had no religious meeting among them, for he could find no openness for it; yet the consciences of some may have been smitten by his presence, and they may have felt towards him,—This man "is not for our turn: he is clear contrary to our doings; he was made to reprove out thoughts; his life is not like other men's, his ways are of another fashion: he abstaineth from our ways as filthiness."

An illustration of the power of an upright, Christian life in convincing others was related as follows in the *Christian Advocate*:—

"A plain, earnest Christian was recently rehearsing in our presence the circumstances by which he was providentially led to an experimental knowledge of Christ. Years ago he had

been employed as a common laborer on a farm owned by a well-known local preacher of Central New Jersey. He was at that time a confirmed rationalist, having a few months before emigrated from Germany. He saw how his employer consecrated his means in aiding churches in that vicinity and in adjacent communities; how he earnestly sought to save souls; how he was the friend of the disconsolate and the needy; how he encouraged education and promoted the circulation of a healthful literature; how he stood foremost in temperance reforms, declining civil preferences when offered by a political party under the denomination of rum; and how he stood firm for the protection of the poor slave when a fugitive fleeing from human bondage. Under circumstances which carried an almost irresistible influence, he became powerfully impressed with the reality of religion. He bowed before the cross. He experienced the saving power of that Gospel which he had once despised. The memory of that employer can never fade away. He delights in nothing more than to speak of his tender associations during those months of toil. "He has gone," said he, "gone to dwell with Christ and with the redeemed in heaven, and I will meet him there by and by."

It is related of one of the early converts to Christianity in Madagascar, that when asked what it was which had convinced him, he replied in substance as follows:—

"No, my friend," replied the chief, "it was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief he very kind to his family. Every heathen man get something inside him, which makes him different; so I became a Christian too, to know how it feel to have something strong inside of me to keep me from being bad."

For "The Friend."

To the Lowly Hidden Ones everywhere, where this may come.

Dear Friends,—As the Yearly Meeting drew to its close, my mind was drawn forth in sympathy toward those who, in the hidden walks of life, are seeking in all sincerity and humility to press on in the heavenly road; and who desire above all things to be found faithful to their Saviour and Redeemer; and yet, notwithstanding these, their sincere and earnest desires are often confronted with doubts, difficulties, and perplexities, that cast them down, so that at times they are ready to cry out in the very bitterness of their soul, why go I thus mourning on my way with a heavy heart and a trembling step.

Beloved Friends, he that will follow the Master must know somewhat of the baptisms that He met with; and with Him must be willing to endure the hour of temptation; but we are not called, as He was, to stand alone in that hour, or to drink, as He did, of the bitter cup, that drew forth the agonizing cry, "My God, my God, why hast thou forsaken me?"

In our lonesome hours, Christ our Saviour is near to sustain our drooping faith, and to keep steady our faltering steps, by his ever-present Spirit. But is there not something often lacking on our part toward Him in our faithlessness and fear? The promise remains sure, "I will never leave thee nor forsake thee;" but is there not a disposition in the hour of our trial, in the solitariness of our solitude, to seek other comfort, stay and support, than that which comes from Him alone? So that, by little and by little, the hold on the beloved of our soul is relaxed, which,

in the freshness of our zeal and in the newness of the life that sprang up in our soul from Him, was known by a faith that was living at the beginning.

Ah, how many begin well, but alas too many give out on the way. And why? because they lose sight of their guide; and of the blessed Master's injunction, "Watch and pray that ye enter not into temptation."

The Christian soldier is not a bond slave but a free man. His freedom stands in a power divine. He therefore must live by this and in this.

There is but one thing that shuts out from the presence of God—that one thing is sin and our sinful nature.

There is but one life that can draw near to God and unite with Him—his own holiness, received through Christ.

To obtain this, we must know a life begotten in us that is not of us. God only can impart it, and Christ alone, by the Spirit, is the channel thereof. Nevertheless, as in the outward, so in the spirit, the precious babe may be starved, unfed, and die. Hence the injunction, pray for the keeping thereof, watch for its preservation; for our whole salvation is bound up therein. The breathing child doth cry in pain, in sorrow, yea in every trouble; and in its joys crows and rejoices in its mother's face. The little one never turns from or tires of the mother's eyes upon it.

Ah, methinks, so doth the true child of God come to look up to God at all times. In sorrow or in joy, he feels the presence near of Him, who is the keeper of his soul. In lying down at night, his last thoughts, before he closes his eyes in sleep, are up to Him, and in the night watch, if sleep depart from him, his prayer and his converse of soul are with Him, who is dearer to him than life; and when, in the morning, duty calls to him to arise, his heart is uplifted to his gracious preserver in gratitude and in love, with craving that, as he goeth forth, his daily duties to fulfil, the good hand of His Almighty goodness may keep and direct. Thus, as he passes along in the daily avocations of life, he is not unmindful of Him in whose hand is his safe keeping.

Ah, such as these are not alone, even as the blessed Master said, yet I am not alone, "for the Father is with me." And these need not fear any evil; the rod and the staff, the Omnipotent One puts into their hands, will stay and comfort them; yea, and when they are called to pass through the dark valley, such will feel, Thou, Lord, art with me.

O, there is a dwelling near to God, and a walking with God, to be known on this earth; and the reason so few experience the blessedness thereof is, because they live in spirit apart from God, and do not seek a conformity of heart and mind and will in all things unto Him. It is not aspiring after something great, but it is being willing to become little enough, and lowly enough, so that God by his grace can come into our hearts, not as a wayfaring-man to tarry but for a season, but to take up his abode in the government of our own being. Such as these are not over much troubled if they do make mistakes, for they turn to Him, who is the bridegroom of their souls, and say unto Him, Thus, O Lord, it will ever be with me, until thou dost wholly absorb me into thyself. Such have nothing to glory in; all their glorying is in their Lord and in his cross, by which they are crucified unto the world and the world unto them. Their possessions are in another sphere; on earth they are strangers and pilgrims.

O, thou traveller Zionward, wherefore dost thou repine? Follow the Master, eye Him al-

ways and in all things. Seek not thy own but His glory. Seek His will, and not thy own pleasure. Then shalt thou have rejoicing of soul in God thy Saviour. His presence shall be thy portion in life, and all fear of death shall be taken away.

There is a service for God's children upon this earth. They are lights and finger-points to the heavenly road; but if they have not savor of Christ's life, they become stumbling-blocks in the way, instead of lights in the path. And the secret of holy living lies in secret prayer; for, where this is lived in, evil is shunned; so that the fear and love and service of God is their delight.

Blessed, indeed, are the pure in heart. This precious condition is unattainable by us, unless we are willing to be drawn near and dwell near unto God by faith and obedience, submitting ourselves in all things to his holy will, being willing to see as He is pleased to give sight, and obey in all things as He gives the sense thereof; so that in measure the experience becomes ours, that it is our meat and our drink to do the will of our Father in Heaven.

The joys of Heaven are often given in foretaste to cheer the weary traveller on his way Zionward; in the lonesome hour, the Beloved draws near and fills the cup of the sincere and seeking soul with the sense of his presence, even to overflowing.

Why, then, art thou cast down, and why art thou disquieted, hope thou still in God, and trust in Him, who alone is the health of the countenance, enabling with confidence to look upward, and is our God.

Every spot is sacred; and holy ground is that on which we stand in God's fear. Let not fear that hath torment make thee afraid, God is over all, and He rideth upon the wind, and on the flood. The Lord is thy keeper and thy stay; therefore, fear not, only dwell thou in the lowly spot where none can make afraid or disquiet. The Lord is the rich rewarder of all who put their trust in Him. On Him wait in reverent humility; not in the hour of meeting only, but at all times and in all seasons and places; that, through His grace, the condition of mind may be known in which prayer without ceasing doth arise to Him in his own temple,—the inner sanctuary of the soul.

Not to my fellow-members of this Yearly Meeting only, doth my spirit go out, but to the sincere and honest-hearted everywhere on this continent and across the Atlantic, desiring their encouragement to persevere in the heavenly road, pressing through good report and evil report, to obtain the crown immortal.

Your friend in the Truth,

CHARLES W. THOMSON.

Philadelphia, Fourth Mo. 27th, 1887.

David Brainerd, among the tribes on the Delaware, found a religious Indian who had never had communion with a white man. When beyond the outskirts of civilization a missionary came, this Indian told him that he had been like the other Indians until four or five years before, when his heart was very much distressed, so that he could not live among the Indians, but went away into the woods, and lived alone for some months. At length *God comforted his heart*, and showed him what he should do, and since that time he had known God and tried to serve Him, and loved all men so as he never did before. Two other Indians told Brainerd that when he could not persuade them to abandon their evil ways he would leave them and go crying into

the woods. He said that he had often thought there must be other people somewhere who felt as he did, and he wanted to go and find them. This account is given in President Edwards' *Life of Brainerd*.

The church is largely leavened with the world, adopts worldly maxims, and robs the gospel in worldly charms, seeking by making it *attractive* to make it *effective*. The pulpit sometimes becomes a platform for lectures more fit for the lyceum, and sometimes a stage for dramatic acting more fit for the *theatre*! An appeal to æsthetic taste takes the place of the divine savor and flavor of worship. Where "the Lord alone shall be exalted," classical music is exalted, pagans and papists are hired to lead in praise; or a profane, drunken organist sometimes uses the keys to play out the congregation, and play out the impression of the gospel. We build gothic cathedrals, furnish them with crimson and gold, adorn them with the pencil and chisel of art; then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, "surely we shall draw the people to the house of God." But they do not come.

"Such charms do not *permanently* draw the eyes of men to God's house, and their feet to his altars and feasts. *Zion's attractions are peculiar to herself*; they "are not of the world even as He is not of the world." The church, robbed in the world's charms, instead of drawing the world to herself and to Christ, takes the infection of the worldly spirit; therefore her Master bade her "*keep herself unspotted from the world*," "hating even the garment, that is spotted by the flesh!"

—A. T. Pierson in *The Christian Statesman*.

Selected.

THE FOOL'S PRAYER.

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before:
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but Lord,
Be merciful to me, a fool!"

"Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away."

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we trust
Among the heart-strings of a friend."

"The ill-timed truth we might have kept
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?"

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh! in shame
Before the eyes of Heaven we fall."

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the fool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—E. E. Gill.

ONE LESS AT HOME.

Selected.

One less at home!

The charmed circle broken—a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!

One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!

A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

One less at home!

Chill as the earth-born mist the thought would rise,
And wrap our footsteps round and dim our eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!

This is not home, where cramped in earthly mold,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!

Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!

Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—

That home where separation cannot be,
That home where none are missed eternally.
Lord Jesus, grant us all a place with Thee,
At home in heaven!

—S. G. Stock.

For "The Friend."

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much deepness of earth, and they withered away, and some fell among thorns; and the thorns sprung up and choked them: But other fell into good ground and brought forth some an hundred-fold, some sixty and some thirty-fold." Matthew xiii. 3.

How complete is the teaching conveyed in this Parable. Strange, indeed, that it should be rendered incomplete in its signification regarding the salvation of souls. Man may be and is employed by Infinite Wisdom, in the work of seed sowing. But when, through unwatchfulness and indifference, he sows evil seed, he becomes an instrument of mischief. Nurserymen have a great responsibility resting upon them. The small seed of faith, sown in the individual heart by Jesus Christ, is destined to become a great tree. But how much depends on right culture! The Prophet Jeremiah, when expostulating with the Jews concerning their causeless revolt, said: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

King Solomon in his wise Proverbs said: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Alas, that such a condition of things should represent the Church of Christ! But so it is that cause and effect still follow each other. Such as a man sows, such shall he also reap. A wise apostle said, "If ye sow to the flesh, ye shall of the flesh reap corrupt-

tion; but if to the spirit, ye shall of the spirit reap Life Everlasting."

Reader, has the gospel plow entered thy heart and done good service preparatory to the reception of Heavenly seed. Be careful, lest by the way-side fowls pick up the seed. In stony places, where is not much depth of earth, be watchful of the tender plant, lest it wither. Let the dew of Heaven rest long upon it; and oh, if there be thorns, guard them lest they choke the good seed and render it unfruitful. The good seed, when falling into ground already prepared by the great Husbandman, bringeth forth fruit to his praise. P. R. G.

Providence, Fourth Mo. 26th, 1837.

The Story of a Stone.

BY D. A. GOODSSELL.

In the month of March, 1868, while looking out on a snow-squall from the parsonage window in Greenpoint, in the Eastern District of Brooklyn, N. Y., I saw a venerable woman coming up the steps, carrying a small but heavy bundle. She was almost breathless on entering, and I wondered why she should have chosen that rough day to come to me. I knew her as one who had sorrowed; as one who felt that her days could not be long. I knew her also as a devout Christian who had her fiber tested in the trials of life, and had grown stronger by the testing. When rested she took the wrapper from the bundle, and called my attention to a slab of grayish stone which it had concealed. And this is what she said:

"You are leaving this charge now soon. I have wanted to give you something to remember me by. I am not rich, and so cannot give you anything of much money value. But I have loved you as my pastor, and for another reason of which I have not spoken before. You wonderfully resemble a dead son of mine. He was for some years a missionary of the American Board at Mosul. While there he collected some slabs and bricks covered with inscriptions, and sent them to this country. He said they came from Nineveh. This slab he sent me. Not long afterward he died. I have kept it for his sake until now. But I am growing old and feeble, and may drop away at any time. I want you to accept this stone. You are young, and will know what to do with it." Then she rose, and laid it, with tears for her lost son, in my hands.

I at once saw that the stone was an archeological rarity, and told her so. I suggested that she might dispose of it to some historical institution, and so have personal benefit from it. At this suggestion she seemed offended, declaring that it was not for sale, and interpreting my hesitancy as underrating its value or as not wishing to be troubled with it. There was then nothing to do but to accept it. It has now been in my possession for almost nineteen years, and hangs in an ebony frame at this moment in the parlors of the First Church parsonage in New Haven.

I remember that I measured the stone at that time, and found it to be eighteen inches long, five wide and one thick. On its face, which seemed to have been partly polished, were three lines and a half of inscription in characters which I recognized as cuneiform. I saw at one point, so well preserved had the slab been by long burial, that the sculptor had let the chisel slip, and had gone back and restarted the dividing line which separated the middle rank of letters from that above. And this was all I knew about it for nearly ten years.

But not all I wondered. I did not know at

that time that there was anybody in America who could read that inscription, and I doubted if there was in Europe. Of course, I was ignorant of the advance which was even then known to multitudes in the knowledge of the meaning of the cuneiform characters. The best which has been done is the work of the last twenty years. But if there had been a complete literature on the subject, I was then ignorant of it. So whenever my eye rested upon it the wonderings went on: Who wrote it? Who was king then? Where did it come from? What did it say? What Bible characters were living when that stone was put in place? And most of all I wondered that an Assyrian document should come to be an ornament in a Methodist preacher's study.

It was not until the year 1873 that any light came to me concerning the stone. In the meantime I found myself more and more drawn to general reading on the subject of Nineveh, in the vain hope to find some suggestion which might unlock the secrets of the alabaster slab. I remember speaking to a professor in Wesleyan about my possession, but incidentally, and with no hope that it would bring me more than his sympathy in my search. But that wayside remark was literally "bread cast upon the waters." As I have since learned, my friend, the professor, met Selah Merrill one day, who was then visiting educational institutions to ascertain whether they possessed any Assyrian inscriptions. Dr. Merrill was meditating the article on Assyrian inscriptions in America, which afterward appeared in the *Bibliotheca Sacra*. Thus that learned man came to know that I was in the possession of a slab covered with the wedges of the Assyrian sculptor.

Then came a letter from Dr. Merrill, which opened the way to this "Story of a Stone." A squeeze of the stone was sent him, and in a few weeks there came back a translation, and the long-buried secret was mine.

From this it appeared that the slab was a part of the corner-stone of the palace of the King Assurnazirpal who reigned at Nineveh B. C. 883-859, and who rebuilt Calah, which was a kind of Brooklyn to Nineveh, from which it was separated by a few miles. This, with the translation, was the sum of the information which Dr. Merrill gave me, except that he added a transliteration. The translation is as follows, the words which he supplied to fill the gaps being in brackets:

"Palace of pistachio [wood] [and] tarpih for the seat of my [royalty] for the glory of my dominion forever. In the midst I placed [images of] creatures of the mountains [and the] seas of fine white stone and ornamental stones I made in its gates. I placed doors of cedar, box, cypress, miskanni. I hung up silver, gold I collected. In the midst I placed." It is only necessary to allude to the intense joy I felt when the stone was made to tell its story. Silent for twenty-seven hundred years it spoke again, not in Assyria, but in a country New England parsonage. When Dr. Merrill's article above alluded to appeared I read it eagerly. I found my complacency gently titillated by seeing that at that time I was the only individual in the States who possessed a Ninevite slab. The list he gave showed that all the rest were owned by historical and educational institutions. But something else appeared from the translations given in that article, and that was that my slab was the tail-piece, as I then supposed, and I believe that the translator so stated it in his letter, to the larger slabs which may be seen in the library of Yale University. At any rate the inscription was the

same as that at the end of the larger inscription. I had not at that time seen the larger slab. On examining this I saw that there was nothing missing from the larger slab, and yet mine told in part the same story. This remained a mystery until I learned that more than one hundred copies of this inscription have been found by Layard, and that this is the reason why this inscription is called the "standard" inscription.

The entire translation of a standard inscription is too long to give here, but a summary may not be without interest. The inscription says that the king went forth in the armed service of his divinity Asshur "and smote the heretics who worship not the exalted things. He subdued all the kindreds within his reach by favor of the mighty Asshur who gave him his throne. After recounting his many military successes, he states that he rebuilt the ancient city of Calah; that he peopled it with the captives he had taken in war, and by whose strength he rebuilt it. He pulled down the old citadel and built it new, one hundred and twenty spans he built in fine masonry." Then follow the words which are given in the translation of my slab.

Alas for the pride of Assurnazirpal! More than a hundred stones did he set up "for the glory of his dominion forever." But for centuries they were dumb, and only told of his glory when they were dug from the dust, transported to countries of which he knew nothing, and translated by men who worshipped Jehovah and not Asshur!

Assurnazirpal, whose name means "Asshur protects his Son," was probably contemporary with Jehu, King of Israel, and Jehoash I, King of Judah; with Elisha, Jonah, and Zachariah. The reference to the campaign against "heretics" or unbelievers in the "exalted ones," contained in the summary of the translation of the standard inscription which I have given, is undoubtedly to the worship of the high places and the groves to which we find such constant reference in the Old Testament, and which filled the prophets of Jehovah with such indignation, and which gave rise to the tremendous scene at Carmel. From other memorials we learn that this king kept a menagerie, and that he was acquainted with arts, which we suppose to be modern discoveries. Any interested reader will find a full account of Assurnazirpal in Rawlinson's *Ancient Monarchies*, where a plan of the building he erected at Calah is given; perhaps the very one from which the slab here described was sawed. The stone is a coarse alabaster.—*Christian Advocate*.

The work one may do in this world is only a secondary matter. The primary thing is the man himself. This life is a school, with its long and varied curriculum, in which men and women are being trained and disciplined for another life beyond this earthly sphere. Carrying on business successfully is therefore not half so important as building good manhood. Whether at the end of sixty or seventy years of hard toil, a man rests with a comfortable fortune or comes to the close with nothing, is really a very small matter, in comparison with what the man himself is at the end of his career. We pity a good man who fails in business when too old to start again; but if, through his cheekered course, he has kept himself pure and clean and true, and has grown into strong, noble character, he is not to be pitied. Pity rather the poor man with his millions, who has made money at the price of his character, and has built up a fortune on the ruins of his manhood.—*S. S. Times*.

For "The Friend."

Days in Bermuda.

Third Month 27th, 1887. On the 24th inst., J. and myself started for Bermuda. We had a vague idea that it was composed of some little islands out in the Atlantic Ocean, that it was a restful place, and that we would reap some benefits from a short residence there. So far, some of these anticipations seem about to be realized; and as we have just landed, I commence this hasty journal, that those at home may know about our doings.

The "Trinidad" is a pretty good steamer, but rolls quite easily in even a little sea. The accommodations and service are excellent. I have heretofore enjoyed ocean life, but for once have had enough of it. The indescribable agonies of sea-sickness commenced in good time, and kept up with terrible earnestness. Oh, the horrors of this ridiculous disease, but how thankful one is that it cannot last forever! By the evening of the 26th, some of our seventy passengers began to crawl out on deck, all looking as if they had been engaged in a hard battle, and had been worsted in the encounter. The winter voyages down to these islands are almost always exceedingly rough, as a vessel from New York has to cross the Gulf Stream diagonally, and the winds in certain directions give an ugly churn motion to the boat, which causes sickness in even the most experienced travellers. I would rather go to Europe four times than take this voyage once again. We have to return the same way too.

Since dinner I have been reading the local almanac, and learn from it that these islands were discovered in 1515 by Juan Bermudez, a Spaniard, and were finally settled by the English in 1612, this being about 60 years previous to the settlement of Philadelphia. They have a population of 14,000, nearly two-thirds of which is colored. There are a great many tiny islands in the group, the one this town Hamilton is on, being the largest. The aggregate area of land is a trifle over 14,000 acres, or what with us would be a good sized western farm.

Our steamer slowly came up the tortuous channel this lovely morning, and in some places almost touched the coral reefs and projecting rocks on either side, until the town of Hamilton opened to our view at the head of the bay. Down on the wharf a great crowd had gathered to welcome us, as this weekly vessel is almost the only communication between Bermuda and the rest of the world. Soon the inevitable hotel runners came on board, and we were quickly captured by one of them, and put into a row boat, and then almost as quickly found ourselves transferred bag and baggage into our present comfortable quarters. These are on the first floor, and cost \$12.00 per week, and we hope to be free from the restraint necessary in the larger and excellent hotels of the town. This afternoon we walked around the place, noting the smooth roads, the pretty little park gay with flowers, and the picturesque views of the harbor. We have devoted more time to-day to eating than for several days past.

28th. This day we have driven over the island, examining the many objects of interest to our northern eyes. What is the general impression we have received? It is of a beautiful land with winding roads bordered on either side by ivy-covered stone walls, of lovely homes nestled away amongst the foliage and flowers, and of grand views of the rocky, foam-encircled coast, and the great blue sea surrounding all.

In the first place I will speak of the houses which dot the landscape everywhere. The stone

here is, when first quarried, very white in color, and so soft that it is chiseled and sawed out of the hillsides in large blocks. Upon exposure to the air it hardens and makes very excellent building material. All the houses are built of it, the roofs being covered with thinner blocks, and the whole is then plastered and whitewashed, making a home to last for generations. The pure white roofs around Hamilton look on a moonlight night as if covered with snow. Most of the buildings are one-story high, with broad verandas and ample windows, and look very tropical. The public buildings and humblest homes are all built about in this fashion. The houses of the well-to-do and wealthy people are surrounded by pretty gardens, rich with flowers and strange shrubbery, and are approached by broad, well-kept drives, the whole producing a decidedly English effect, and exhibiting a luxury and comfort totally unexpected in these little, lonely isles.

Our Jehu understands his business, is very intelligent, and answers the numerous questions we propound, with the most hearty good will. Indeed, the people prove wonderfully hospitable and polite. We first drove over to Gibbs' Hill, and climbed the light-house, from which a magnificent view of the whole group is obtained. It was a glorious map beneath our feet, laid out in nature's most exquisite coloring, and bounded by a sea of purple. I have seen many beautiful views, but these highly painted waters and charming bits of land, make about the finest view my eyes have ever rested upon. The genial old light-house keeper was proud of his big revolving light, with its polished reflector and complicated clock-work; and was apparently so free from the good old English desire for a shilling, that he got two of them from us as a consequence. This afternoon a drive on the north shore included a place called the Flatts, where a man has several large tanks, that hold some of the beautiful fish peculiar to the islands. One is called the Doctor fish, because he carries a little lance around with him, and he possesses the power of turning black in color when angered. Another, called the Grouper, is about two feet long, and will frequently present a variety of colors to any one watching him a few minutes. Still another fish we saw swimming around near shore in the bay, is the Sargent Major, a small variety, beautifully striped with broad bands of black and brilliant yellow. But the Angel fish are the most interesting of all. They somewhat resemble in shape our Flounder, with the addition of fins extending on both sides of and further back than the tail. The rich tints and lovely blue on them cannot be described. Down on the fish-wharf in the early morning, I have seen large, showy fish, with strange names, many of which are excellent eating. The Anchovies like White-bait, are fried head and all, and make a toothsome dish. These waters teem with all kinds of marine life.

29th. Hamilton is a nice little town. The sidewalks don't amount to anything, so everyone walks in the middle of the streets. The stores are small and old fashioned looking, and sell the queerest mixture of things imaginable. The little park is gay with roses, geraniums, coleus, and rhododendons, some of which bloom all the year around. The foliage of the tropics are on every hand, and for once I wish myself possessed of botanical knowledge. At the one principal wharf lays the "Trinidad," ready to sail in a day or two, and clustered near are the banks, the stores, and offices which constitute the commercial centre of this cute little world within

itself. The white houses spread away over the hillside, and crowning all is the big hotel which northern energy has built and maintained.

Seventy degrees in the shade is calculated to make one extremely lazy after our harsh home winter. So we are rapidly getting into Bermudian ways of doing things. I have been reading the "Royal Gazette" newspaper, just published to-day. It is about the size of the Philadelphia "Star," its type and style resembles the papers of 100 years ago, and it costs the sum of sixpence. Its news is not fresh, but the advertisements are interesting to a stranger. Reading this comical little paper takes but a short time. My good friend J. has been distributing Tracts to some of our new and pleasant acquaintances, who seem glad to lend a helping hand in this modest and useful work.

(To be concluded.)

Natural History, Science, &c.

Baldness.—A recent writer attributes the prevalence of baldness among men to the habit of wearing stiff hats, which prevent the free circulation of blood in the scalp, diminish the supply of nourishment to the hair-bulbs, and thus cause them to wither and disappear. He says the classes in the community which have been accustomed to wear soft hats are not often troubled by loss of hair; and that the comparative preservation of their hair by the women is due to the character of their head-dress.

Protection of Iron.—To protect iron from rusting, various expedients have been tried. A recent one which promises satisfactory results, is coating it with lead, which is not liable to oxidation, is not acted upon by most acids, and can be made to adhere firmly to the iron, by a newly discovered process.

Sea-lions in Central Park, N. Y.—These animals were brought by boat from Alaska to San Francisco; and from that point sent in a refrigerator car to their present home. There are eight of them—five females and three males. They are provided with a pond of water, into which they dive at pleasure, and are fed with fish. Four of them have steadily refused food, and have not broken their fast since they were captured, some three months ago. This is said to be a peculiarity of the seal family; for though tenacious of life and easily tamed, they will often refuse to eat for many months while in captivity, living apparently on their own tissue.

To Remove Grease-spots from Clothing.—The *Scientific American* says there is probably nothing better than equal parts of strong ammonia water, ether and alcohol. Pass a piece of blotting paper under the grease-spot, moisten a sponge first with water to render it "greedy," then with the mixture, and rub with it the spot. In a short time it is dissolved, saponified and absorbed by the sponge and blotter.

An effect of Electric Light.—A citizen of Davenport, Iowa, whose garden is situated about 100 feet from an electric light tower, has remarked that his lilies close at sunset, but open again a few minutes after the arc-lamps have been lighted. —*Scientific American.*

Storms Foretold by Insects.—A French paper states that upon the approach of a storm, the summit of the Puy-de-Dome is visited in succession by hosts of gnats, winged ants, and swallows. The swallows come to feed upon the insects, but what brings them is a mystery. They often arrive in such numbers as to cover the floor of the observatory, where they are crushed by the million.

The Variable Star Algol.—It is estimated that the distance of this star is such that it takes light 30 years to pass from it to the earth. We see Algol, not as it is to-day, but as it was 30 years ago. When we see its brightness dimmed, the phenomenon we are observing happened 30 years before. During that time, the image of the phenomenon has been on its rapid way toward us. But less than three days after it started, when it had come only 50,000,000,000 miles on its way, another partial obscuration took place, and the image of that started on its hitherward course. This was followed 3 days later by another 50,000,000,000 miles behind it; and that by another; and thus during the whole period of 30 years, these successive images have been winging their way toward us. There are 127 of these periods in a year, and nearly 4000 in 30 years. When therefore we see the obscuration of Algol, we know that 4000 such obscurations have taken place since the one we are observing, the images of which are following each other at intervals of 50,000,000,000 miles along the vast space which separates us from that wonderful star.—*Henry M. Purkhurst.*

Cuttle-fish in China.—This [Fourth Month] is just the height of cuttle-fish season here, and is as important to the fishers of Ningpo as are herring to the Scotch fishermen. Several boats are set apart for this fishery, which continues day and night, a fire being lighted on deck at night that its glare may attract the cuttle-fish. Besides the very large consumption in the daily market, an enormous quantity are dried for export.

As a general rule, it is only in wet weather that fresh cuttle-fish come into the market, for so long as the weather is fine the boats do not care to return to the city, but prefer to remain on the scene of action, and prepare the cuttle-fish for winter store. They are merely split open and cleaned, and are then spread on mats which are laid all over certain rocky isles; they are there left to dry in the sun, after which they are packed in wooden tubs.—*Wanderings in China.*

Items.

—*Crime Beginnings and Crime Prevention.*—In an article on this subject in *The Independent*, by W. M. F. Round, Secretary of the Prison Association of New York, much stress is laid on the importance of the early training of children to the habit of obedience to parental authority. The writer quotes the testimony of the Warden of Sing-Sing Prison, who said: "I never hear a son refuse to obey, but that I say in my heart, the son is on the way to State prison." And he adds, "If I was asked by a father to say what principle before all others shall I teach my son to save him from a criminal life, I should say teach him obedience. Dwell upon it as the fundamental principle of law and order—human and divine—unquestioning, instant obedience."

There is no law without a penalty for its violation, but in our families we every day see fathers and mothers teaching falsely as to this supreme truth. We see punishments promised and not inflicted; and a parent who does such a thing as that not only weakens the child's regard for law, but also writes himself or herself down a liar in the heart of the child.

Crimes against property are committed because men have not a proper regard for the *thine* and *mine* of society. The sense of personal property—respect for rights of ownership is not cultivated in the child—how can the man understand it? I heard a mother say—and she told the incident laughingly, with even a touch of maternal pride—"Robbie is the little tyrant. He takes possession of any of the children's playthings, appropriates them, as if they were his own." She spoke as if she thought that Robbie showed in this a character that would carry everything before him. If that mother chaises to read

these words, I beg leave to tell her that her Robbie, flaxen-haired and innocent, with his contemptible, unchecked selfishness, is a young thief. Teach the boys that there is something in others' property that demands respect. The lesson can't be taught too early.

A way in which a disregard of rights of property is taught in so-called respectable families, is the utter indifference to debt. The child as it grows up, hears the unfortunate tradesman demanding his money over and over. Teach him once for all that debt incurred without the ability to pay it promptly, is swindling, is obtaining goods under false pretenses, and equally at variance with good morals and the law. But this indifference to debt, this weakening of financial integrity, is, after all, only an outgrowth of a deeper danger—I refer to a false pride—the pride of appearances, the desire to live on a scale of grandeur incompatible with one's means.

Less than a week ago I was talking with a mother whose son of seventeen years had just committed a forgery to obtain money for a fast life. The mother, who was crushed with the blow of her son's disgrace, said: "I can't see what made Johnny do it. He has always associated with boys above him, he has been proud of a fine social position, his sisters move in the best society, and we've always tried to keep Johnny in good society. We've bought him fine clothes, better than we could afford, we've pinched ourselves that he might have spending money like his associates. And now it has come to this." I had not the cruelty to say: "It has led to this;" but I could not help remembering that the boy's father was a laboring man—earning large wages for his station in life—and Johnny's ruin had been brought about by trying to keep him in a station of life above that in which the circumstances of his birth had placed him.

I have been speaking of crime beginnings and crime prevention in these families only which are called respectable. A very large proportion of our embezzlers, forgers, and many of our thieves, come from such families. There is a smaller portion from this class that commit what are known as crimes of passion. For these too there is greater blame to be put upon the parents than often is put there. Many a passionate child rules the household. The little baby on its mother's knee goes into a passion because its dinner is withheld from him, or some toy denied him. He shrieks and strikes his mother, and the mother says: "Poor little boy, he has such a passionate nature; he can't be crossed," and yields to him. She ought to spank him—spank him hard, for being in a passion, and give him nothing till his passion had cooled. The child, though he be so young that he cannot speak, if he be old enough to lift his fist and strike a blow deserves punishment, needs to have a lesson of repression taught it.

—*Religious Statistics of Prussia.*—The religious statistics of Prussia, taken in 1885, have been published. According to these the Protestants number 18,243,587 persons; the Catholics, 9,621,624; 83,020 belonging to other Christian denominations; 366,543 Jews. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church (Irvingites), 22,728 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free churches, Christian Catholics, Mormons, &c.

—*Temperance Drinks.*—The *Boston Medical and Surgical Journal* gives the results of the assay of 47 proprietary tonics and bitters, as made by the Analysts of the Massachusetts State Board of Health. Nearly all of them contain alcohol in various proportions. Some of them, such as Parker's Tonic, Hostetter's Stomach Bitters, and Dr. Richardson's Sherry Wine Bitters, contain more than 40 per cent. of that ingredient. Several of these preparations are recommended as remedies for intemperance; but it is evident, from the above analysis, they are more likely to perpetuate than to remove the craving for alcoholic drinks.

Too many of us are for an easier path to heaven; in which we may live unto ourselves; we like not the cross, though we would have the crown.

How common it is for us to feel that we have a *duty* to be at work in Christ's service! How rare it is that we realize the *privilege* of doing any work for Christ! We almost think that Christ *needs* our help, and that therefore we ought to take hold and do what we can for Him. We are liable to lose sight of the fact that Christ is in no sense dependent upon any of us for any service whatsoever, and that He simply confers an honor upon us when He permits us to do anything in the prosecution of his heavenly work here on earth.—*Selected.*

There is either life or death, truth or error, in every form or outward appearance of religion; and where Christ appears in the midst of an assembly, there is life; and where He doth not appear in any degree, death reigns and God is not worshipped.—*Thomas Story.*

THE FRIEND.

FIFTH MONTH 21, 1887.

A letter recently received by a friend in this vicinity from a valued correspondent, a minister of many years' standing, in the Larger Body, Kansas Yearly Meeting, throws so much light on the workings of the *fast movement* in the Society of Friends that it seems proper to insert in our columns some extracts from it. It says:—

"There is no manifestation of a disposition to return to the doctrines and practices of sound Friends, to be noticed in the meetings, nor in many persons, who constitute the meetings of *Fast Friends*."

"The departure from the long-established views and practices of Friends, and the introduction of so many adverse things, both in doctrine and mode of worship, have become so great, that for several months I have not attended their meeting, lest by so doing I should become responsible for the wrong and violence being practised upon the fair name of our Society; and to continue to attend and protest against the current of events, is only to engender strife and ill-feeling."

"I may have been too easy to give up, but it has seemed to me the way for me to escape falling into this modern Quaker fallacy; for had I continued to drit along with the stream, I should like others have been captivated, and carried away, for I am *only* a man with like passions as others have. By flattery and preferment, by important appointments, and various other means, many sound Friends have been lured from the right basis, and landed in the whirlpool of mixture and confusion."

After referring to his early religious experience, to the reception of a Divine call to follow Christ and, "become a fisher of men," and to his previous labors in the ministry, he says:

"For the last twelve years or more, since there has been so much excitement, the way for me did not seem to be opened to go out much; and now I am found as above set forth, but without any consciousness of a withdrawal of His keeping presence, or an evidence that He has in any degree taken from me the gift once bestowed, nor has the spiritual travail subsided; for in truth, I can say, it is the clothing of my thought and mind, 'Spare thy people, O God, and give not thine heritage to reproach.'"

"My mind rests upon this one thought,—the same light and power which led me out of bondage to death by sin, will also take care of me while in this retired or solitary place, and in his own time lead me out. I am waiting to hear his word, 'Move forward!' am watching the pillar of cloud as best I can by day, and the pillar of fire by night. I am expecting that He will use me again in the work of spreading the knowledge of his kingdom among men."

It is indeed a most mournful condition of things, when solid and experienced Friends feel that they cannot continue to attend the religious meetings of which they are members, lest they should become responsible for the wrong doings practised there, or should themselves slide into the current which is drifting those floating on it away from the principles of our Society, which are but another name for "primitive Christianity revived." The danger of himself losing ground, which our Kansas Friend felt, is not a merely imaginary one. The testimony of those who have had many opportunities of observation is, that in this "fast movement" there is a certain exhilaration, which might almost be called a spiritual intoxication, which is delusive and bewildering, and which has led astray many well-meaning but incautious people; and that in reference to it the advice of the Apostle is a safe one to follow—"Touch not, taste not, handle not."

Yet there are some Friends, who have continued to maintain a faithful testimony for the Truth, in the midst of unfavorable surroundings; and by their steady refusal to join in with unfriendly practices, and by their consistent upholding of the doctrines and testimonies of Friends, have been and are as way marks to others. We doubt not, that the Lord whom they have served has been their preservation, and will continue to be so, as they continue to faithfully follow Him, and oppose the workings of a false spirit.

SUMMARY OF EVENTS.

UNITED STATES.—William B. Woods, Associate Justice of the Supreme Court of the United States, died in Washington on the 14th instant, aged 64 years. He was a native of Ohio, but after a war settled in Alabama. He was appointed to the Supreme Bench in 1880.

The Secretary of the Treasury has sent a letter to Captain Healy, of the revenue cutter Bear, at San Francisco, which will soon set sail for Alaskan waters, clothing him with full powers to enforce the law which prohibits the killing of any otter, mink, marten, sable, or for seal or other fur bearing animal within the limits of Alaska Territory or in the waters thereof, except as provided for. He is also to enforce the law against the importation of intoxicating liquors and breech-loading rifles and ammunition into Alaska.

The total number of immigrants this year is expected to exceed a million. The character of the immigration has greatly changed of late years. Germany now sends us about one-third as many settlers as she did six or seven years ago, and Irish immigration is falling off. Ireland and Germany have disposed of their surplus population for the present. Russia, Austria, Hungary and Italy show an immense increase. Of the newcomers the Russians present rather the best appearance, being tall, vigorous and with an air of resolution. They are chiefly from the grain growing regions of the Black Sea.

Slight earthquake shocks continue at intervals in New Mexico, Arizona and Sonora. A fissure opened in Arizona, which extended from near Benson to fifteen miles below Tres Alamos, a distance altogether of twenty-five miles. Another fissure is reported seventy miles from Tucson, which, when it opened, threw mud and water to a great height. The belief that a volcano had broken out in Sonora was caused by the friction from rocks falling down the mountain sides, which ignited the woods.

Slight earthquake shocks were felt at Summerville and Charleston, in South Carolina, on the night of the 12th instant. Similar shocks were felt at Eureka, Rohrerville and San Buenaventura, in California.

A despatch from Marquette, Michigan, says forest fires are raging in the vicinity of Negaunee. The losses to owners of pine land will be very heavy. Fires are spreading in every direction. Duluth despatches say the navigation of Lake Superior is impeded by the smoke of the Michigan and Wisconsin fires. At Escanaba and other places the fire department has been called out to fight the flames.

Dangerous forest fires are reported in Worcester County, Massachusetts. In response to a telegraphic

call for aid, a steamer and 1500 feet of hose, together with a dozen men, were sent on the 16th instant, from the city of Worcester to Still River, where "a sweeping conflagration was reported as threatening the village, and an immense number of railroad ties belonging to the Boston and Maine Railroad Company."

A bill has passed both branches of the Connecticut Legislature, providing for the permanent incarceration of incorrigible criminals.

The amended Brook's High License bill, has passed both Houses of the Pennsylvania Legislature, and been signed by the Governor. Some of its provisions are calculated to restrict the sales of intoxicants; although any license to carry on the business of inciting to vice and crime, is not reconcilable with the precepts of the Gospel. Cities of the first, second and third classes, are to pay \$500; all other cities, \$400; boroughs, \$300, and townships, \$200; for wholesale licenses.

The Attorney General of Iowa has officially advised Sheriffs and other State officers that "when engaged in enforcing the prohibitory law they have the right of way, and are to pay no attention to the interference of Federal authorities." The case which occasioned the opinion was one in Atlantic, where a Sheriff, who attempted to confiscate the product of a brewery, was ordered to stop by a revenue collector who claimed prior right to the beer on the ground that it had not paid the Government tax.

James and William Murphy, aged respectively 13 and 15 years, are in jail at Eau Claire, Wisconsin, on the charge of having thrown a railroad train from the track near that city about ten weeks ago. Several trains had barely escaped being wrecked several times in succession, when the company put armed guards at the switch, since which time no accidents have happened. The Murphy boys had been reading dime novels.

The deaths in this city last week numbered 458, which was 10 less than during the previous week, and 135 more than during the corresponding period last year. Of the whole number 255 were males and 203 females; 230 adults and 228 minors: 58 died of pneumonia; 46 of consumption; 42 of diseases of the heart; 30 of measles; 29 of convulsions; 20 of debility; 18 of marasmus; 13 of inflammation of the brain; 13 of typhoid fever; 12 of apoplexy, and 12 of congestion of the lungs.

Markets, &c.—U. S. 4½'s, registered, 109½; coupon, 110½; 4's, 129½; 3's, 101; currency 6's, 126½ a 136½.

Cotton sold in a small way to spinners on a basis of 11 cts. for middling uplands.

Feed was quiet, but firm under light supplies. Sales of 1 car fancy winter bran, at \$21.50 per ton. Quotations: Bran, western winter, fancy, \$21.50; do. medium to choice, \$20 a \$21; bran, spring, \$19 a \$20.

Flour and Meal.—Flour was moderately active and prices were well maintained. Sales of 125 barrels Pennsylvania family, at \$3.85; 125 barrels Ohio, clear, at \$4.20; 375 barrels do. straight, at \$4.35 a \$4.50; 500 barrels winter patent, at \$4.75 a \$5; 125 barrels Minnesota, clear, at \$4.25; 250 barrels do. straight, at \$4.60, and 750 barrels do. patent, at \$4.75 a \$5.10. Rye flour sold in a small way at \$2.75 a \$2.85 per barrel, as to quality.

Grain.—Wheat was quiet; No. 2 red closing at 95½ cts. bid and 96½ cts. asked. No. 2 mixed corn closed nominally at 47 cts. bid and 47½ cts. asked. Oats were barely steady. No. 2 white closing at 37½ cts. bid and 37½ cts. asked.

Hay and Straw.—Average price: Prime timothy, 80 a 85 cts. per 100 pounds; mixed, 70 a 80 cts. per 100 pounds; straw, 65 a 70 cts. per 100 pounds.

Beef cattle were in fair demand at a decline of ¼c. We quote 3½ a 5½ cts.

Sheep were active and ¼ a ½c. higher: wool sheep, 4½ a 5½ cts.; sheared sheep, 3½ a 5 cts.; wool lambs, 6 a 7½ cts.; sheared lambs, 5 a 6 cts.; spring lambs, \$2 a \$6 per head.

Hogs were dull and ¼c. lower at 7½ a 7¾ cts.

FOREIGN.—On the afternoon of the 14th instant, London was ablaze with excitement, the occasion being the visit of the Queen for the purpose of opening the People's Palace, at Mile End.

Sir George O. Trevelyan, speaking at the banquet of the Eighty Club on the night of the 16th instant, strongly condemned the Coercion bill as unjust and exasperating to the Irish people. He said that what divided the Liberals was not the question of granting Home Rule to the Irish, but of granting them Liberty. He believed there were not more than twenty Liberal Commoners who desired to exclude Irish members from Westminster, and that there was not one of those twenty who was not willing to give up the point in order to secure the return of Hartington to the Liberal

ranks. He concluded by declaring that the Liberals wanted the Unionists to rejoin their old party and would pay any honorable price to get them back.

The Financial Secretary of India has advised the Government of the discovery of an immense amount of treasure, estimated at over \$25,000,000, which had been secreted in the palace at Gwalior by the late Maharajah. The treasure had been sunk in pits under the vaults beneath the zenana, and the secret was entrusted to a few confidential servants. The Secretary was present when the treasure was unearthed. After removing the earth to a depth of six feet, the workmen uncovered great flagstones. Beneath these stones were several pits, filled to the brim with silver, chiefly freshly coined rupees. In each pit was a plate recording the amount of the treasure, and the names of the officials who had assisted in secreting it. The Indian Government has taken the hoard as a loan from the young Maharajah. The native papers protest against this action of the Government. They say that had the Maharajah been an adult, instead of being under a regency controlled by the Government, he would never have invested his whole wealth in Indian securities. A question will be raised in Parliament as to whether the "investment" be not another name for seizure.

According to London *Public Opinion*, the loss of life in India from wild beasts and snakes is still enormous. Eleven thousand, eight hundred and twenty-three persons were killed in Bengal alone during 1885-86.

The steamer Benton was run into and sunk by another vessel near Malacca, on the night of Third Month 29th. Of 200 persons on board only 50 are known to have been saved.

The elections for members of the French Municipal Council have been completed. The revolutionists will now have ten seats in the Council instead of four, as in the last Council, while the Moderates, who formerly had twenty-two seats, will have but fourteen in the new Council.

The Pope will, it is announced, communicate at once with Archbishop Corrigan of New York, regarding the case of the priest McGlynn. It is stated he will in this communication approve the Archbishop's conduct towards McGlynn, and charge the Archbishop to warn the priest once for all, that if he does not present himself before the supreme ecclesiastical authority at Rome within forty days he will be formally excommunicated.

It is reported in Bucharest that the Bulgarian Regents are meditating the proclamation of King Charles of Roumania as Prince of Bulgaria, thus virtually making of the Danubian Balkan provinces one kingdom, Roumania having, it is said, consented to the scheme. This policy is attributed to the initiative of England, and is said to have the approval of Germany.

The emancipation of the slaves in Brazil was commenced in 1873, when the number registered in the empire was 1,530,000. A registration completed on the 30th of Third Month, this year, it is said, shows not more than half this number of slaves, although in fifteen years the black population has largely increased. In the cities the decrease has been more rapid than in the country. In Rio Janeiro, in 1873, there were 50,000 slaves registered; in Sixth Month 1885, there were but 29,000, and on the 1st of Fourth Month, 1887, only 7,468. In the other cities of Brazil about the same proportion holds good. Even in the coffee districts, in which there was the greatest opposition to emancipation, and the number of slaves greatest, the returns indicate that, despite the large number of slaves imported from the northern provinces of the empire, the new registration will show a decrease of fully one-half since 1873. We have, therefore, some reliable data upon which to found the estimate that the slaves in Brazil do not now exceed 700,000, none of whom are under 16 or over 60 years of age.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supt.*

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Selections from the Diary of Abigail W. Hall.

(Continued from page 330.)

Seventh Mo. 12th, 1855. To the goodness and mercy of Him, who condescended to my low state this day, do I feel bound to make this entry; having felt for many days past, afraid to make any more; being almost ready to fear that I never should again see "one of the days of the Son of man." But early this morning, was a little prayer raised in my heart, that whatever we did this day, might be to the glory of God. On asking my seat in meeting, there seemed to be a helper near; but it required close watching and waiting, that He turned not from me! Never have I felt more the necessity, as well as the preciousness, of maintaining the watch: and I do believe, if we were more concerned to do so in good earnest, we should oftener know of strength renewed; a running and not growing weary; a walking and not fainting.

15th. First-day.—Through the whole of our meeting for the solemn purpose of worship, I had to contend with the weakness of poor nature. The spirit truly was willing, but oh, how weak the flesh! This I can nevertheless say, the warfare was maintained, as I yielded not in the least, I humbly hope. May the Lord in mercy look down upon me, and pity my afflictions, and enable me to rise above it. For thou only art able; and through thee alone I look for help.

19th. Renewed desires have been raised this morning after heaven and holiness. Enable me, O Heavenly Father, to walk before Thee day by day, more carefully than I have hitherto done! Set a watch, O Lord! before my mouth and keep the door of my lips. That so I may bring glory to thy name, and peace to my oft weary and troubled soul.

21st. Not very well this morning; but the good Master seems near, which is a comfort; yea, was it not for the lifting up of the light of his countenance upon me now and then, where should I be? Truly, I have experienced Him to be a Father of the fatherless, and that He does take care for me. Greatly do I desire to be found serving Him in sincerity and truth.

Eighth Mo. 20th. Have had a short visit from my dear friend Samuel Cope. After a little pleasant conversation we dropped into silence. Though it was but for a few minutes my spiritual strength was renewed. What a favor to be noticed by the Lord's messengers!

21st. Comforted and instructed on reading

the account of the poor man who came to Jesus, asking for the restoration of his child. "Jesus saith unto him, all things are possible to him that believeth." When he cried out with tears, "Lord I believe: help thou my unbelief!" If merciful regard and compassion was shown to this poor man, "will not God avenge his own elect, who cry night and day unto Him, though He bear long with them? I tell you that He will avenge them speedily." That there seems encouragement to cry nightly for help unto Him who is touched with a feeling of all our infirmities.

Ninth Mo. 23rd. This has been a day of deep and sore exercise. Notwithstanding which, felt constrained, both in our morning and afternoon meeting, to open my mouth in a short testimony. It seemed this afternoon as though I could not give up; and yet, to withhold, I feared that the blood of some poor soul would be required of me; some one who was called upon to sell all, and who was about to turn away sorrowful. Such an one had I in my little way to plead with. Upon leaving the meeting-room I was comforted in hearing, I thought, sounded in my spiritual ear: "Enter thou into the joy of thy Lord," unworthy, altogether unworthy as I am.

28th. Yesterday was our Monthly Meeting. To me it was a good meeting, especially the silent part of it. Renewed, living, and fervent desires were raised to the great Head of the Church, that He would be unto us mouth and wisdom, tongue and utterance. And if any one be called upon to speak in these our solemn assemblies, that they might "speak as the oracles of God;" as that which comes from Him, alone gathers unto Him. Sensible was I made of this in our meeting yesterday. Oh that we may become a more living and spiritually-minded people! led, fed, and nourished by Him, who remains to be the alone leader and feeder of his people.

Tenth Mo. 4th. To-morrow closes the present session. It has been comparatively a short one; being shortened or rather lightened by the good behaviour of the children, at least those I have had to care for. It has been a more comfortable term than any previous one. My heart hath often been humbled and instructed, under a sense of a restraining power: even the effective word, "Peace, be still," hath been again and again spoken. Never have I entered upon care under feelings of more discouragement; but the Lord hath been good to me; and like the poor centurion formerly, I have felt unworthy. All I could offer this morning in our meeting, was my great unworthiness; and my heart was humbled and contrited under the feeling.

7th. Had a satisfactory close at the school. After the children had gone through with their lessons, a precious stillness ensued. Dear E. Evans had something excellent for both children and teachers. I felt it laid upon me to say a few words, but through fear withheld, and lost strength by so doing. When will I learn to follow my dear Master, in childlike confidence, nothing doubting? Remembering how it was then, I endeavored this morning to do the little I believed required of me, for which I feel peace-

ful. I can acknowledge that we do not serve a hard master; but a rich rewarder of all those who diligently serve Him.

Eleventh Mo. 19th. Two weeks this day since we returned to Westtown. We seem now to have gotten completely underway. A great effort it is, too, on the part of some of us. Fear I shall not be able to hold out much longer. If right that I should be released, a way will, I believe, be made for it. A peaceful release is what I desire; and He who knows the sincerity of my motive in coming here, and my honesty of purpose in the prospect of leaving will, I trust, order my steps aright. I remembered in our meeting yesterday, that it was testified by the lip of Truth himself, "If ye have faith as a grain of mustard seed, ye shall say to this mountain be thou removed, and be thou cast into the sea, and it shall be done." Greatly did I desire for myself, an increase of this true and living faith, being made sensible that where there is a want of it, there is a wavering; and, "He that wavereth is like a wave of the sea, driven by the wind and tossed." During our vacation and in my visiting among my friends, I was not left without religious exercise. But the Lord was good to me. I remember on one occasion, when feeling a commission to stand forth for my dear Lord and Master, yet feeling my great weakness and impotency, I pleaded on this wise: "So ignorant am I, I am as a beast before Thee." When involuntarily the reply came: "An horse shall be led with bit and bridle," &c. So instructive was this, that I no longer reasoned; but ventured forth with my little offering; trusting to the leading and guidance of my good Master, who is able to help, support, and strengthen all those whom He puts forth.

22nd. More busy than seems best meeting morning. There seems no avoiding it, with the care that devolves upon me. But this I can say, I move about with a prayerful heart. "Thy loving-kindness, O Lord, is better than life: therefore my lips shall praise Thee."

26th. A day of exercise. Oh! the fears that attend lest while I am preaching to others, I myself shall become a cast away. Deepen me, O Heavenly Father! that I may by a consistent life and conversation, not only glorify thee myself, but help to bring the dear children to glorify Thee, who art everlastingly worthy.

29th. To-day was our Monthly Meeting. The forepart was held in much stillness; which was broken by our friend, David Cope; through whom a language of sweet and tender encouragement flowed, to the lifting up of drooping minds present. The passage of Scripture he dwelt most upon was, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." A renewed call was powerfully extended to each one of us; for which favor I felt bound on the bended knee to return thanks; craving help to follow faithfully our dear Lord and Master, the few remaining days lengthened out unto us here. I was sensible of the spirit of supplication, ere our

dear friend spoke; but felt as though I could not yield; but after the foregoing testimony, it was "as fire shut up in my bones." Thou wast good, O Lord! and helped through; for which favor may increase diligence and faithfulness be mine.

Twelfth Mo. 3rd. The remembrance of the favors of yesterday, has animated to pursue with alacrity the duties of my station. How does the presence of the good Master, cheer and enliven us on our way! causing us not to "grow weary." I left my bed early, with sincere desires for best help, to perform throughout the day both my religious and social duties; but felt so poor as meeting hour drew nigh, that I went to it in fear and trembling. Through favor unlooked for and unmerited, the dear Master drew near; and I felt my spirit bound for and with the living in Israel—those who were choosing to suffer affliction with the people of God, &c., &c. Dwelling under my exercise, I found that I dare do no other than express it; and was helped and raised above the fear of man, to do so. A quiet calm succeeded, attended with a prayerful heart, to be kept little, low and humble before the Lord and his people.

13th. Our meeting this morning was to me a good one. Though not a time of abounding, there was a quiet feeling, like a canopy, spread over my mind; and sincere aspirations ascended unto the Father of all our sure mercies, that He would be pleased to "keep me in the way I should go." Near the close of the meeting a little matter seemed to arise by way of testimony. But having been heard in several of our meetings lately, and from a fear of being burdensome, I begged to be excused; and "He, whose tender mercies are over all his works," released, and that without condemnation.

17th. After a day of tossing and distress, I was comforted in our evening collection with a little bread handed in secret; for which favor my soul reverently returns thanks. The children were so quiet and attentive to the reading, and went to their respective beds so still, that my heart exclaimed, O Lord, thou art good, very good to us all!

23rd. I think I can say sincere sighs ascended to my Father in heaven to be strengthened to perform both my duties to Him, and the dear children over whom I am placed as overseer; that I might be preserved from doing anything that would add to my condemnation when night shall come. I soon found on gathering into silence at meeting, my spirit brought under exercise on behalf of the dear children; and gladly would I have brought them in spirit unto Jesus and there left them. But oh how was the call sounded "feed my lambs." I could plead as Peter did, "thou knowest all things," &c., but here was to be a trial of my love; and I found nothing short of obedience would bring peace: so allowed myself to "be guided and led whither I would not;"—a peaceful quiet followed.

(To be continued.)

For "The Friend."

Natural History Notes.

As I was walking along the street of our village on the last day of the Fourth Month, I was surprised to find around the base of a tree, and also at another spot, from which a tree had been removed, several large clusters of toad stools or Fungi. I was surprised because it was earlier in the season than I supposed such plants were accustomed to grow. They were members of the Agaric family, to which the common Mushroom belongs; and like that well-known species, a slender white stem was crowned with an inverted

rounded cap (umbrella-shaped), the under side of which was filled with their plates or gills radiating from the stem to the outer edge of the cap. The cap was of a light brown or leather-color on the top, and the gills or plates were black. The individual plants had sprung up so closely together as to form compact masses, of 50 or more in a mass of three or four inches in diameter, and the expanded tops varied in size from a large pea to that of a shell-bark nut.

I cut off a few of the tops and placed them, with the gills beneath on a strip of paper. They soon deposited hundreds or thousands of the black spores or seeds, which are produced in these gills; but some which were left under cover over night, betrayed their fugacious character, by melting down into a black liquid.

On the same day a friend brought me a specimen of *Helonias bulbata*, one of the varied species of our plants. It was found in a swamp near Haddonfield. I had seen it three years ago growing in a swampy tract to the north of the ridge on which the village of Moorestown is situated. But that locality has been under-drained and upturned by the plow; and the many interesting wild flowers it once produced have given place to tomatoes and other plants more profitable to the farmer, although less attractive to the botanist. The *Helonias* belongs to the Lily family, and is nearly allied to the Blazing-Star, a plant common in the rich woods of Chester County, Pa., but which I have never met with in our sandy soils. In it, the staminate and pistillate flowers grow on separate plants, and the former forms a long and rather conspicuous spike (4 to 9 inches) of white flowers. The *Helonias* has numerous oblong, flat, evergreen leaves springing from the top of the root stock; and from their midst, in the early spring, it sends up a thick, hollow stalk on the upper part of which are crowded numerous small, pale pink-colored flowers, containing both stamens and pistils. The anthers are blue. The whole plant is smooth—not furnished with the hairs or other appendages which are common in many plants.

In a former number of "The Friend," mention was made of the Cray-fish, a little crab-like animal common in the Western States, which sinks its holes so deep as always to reach moist earth or water, which seems necessary to its existence. Within a day or two past, a friend from Kansas said that for about 18 months very little rain had fallen in the section of country where he resided; and many wells had gone dry. Before leaving home, he commenced sinking a new well, hoping to find water at a greater depth. When he had dug down 10 feet he found crayfish at that depth, with water in their holes! How much deeper they would go before giving out in despair, could not be told.

J. W.

For "The Friend."

Incidents and Reflections.—No. 131.

DIVINE PRESERVATION.

In the beginning of the year 1749, Daniel Stanton in the course of a religious visit sailed for England. As they approached the British coasts, they encountered a storm, and the vessel having received some damage, the captain determined to alter his course, and take refuge in the harbor of Kinsale in Ireland. D. S. says: "We got in sight of the harbor; but night coming on, and being fearful of rocks and shoals, they put off to sea, and the weather being moderate the fore part of the night, the seamen were too careless, and did not keep so strict a watch as they ought; but the captain as he lay in his cabin, had so great an uneasiness on his

mind, that he could not lay still any longer, and went towards the head of the vessel, and found that, instead of being out at sea, we were near striking on the land; whereupon he immediately awaked the sailors, and they tacked the vessel about, and were very watchful until morning; thus we escaped that danger.

"In the morning it was very foggy and a storm arose, and we could not discover the harbor, but were driven about for a considerable time. They threw overboard one anchor, but the storm continuing, and the weather distressing we were drove towards the land, and the seamen being almost wearied out, apprehended we could not keep off much longer. Thus we were in great distress, expecting the vessel would be wrecked; and the captain being much surprised, came to my companion and me, telling us he would do what he could to save our lives, but that we were in great danger of being lost, and he expected we would be drove on shore in the night, if we kept off in the day; and was desirous to know our minds, what he had best to do whether to run the ship aground while we had daylight, that if any of our lives were spared, we could the better see how to help ourselves. We, not knowing what to advise him for the best, only to trust in the good providence of God the captain concluded to steer towards the land. The cries and lamentations of the people were great for mercy to their souls, apprehending the vessel might be soon dashed to pieces and we might suddenly lose our lives; but I had reason to believe that the gracious and merciful Being was pleased to hear our cries; for the nearer we came to land the fog cleared away, and they espied a vessel, which as we approached nearer we discovered was lying at anchor, at the mouth of Kinsale harbor, where we wanted to be; and as we came on our way the harbor appeared plain. Thus through the great deliverance of the Almighty, we arrived there safe and dropped anchor; for which merciful preservation our hearts had great cause to be humbly bowed before Him. The captain came to me saying 'Now, if you have it in your heart to return God thanks, I will join with you on my knees; and if it had not been for your prayers we should all have been lost;' but I ascribed this great deliverance to the kind mercy of Divine Providence to us all; although I can truly say, my soul was earnest in supplication before the Lord at times on this trying passage and at one particular season, as I lay in my cabin, not knowing but that we might be swallowed up in the mighty ocean, the spirit of prayer came on me, and I was raised on my knees to make intercession with the All-powerful Being; after which I went upon the deck, and the captain, seeing me, expressed in a very loving manner, his unity and satisfaction; and I thought that the same good power and presence which attended my mind, had some reach upon his heart."

When in England during this visit, D. Stantor met with one "professing the truth," who did not manifest a trusting confidence in the care and protection of the Ruler of the universe, but pleaded for carnal defence, and asked what defence people had in the province of Pennsylvania. Daniel says:—"I told him that Providence was our defence; yet he pleaded for carnal defence in such a manner that gave me much pain of mind, and I told him that I had no unity with his principles, and bore my testimony against his unprofitable discourse."

The Leominster Tract Association has pub

shed an account of a remarkable deliverance of the crew of the "Providence," a vessel that sailed from Sunderland, and was overtaken in a storm on her voyage home from the White Sea. The crew were at the pumps when the deck was vept by a large wave. In reply to the captain's question, "Are you all there?" he was answered, "All here, but the ship is a mere wreck." The cabin being filled, all the provisions were spoiled, and the water on deck was gone, all they had left being a cask in the fore-castle and a few biscuits for a crew of seven or eight men. In his great trouble the master went below, and with all his knees in his cabin, to ask the Lord to show him what he was to do. On rising from his knees he fell into a kind of trance, in which was clearly shown him what kind of coast they could approach, and the creek into which they could find an entrance. He saw a high bold shore with a sugarloaf cliff and a long low reef beyond, and three men in a boat coming towards the ship. He went on deck and ordered the vessel to be loosened and set, which after much difficulty was done. The mate asked him what they were going to do, he replied, "We must get the ship before the wind, and make for some place where we may obtain water and provisions," they had made an observation that day, and found that they were a hundred miles from the coast of Norway. The captain, after watching a good part of the night, lay down to rest, and after a time was awoke by the mate, saying, "Here is a high bold shore ahead, sir!" On going on deck Captain H. knew it was the shore he had seen in his cabin the day before, and went aloft on the rigging-trees, telling the mate to steer according to his orders.

They sailed along the coast all that day, the wind often falling heavily; sometimes the ship was so near the rocks that the mate was alarmed. They passed two or three openings in the shore and felt inclined to put into one or other of them, but as neither of them was the place the captain had seen, they sailed on; but by and by he told the mate that he would soon see a sugarloaf rock and then a long low reef, and inside that a sloop's mast at the end of the reef, and a boat would come out with three men in it. All this soon came in view, greatly to the mate's astonishment. When they got to the end of the reef the boat came alongside the "Providence," and the captain asked the men if they could take him to an anchorage. One of them came on board and asked the captain if he had not had a pilot, and when he was told he had not, he put his hands together and exclaimed, "Then how have you got in here? you must be a good man, God has been your Pilot." They brought the ship to anchor by the fishing craft, and the men soon supplied the strangers with water, bread, and fish. The fisherman took the captain to his home, and when he told the wonderful facts to his wife, she also exclaimed, "You must be a good man, God has been your Pilot!" In the morning the pilot took Captain H. to the top of a mountain, from which he could see several creeks, and asked him, pointing to some of them, if he came in by any of those? And when, after hearing it was none of those, he showed him the right one, and was told that it was the one he had entered by, he told him it was the only one by which it was possible to gain an entrance to that coast, again exclaiming, "You must be a good man, for God has been your Pilot."

After a good deal of delay, during which time the "Providence" had been given up as lost at home, she was put into the best sea trim possible,

and sailed for England, where she arrived in safety to the joy and satisfaction of all connected with her heaven-preserved and now restored crew.

Captain H. could indeed say, "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

For "The Friend."

The Remains of Pharaoh.

From the published accounts of the remarkable discovery, within a few years of the mummies of some of the ancient Egyptian kings, the following description is condensed. It is taken from articles in the *Christian Advocate* and *Sunday School Times*.

In the summer of 1881, the Khedive of Egypt became acquainted with the exact locality of the hiding-place in which thirty-six mummies of kings, queens, princes, and high priests had been long entombed. The existence of this hiding-place had been for some time suspected, on account of the sale, in Cairo and elsewhere, of many Egyptian antiquities of great age, but the secret of the source from which these antiquities came had been so providently kept by the discoverer, that it was only after threatening and imprisonments and other Eastern methods that the exact locality became known. Under the direction of Emil Brugsch, subconservator of the Museum of Bulak, these mummy cases and mummies were removed to the museum, and the silence of thirty centuries was broken and a new chapter written in the history of desolate Egypt.

Some ancient Egyptian engineer had constructed in the limestone cliffs of Deir-el-Bahari a shaft 6 feet square and about 37 feet deep. At the bottom of this shaft a long passage turned off toward the west, then abruptly toward the north, ending at last in a kind of oblong chamber, 23 feet long by 13 feet in breadth. Here the greater number of mummies were found. As soon as Emil Brugsch had arrived at the bottom of the shaft, and at the very entrance of the long passage, he came in sight of a yellow-and-white coffin, then another of the seventeenth dynasty, and then more and more, while the ground was so littered with vases, funeral urns, statuettes, and other Egyptian funeral gear, that the explorer scarcely knew where to place his hands and feet. Few men in the whole history of the world have ever had such emotions as this explorer had when examining these caves. By the dim light of a candle he read the names of the greatest kings of Egyptian history. Among these mummies were those of Seti I., of his extraordinary son, Ramesis II, with that of Ramesis III, and that of Thotmes III., the obelisk maker. Here was the king who knew Joseph; here was the father of Pharaoh's daughter, and the founder of the dynasty that dwelt in Zoan.

In the summer of last year, 1886, the mummy of Seti I., and that of his extraordinary son, Ramesis II., with that of Ramesis III., and that of Thotmes III., the obelisk-maker, were divested of the resinous shrouds they were buried in, and the inscriptions were read with skilled knowledge of the characters the priests had used in the funeral rites and liturgies. So now there is visible in the Museum at Cairo a long row of mummies, whose very names fill our entire imagination with amazement.

Let us try to realize what is opened on the Bible-loving race of men the world over. How fantastic is the conception, yet it may be a literal fact, that we can yet look upon the lips which said to Jacob the words, "How old art thou?" Nay, we can look upon the hollow eyes where once flashed the meanness with which another

Pharaoh said: "Every son that is born ye shall cast into the river." How real such revelations make these Pharaohs to become! What confirmations of Scripture are appearing, now close at hand! Over those silent graves a hundred generations of men have walked, unconscious how near they were to valuable discovery. Tourists have gossiped among the ruins of the temples at Luxor, with no suspicion that the still forms of a hundred sovereign rulers of lost ages were slumbering amid their spices just underneath the rock they trod upon. We did not have to talk about them as if they were Mars and Saturn and Jupiter and Vulcan; their story was not a poetic myth; they were real beings, and had been waiting some thousands of years in the dry sands of their own land for our service.

How is this? The Egyptians believed that each soul of a human being was wont to return sometimes to the body it used to inhabit. They therefore embalmed the corpse speedily after death, with the view of preserving it absolutely through the eternity of years. There have been found, sculptured upon the walls of temples, certain very significant representations of their ideas on the subject. A winged insect with a human head, is just flitting down toward the coffin-lid, underneath which is the shrouded form preserved in its spices; outside, upon the case, is painted the countenance in bold outlines, seeming just glad to give a welcome with its wide-opened eyes, as it used to give.

Remember that there might he said to be almost no rain in Egypt. The Nile River gives all the moisture the fields have with its annual inundation; but this covers only the plains, the hillsides are dry always. Hence it results that when the corpses of the dead were properly embalmed, and then deposited in one of these dry receptacles of the rocks beneath the unchanging sands, they might be considered well-nigh imperishable. It need give no surprise whatsoever to us that the bodies of veritable men and women, who lived four thousand years ago, are still on the earth, unchanged in lineament and feature. Not unlikely there are countless thousands of those who saw Joseph on his throne in Egypt now lying undisturbed in their seamyore coffins, their hands on their breasts, their eyes closed, their funeral garlands still twined. And so just now, that old dreamy, dreary land, which is first and even foremost in this inspired history, has come forth into conspicuousness because of its deadness. We have lived through the ages, till, in these last few months, there is offered before the entire world a new species of logical argument, a fresh kind of evidences of Christianity.

It is likely that some Bible students will grow confused over the recurrence of Pharaoh's name here at such widely extended periods through the Old Testament, and also the New. It needs to be borne always in mind that "Pharaoh" was not a man's name, but the name of an office. It was like the word "Czar" among the Russians, like "Caesar" among the Romans; it was the title of the king in all the dynasties.

That Pharaoh who troubled Abram so vexatiously about his beautiful wife lived and died two hundred years before that Pharaoh arose whose dreams gave Joseph such difficult problems to solve with his interpretation; and it was two hundred years more before that Pharaoh arose whose oppressions in the brickyards forced the Hebrew slaves into rebellion. Then there was another king, Ramesis II., who made the Israelites still more wretched; and another still, Menephtah, who tempted God, received the ten plagues, and whose host was overthrown in the

Red Sea. We must avoid confounding these men with each other now.

Doctrines.

For "The Friend."

In attending a meeting in Philadelphia on First-day morning of the week of our late Yearly Meeting; and listening to a communication in which there was a mixture of truth and error; and in which the doctrines of salvation were so imperfectly presented, as to lay a foundation for serious mistakes in the minds of those who accepted the teachings; the writer was impressed with a feeling of the loss sustained by our Society for the want of more discrimination in some meetings in sending forth ministers to labor who are not settled on the right foundation themselves; and for the want of more efficient care on the part of the elders and other concerned Friends in the meetings which are visited by such, to prevent the audiences who are gathered on such occasions from having spread before them as the principles of Friends' views which are either wholly or partially contrary to our doctrines.

It is a very serious evil for a company of thoughtful persons, many of them not members of our Society, to be thus led to suppose that the doctrines of Friends are different from those really held by us; and to have ground to believe that we are departing from those spiritual views of religion so prominently proclaimed by our early members. It is equally distressing to reflect that some of our own members, especially the younger ones, may be imbibing unsound sentiments.

One form of erroneous teaching, to which the writer feels desirous of calling attention at this time, is that which so applies the Scripture testimonies to the necessity of faith in Christ, as to lead the hearer to suppose that he is saved whenever by the exercise of the natural power of belief which man possesses, he accepts the truths recorded in Scripture concerning Christ; thus leaving out of view the indispensable necessity of being washed, sanctified and justified by the Spirit of our God; of experiencing the new birth, the change of heart and character, without which no one can see the kingdom of heaven; of obeying the teachings of that Divine Grace "which bringeth salvation" and which teacheth to "live soberly, righteously and godly."

That faith which is saving in its nature necessarily includes true obedience, without this the Apostle James shows that what is called faith is "dead,"—has no spiritual life and virtue in it.

The Apostle Paul speaks of our being saved from wrath through Christ; and he adds: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." This implies, that although through the death and sufferings of the blessed Redeemer, we are placed in a capacity for salvation, yet that our full salvation is effected by the "life" of Christ, that is his Divine power and spirit operating on the heart. This is that spiritual blood by which the saints are purified and made meet for an entrance into the holy city; and which flows from Christ, the inexhaustible fountain.

In accordance with this is the language of Isaac Pennington, in one of his letters:—

"This is it which I have daily experience of in my heart; that it is no less than the light of the everlasting day, in which the renewed man is to walk, and no less than the *life* of the Son, (whom God gave a ransom for sinners,) which can quicken man so to do; and none but Christ, none but Christ, by his life revealed in the soul,

and blood shed there to wash it, can save the poor sinner from sin, wrath, and misery; and my hope is not in what I have done, do, or can do; but, in what He hath done *without me*, and also *doth in me*."

To bring together in one church evangelical and unevangelical opinions would make, not a denomination, but an amalgamation, a conglomeration, that could never succeed practically, or have spiritual power.—*Jos. Cook.*

PATIENCE.

BY M. R. H. HAZEN.

Dear heart, and does thy sail impatient wait
Upon the silent sea,
With not a breath of wind that, soon or late,
May wait thee safely to the harbor gate,
Where thou wouldst gladly be?

Be patient, heart, and wait thy time to go;
Be sure the hour will come
When either on the tidal ebb or flow,
Or when the winds may soft or fiercely blow,
Thy God will guide thee home.

'Tis easier far to reef thy fresh'ning sail
Upon a stormy sea,
To hold within thy hand the rudder frail,
And bravely face the coming of the gale,
Than safe and idle be.

Thy God, be sure, has set some task for thee,
All idle though thou art,
Some task whose outward form thou mayst not see,
Some work of hidden meaning, though to thee
It seems an idle part.

So heart, dear heart, be patient still, and wait
Upon the silent sea,
In God's own time the wind, or soon or late,
Will wait thee safely to the harbor gate,
Where thou shalt happy be.

—S. S. Times.

A HEBREW PROVERB.

BY MIRIAM K. DAVIS.

See the swarthy toilers sweating under Egypt's burning
skies,—

Not a moment for repining, not a breath to spare for
sighs;
Hope itself so long quiescent, they forget it has not
fled;

Faith so long reviled and taunted that it surely must
be dead.

Human strength can bear these burdens till they weight
it to the ground,

Human patience still endureth, till deliverance is
found;

When the task ordained by Pharaoh heart and soul
and sense benumbs,

"When the tale of bricks is doubled, Moses comes."

Homely toil and soddren longings—what to us such
lowly things?

Shall the soul that strives for freedom o'er them droop
her fluttering wings?

Ay! for never work so lowly but of life it is a part;
Never trials grow so petty but they fret the human
heart.

As the winter follows summer, after labor cometh rest,
And the Voice divine has told us that the mourner
shall be blest.

Surely, though he needs no herald, clash of arms, or
beat of drums,

"When the tale of bricks is doubled, Moses comes."

Comfort ye, whose hearts impatient long for better
things than these;

In the future waits deliverance that no mortal vision
sees.

Though the daily task oppress thee, others yet have
labored more;

Thou canst bear, and strength not fail thee, what has
been endured before.

Something dear has still been left thee, as the drudg-
ing thousands see

Stars unclouded shine in promise of the nation yet to
be;

And, if all but faith should fail thee, thus the sage his
wisdom sums:

"When the tale of bricks is doubled, Moses comes."

Selected.

THE NIGHT MIST.

All the night long the gray, embracing mist
Has held in tender arms the tired world;
The sleepy river its soft lips have kissed,
And over hills and meadows it has curled.

Its white, cool finger it has gently placed
On weary stretches of deep, drifting sand;
The noisy city and the far-off waste
Have felt the benediction of its hand.

The drowsy world rolls on toward the day;
The fresh, sweet wind of morning softly blows;
The willing mist no longer now may stay;
With first expectancy of dawn it goes!

—Margaret Deland.

"Esteem them very highly which labor among you,
and are over you in the Lord, and admonish you."

They who are dedicated to the service of the ministry, and bear in their foreheads the inscription of holiness, having to conflict with all the struggles of the private soldier, may sometimes manifest weaknesses inconsistent with the dignity of the holy office; and he who yet remains to be "the accuser of the brethren," will not fail, where he can under any disguise gain admittance, exceedingly to expose and magnify these; and would lead, by little and little, to despise the Lord's anointed, "to speak evil of dignities," and lightly to esteem the sacrifices which the Lord hath commanded to be offered in the holy place. It is not in my heart to justify, to excuse or extenuate, the failings and imperfections of the foremost rank in the Lord's army; I know it deeply behooves them above all others, to walk circumspectly, to make straight steps to their feet, to be examples to the flock; and I am verily persuaded, there are none who feel more deeply for their offences,—none more deeply bowed under the humiliating sensibility of their own unworthiness,—none more frequently covered with blushing and confusion of face than these. I do not want to excuse or explain away their failings; but I want to impress a proper regard to the dignity of the holy office; I want to revive that ancient precept, "Thou shalt not speak evil of the ruler of thy people."

"God forbid," said David, "that I should put forth my hand against the Lord's anointed." If weakness appear, if the enemy prevail in any little matter, Oh! "tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Oh! did but the people know, were it but possible for the uncircumcised to consider the secret travail of their spirits; the *painfully distressing conflicts* which these have passed through, and which yet await them; how often they have wandered in the wilderness, "with their hands upon their loins;" what they have to pass through in the weeks of preparation, while eating the roll of prophecy and lying on their sides; how often such are covered with sackcloth, and have secretly to muse on the contents of the roll, wherein is written "lamentations, and mourning, and woe;" were it possible, I say, for such who are yet whole, not having yet fallen upon that stone which the Lord hath laid in Zion for a foundation, and been broken thereby, and enabled to offer the sacrifices of a broken heart; were it possible for those who have not trodden the arduous path of regeneration, to consider these things, they would not need to be reminded to mark such whom the Lord set over them; "to esteem them very highly," to honor them with double honor for the works' sake, because they watch for your souls, as "they that must give account in the day of the Lord Jesus." Permit me to express some

degree of jealousy, lest, instead of this esteem, regard, and double honor, there is a murmuring, unthankful, gainsaying spirit which is for condemnation; for whilst I was musing on these things, the exceedingly unhappy case of Korah, Dathan, and Abiram, was brought into and affected my mind, and the language of their complaint was brought to my remembrance, "Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them, wherefore, then, lift ye up yourselves above the congregation of the Lord." Thus, through the seduction of him who blinded their eyes and hardened their hearts, they murmured against the meekest of all men, and the friend of God. Ah! poor return this for all that good and deliverance which he, as an instrument, had wrought for them in bringing them out of Egypt, in bearing them in his bosom, and so frequently and availingly interceding for them with the Almighty. But the Lord pleaded for him against these men, and destroyed them by a remarkable destruction. I mention this instance as it simply arose without any charge of application, leaving that to the Divine witness in your bosoms, to which I recommend every one of you, in order that you may be enabled to reap the caution and benefit intended by these broken hints.—*John Thorp.*

In Toledo (Ohio) recently, a pass-book belonging to a poor man was picked up in the streets, containing an account of the man's current expenses for himself and family. The items, covering a period of two weeks, amounted in all to \$10.69, of which \$4.35 was for whiskey, beer and "drinks." Of fifty-nine entries on the book thirty-two were for liquor, of which whiskey took the lead to the amount of \$2.05, then beer, \$1.55, and "drinks" 75 cents. To offset this the family had at the same time \$3.26 worth of flour. There were no luxuries, and 37 cents worth of herring constituted the meat bill. These figures indicate something of the inevitable wretchedness of the "homes" of such men who are under bondage to the abnormal drink appetite. It is from the many thus impoverished that the wealth of the few millionaire brewers and liquor sellers is derived.—*National Temperance Advocate.*

A Word in Season.—The following conversation is said to have taken place in a stage coach. A woman was talking very fast, in favor of attending the theatre. Among other things she said, there was the pleasure of thinking on the play before she went; the pleasure she enjoyed when there; and the pleasure of reflecting upon it when in her bed at night.

When she had finished speaking, a gentleman present, remarked, in a very mild way, "That there was one pleasure more, which she had forgotten to mention." She replied, "What can that be? surely I have included every thing, in the enjoyment beforehand, at the time, and afterwards." To which he answered, "Madam, the pleasure that it will give you on your death-bed."

She was struck with great surprise, had not another word to say. The consequence was, she never went again to the play; but followed those pleasures which could afford her satisfaction on her death-bed.—*Selected.*

The dread of appearing singular no doubt induces many to pursue a course of conduct which their better judgment condemns; causing remorse of conscience, and bitter reflection in hours of sober thoughtfulness.

For "The Friend."

Days in Bermuda.

(Concluded from page 334.)

Third Month 30th, 1887. St. George's Island, where we drove to-day, is connected with this island by a long causeway. The roads over to it wind alternately down gentle slopes to the sea, and then up into the pretty country, and then again the next moment we are led by the shore of some beautiful sound with its exquisitely tinted waters. We stopped en route at the Walsingham caves, and they are very beautiful. The light from the entrance penetrates the emerald waters, which are so transparent, that the bottom, 40 feet beneath the surface, is clearly visible. Near by is a calabash tree, that sentimental people like to look at, because somebody says it is the identical one that the poet Thomas Moore wrote about in one of his poems. What interested me much more was an orange grove near at hand, with its golden, although not sweet fruit hanging in thick clusters; while all around were little coffee trees just now bright with their red berries. Upon peeling off the skin of these berries, there is revealed in each one, two of the familiar coffee grains of commerce.

St. George's is a slow old place, with crooked streets about 10 feet. These have on both sides the regulation stone walls, pierced by narrow gates that afford a glimpse of the pretty gardens and quaint, old, white houses beyond. The shops, the public buildings, and docks, all look as if slowly going to decay. We addressed the proprietor of one of the larger shops to ask a question, and he immediately gave us an example of Bermudian courtesy by shutting up his place and inviting us to walk around the town with him. These people put to shame our ideas of politeness. Our new acquaintance was very intelligent, and led us up the hill overlooking the town, from whence also a magnificent view can be obtained of the harbor, shipping, and innumerable smaller islands. We passed by the barracks where the English troops are quartered, and just alongside is the chapel for them. This is just the English way—to plant a chapel and barracks wherever she goes. After our walk, we invested in some mementoes of our visit, at an almost inaccessible little shop kept by a voluble old woman, who energetically protested as to the genuineness of her wares. St. George's is much frequented by vessels in distress, which stop here for repairs; but just now things are very dull, and we decided that it was about as sleepy and quaint a seaport as we had ever seen.

31st. The steamship sailed to-day for New York, so the only trace of modern activity has left us. About the only sounds we hear are those of children's prattle, the foot-falls of pedestrians on the hard road-way, the cackle of chickens, and occasionally the unmelodious see-saw of some donkey in the distance. One of the first phrases I heard after landing, was, "Oh, there is no hurry;" and in truth, if one does get in a hurry, the sooner he gets out of it the better. If I want a jug of water, I have by this time learned to sit down and read patiently until it comes; or if I send a man on an errand, I do not expect him to come back in an hour, but can calculate on his reporting to-morrow. This is a restful land, where the tension of artificial life can be loosened, and where steam and electricity do not introduce a pressure even on our recreation. The climate and habits of the people are all calculated to induce repose.

Fourth Month 1st. This morning our friend Captain White sent around to breakfast some

delightful fresh strawberries. After the meal we started out on an expedition to the coral-reefs. These surround the islands, and extend some 10 or 15 miles out to sea, and a trip over them in a row-boat affords an opportunity to examine the mysteries of the ocean bed, and observe the marvellous tints of the water itself. I cannot describe the colors of the latter on these beautiful shores. One moment it looks the most transparent pale indigo, fading away into an exquisite tint of emerald. Then again the many shades of blue and purple blend into what seems like liquid pearl. Whilst thus gazing on the wonderful painting of the Almighty Hand, one cannot but be awed at the thought of his works, even in this little world of ours, and exclaim as did one of old: "In wisdom hast thou formed them all."

Looking over the boat's side many beautiful sights are presented to the view. Of course coral abounds, some of it growing in long prongs like a deer's horns, some resemble coarse grass for color, and some so rounded and marked as to suggest the name of "brain coral." Here and there grow clumps of Finger Sponge, which is a fine textured sponge that is formed and looks like one's fingers. In many places the various hued grasses and sea-weeds, spread 10 or 20 feet beneath us, look almost like a well woven carpet. Down in the quiet depths of this vast aquarium there wander many kinds of fish, whose bright scales flash in the sunlight that penetrates their watery home. We recognize the big, black "Sea Pudding," the pretty Sea Anemone, and the curious Star Fish. At noon we landed by an old farm house close to the beach, and partook of a hearty meal, after which, lying down in an old boat hauled up under the shadow of some fragrant cedar and oleander trees, and fanned by the lovely Southern winds, I dreamed away an hour. I devoted this time to a practical fishing expedition, during which the "Silver-hook" accomplished wonders, and we then started for home. Our return was around by Ireland Island, where is the great dock-yard and the huge dry-dock and some grim gun-boats, all the property of the British government, and in striking contrast to the peaceful scenes we witnessed early in the day.

Bermuda is a great naval establishment. Here are repair shops, and docks to hold the largest men-of-war, and immense supplies, and enough powder and ammunition to stock many fleets. Out on one island is one of the largest depots of gunpowder in the world, and it is guarded with the most extraordinary care. All the commanding positions on the islands are strongly fortified, and mounted with cannon, which frown down on the lovely landscape and peaceful sea. The expenditure of money in building the solid masonry of these forts, and in arming them, has been prodigious. The red coated young soldiers of England wander everywhere. The visitor cannot but wonder and lament that these lovely little specks out in the great Atlantic should be so pervaded by the spirit of unholy war.

2nd. Some of the foods peculiar to Bermuda are very good, but I have yet to see the place that equals Pennsylvania in regard to good eating. The banana groves are everywhere, the fruit is small but tender and finely flavored, and is cooked in a variety of ways. The sweet potatoes are better than those of New Jersey. The papaw grows on tall trees, resembles in appearance a large orange, has the texture of squash, and although much thought of, is to me at least an insipid fruit. Onions are plenty, and are cooked into everything that the natives

can possibly mix them with. Cattle do not thrive, and the best meat is imported. The Bermudians pride themselves on their fish, some of which are really fine, but they have nothing to compare to a genuine fresh Delaware River shad.

3rd. In travelling I always like to mingle with the people, and find these of Bermuda very approachable. I have listened to numerous tales of sorrow, caused either by the selfishness of men, or the insatiable waves of old ocean. Some of the poorer classes have many afflictions poured out to them, and although they manage to live very neatly, have hard work to earn a scanty livelihood; yet in spite of all this it is pleasant to observe in such as we have met with, a real reliance on Divine Providence and other evidences of genuine piety. The established church of England holds with an iron grasp many privileges calculated to oppress dissenters. There is an unhappy jealousy between the whites and blacks, caused by the latter working their way into colonial offices and obtaining extra educational advantages for their children. So it seems that in this little country are reproduced the politics, the passions, the hopes and fears that agitate many a larger and more prominent land.

4th. The New York steamer came in early this morning, but just like Bermuda, we will not get our mail till this afternoon. The newspapers tell us that last week the thermometer was below 20 degrees in the United States, but to us who have been living in a temperature ranging from 60° to 75° in the shade, such a difference almost seems impossible. The changes in climate vary very little from one season to another. There is never any frost, so the Bermudians never skate or go sleighing, and can keep out of doors and raise flowers all the year around.

A small party of us visited a school for colored children to-day. They were a bright lot, and their colored teacher plied question after question with the nervous energy of a yankee school-mistress. They were well advanced in studies for their years, and some of the maps drawn by them were finely executed in ink and colored crayons. Their personal neatness and intelligent appearance were altogether noticeable.

5th. Yesterday afternoon, seated in a village cart, propelled by a donkey just a trifle larger than a Newfoundland dog, with preposterous ears, but possessed of an amiable disposition, we started out for a ride. We were accompanied by a black dog, who, with smiling face and wagging tail, teased the numerous tethered goats he came across, but at the same time managed with great tact to avoid open conflict with many of his own race that offered warfare. Speaking of this donkey, reminds me that they are a Bermudian institution. Heavy burdens are imposed upon them; and I have seen one pull with the greatest ease a cart, two big barrels of potatoes, two large bags of cabbages, two crates of onions, and a negro about the size of the patient animal, surmounting the whole load. Writing about tethered goats, also reminds me that these people tether everything on their farms, although the live stock could not possibly wander in any direction without soon coming to the ocean. Cattle, goats, and donkeys are always tied, and we have even seen apparently mortified roosters and stately turkeys ignobly kept out of some adjacent tomato patch by a string attached to one leg. Among the country sights and odors are the many onion fields, that at this time of year present scenes of activity caused by bands of negroes pulling and packing that vegetable for the New York market.

To offset these peculiarities, we especially noticed yesterday the delightful perfume from the great white lily-fields, now in the height of their beauty; the delicious aroma of the cedar woods, or the sweet scents wafted across from some of the brilliant beds of flowers that every little while charm the eye. Truly this is a land where morning-glories blossom all through the day, and where roses and geraniums never cease to bloom. The dainty ferns and pretty vines cling gently to the hard stone walls, and over them arch the thick foliage of stately trees. We drove slowly into Hamilton as the shadows lengthened over the restful scene.

6th. Yesterday was pleasantly passed at a place called "The Flats," on the edge of Harrington Sound. Our last day in the country has been past, and certainly the flora deserves some slight attention before I conclude. The Royal Palms are the finest on the islands. The trunks of them resemble magnificent columns of grey marble for about 60 feet, and at the top wave the handsome canopies of leaves. The Sago Palm, Palmetto, and Coconut trees are plentiful, and offer grateful shade in many gardens. The Pride of India is conspicuous by reason of its size, and the clusters of seeds growing over them, which look like little yellow cherries. We have seen an immense India Rubber tree, with its huge branches spreading almost directly from the ground. The Bamboo, a thing of beauty, here and there lifts its slender stalk. Mahogany trees are scarce; but one famous one we looked at, reminded me by its massive and spreading branches, of our own beautiful oak. Although all these trees flourish on the islands, none of them are natives. Captains of vessels and men connected with the military station, have brought them from many distant lands from time to time. The Cedar is the only tree indigenous to the soil.

We pack up our trophies and expect to leave to-morrow morning. Among other things, I carry away specimens of coral, beautiful sea-moss, red coffee-berries, the shining tooth of a whale, a big tortoise shell, delicate shells, carved cedar wood, and a box of fragrant lilies. We shall miss these charming scenes and balmy breezes, but leave them with untold pleasure, in the remembrance that we are going home.

W. C. A.

The Doors were Shut.—Except when an assembly was expected, the outer door is always shut; and the porter called by the knock, asks "Who?" and waits for the answer. The porter opens to him whose voice he knows, and generally to no one else (see John 10: 3, where a more inclusive case is mentioned)—except on special orders from the master of the house. The outer door once passed, the doors within, leading to the general apartments, may usually be passed without ceremony, even if they are not standing open. But in a modern house, "the doors" that were "shut" for fear of interruption, would be first the outer door leading to the outer court, and then one (and perhaps more) door leading to the place of conference. The plural number, "doors," has an exact significance. In the verse in which this phrase occurs, the "evening," although inserted of course to mark the time, gives an additional reason for shutting the doors. The Old Testament gives some examples of pretty rough gatherings about the door of a house at evening. Until quite recently, in the cities of Palestine, it was dangerous to be out of doors after nightfall, not to mention the danger of being taken to the lock-up if found in the street without a lantern. The shutting of the doors at

evening—shutting them fast till morning—was the rule throughout the cities.—*S. S. Times.*

A testimony lives in my heart to give to the memory of my true and worthy friend, William Edmundson. His service for God was great to the stopping of the mouths of gainsayers, and convincing many of the way of truth, directing and turning people's minds from darkness to light, and from the power of Satan to God; so that many became the seals of his ministry. In his travels he was very careful not to make the Gospel chargeable; and had a great zeal against the hiring teachers, who sought for their gain from this quarter, and looked after the fleece more than the flock.

Of his travels in America I have heard him say that he went through great exercises among them, both in body and spirit—there arising many vain and unruly talkers among them, who gave great trouble to the churches, and it fell to his lot often to deal with such. He was careful that the authority of truth in men's and women's meetings might be kept up, where the Lord's business was managed.

This eminent elder and overseer in the house of God, was one of, if not the first, instrument in the hand of God in this generation, to publish his everlasting truth through this benighted island [Ireland] and direct the inhabitants thereof to the shining light of Jesus Christ, the glorious Sun of righteousness. In the discharge of his service in the ministry, he persevered with constancy, faith and fidelity. Many times things would open in him to admiration, showing to rich men, and the eager getters of this world, the danger they were in of hurting themselves, by hindering their growth in the Truth.

When he was taken sick he sent for me, before my return from the Yearly Meeting at London; and the next day after I came home I went to see him, and found him very weak but very sensible.

I staid with him about four or five days, in which time I observed nothing proceed out of his mouth, save what showed his concern for Truth and the good order of it; and when I went to take leave of him, he said, "We have had many good meetings together, I believe we shall meet in heaven; and this he spoke very tenderly. In a few days he departed this life in a good old age and full of days, being aged near 85 years, and a minister 57 years; and I doubt not but he hath obtained a reward of durable riches, a crown of righteousness, and his memorial is blessed, for he was a father in Israel in his day.

Taken from a testimony concerning William Edmundson, by George Rooke.

Chinese Pawn-shops.—The shores of the river below Canton are dotted with villages, in each of which stands one conspicuous great solid square structure of granite, lined with brick, about four stories high. It looks like an old Border keep, but it really is the village pawn-shop, which acts as the safe store-house for everybody's property. Here in winter are deposited all summer garments, and when spring returns they are reclaimed; and as the winter garments which are then left in pawn are more valuable, the owner sometimes receives an advance of seed for sowing his crops. Here there is no prejudice against the pawning of goods. It is a regular institution of the country, and even wealthy people send their goods here for safe keeping. Some foreigners thus dispose of their furs in the summer season. All goods are neatly packed and ticketed, and stored in pigeon-hole compartments of innum-

able shelves, ranged tier above tier, to the very summit of the tall building, which is strongly protected both against fire and thieves; in fact, the latter must be mad indeed to face the danger of attacking a pawn-tower, on whose flat roof are stored not only large stones ready to be dropped on their devoted heads, but also earthenware jars full of vitriol, and syringes, wherewith to squirt this terrible liquid fire! As we approached nearer and nearer to the city, the number of these great towers multiplied, and I am told that there are in Canton upwards of a hundred first-class pawn-towers, besides a multitude of the second and third class, sufficiently proving how good must be their business; and it seems that notwithstanding the very high rate of interest on money lent, ranging from 20 to 36 per cent., the people prefer borrowing money from these brokers to applying to the banks.—*Gordon's Wanderings in China.*

Natural History, Science, &c.

Meteorite.—On the 27th of Eleventh Month, 1885, a piece of meteoric iron was observed to fall at Mazapil, in the State of Zacatecas, Mexico, at the time of the periodic star-shower supposed to be connected with Biela's comet. It weighed between 10 and 11 pounds, and was in the form of a flat irregular mass, covered with deep depressions. A thin black crust coats the surface, from which several nodules of graphite extrude. An analysis shows it to be composed of about 91 parts of iron and nearly 8 of nickel, in 100, with small portions of cobalt and phosphorus. It is conjectured that it may be a fragment of the lost comet of Biela, which has not been seen since 1852. The ranchman, Mijares, who saw it fall, thus describes the event:—

"It was about nine in the evening when I went to the corral to feed certain horses, when suddenly I heard a loud sizzling noise, exactly as though something red hot was being plunged into cold water, and almost instantly there followed a somewhat loud thud. At once the corral was covered with a phosphorescent light, and suspended in the air were small luminous sparks as though from a rocket. A number of people from the neighboring houses came running towards me, and they assisted me to quiet the horses which had become very much excited. We all asked each other what could be the matter, and we were afraid to walk in the corral for fear of getting burned. When, in a few moments, we had recovered from our surprise, we saw the phosphorescent light disappear, little by little, and when we had brought lights to look for the cause, we found a hole in the ground, and in it a ball of light. We retired to a distance, fearing it would explode and harm us. Looking up to the sky we saw from time to time exhalations or stars which soon went out, but without noise. We returned after a little and found in the hole a hot stone, which we could barely handle, which on the next day looked like a piece of iron. All night it rained stars but we saw none fall to the ground, as they seemed to be extinguished while still very high up."

The Sea-horse (Hippocampus heptagonus).—This curious little fish has a habit of converting its tail into a prehensile organ, coiling its tip around some submarine object, and then swaying to and fro, keeping the body erect. Other fishes move in a line parallel to the bed of the stream, but the sea-horse swims as if standing on its tail.

The male fish is furnished with a sac into which it receives the eggs from the female, and there it hatches them. The substance of this pouch

appears to be absorbed by the young fishes, for it loses its thick and firm texture and becomes thin and flaccid.

Samuel Lockwood in *The American Naturalist* describes the habits of a Sea-horse which he prized as a pet and kept in an aquarium for several months. He supposed her food to be microscopic in its character, which she sucked in through her tubular snout. During the four months in which she lived in captivity, he could not detect any other source of nourishment. At one time her tank became badly infested with minute green algae which attached themselves to her scales and seemed to be rapidly spreading over her. On removing the little fish to a jar of water, she performed a series of movements on the clean sand at the bottom of the jar, which turned out to be successful efforts to scour off the green parasitical slime. Finally swellings appeared on each side of the face, which proved to be little gas-blisters. Relief was given by piercing these with a needle, and letting out the gas; but they returned and increased, and the buoyancy would raise it to the surface, and the little sufferer despite all help would float. One morning the poor sea-horse was found floating and dead.

Effect of Diet.—The finest pork made in the world is said to be that of the Madeira Islands, where the swine live largely on nuts.

An Adulteration of Butter.—Gelatin absorbs ten times its weight of water. By adding a portion of it to butter, the consistency of it is retained and the adulteration with water is not noticeable.

Items.

Dancing.—A writer in the *Herald of Truth* (Mennonite) objects to dancing as an amusement for the following reasons: It allows the dancers of different sexes to take liberties with each other, which decorum would forbid at other times. It cultivates vanity by a display of personal charms and graceful motions. As generally practised, it was against health, for "it delights in night and gaslight, crowds and excitement. It reverses all rational habits of life." It substitutes mere animal motions for intelligent social converse. It unfits the mind for serious thoughtfulness.

Religion in Mexico.—In an article on the "Trend of Mexican Thought," published in *The Independent*, Bishop John F. Hurst says, that Mexican independence and the Mexican Republic of to-day, are the creation of the descendants of the old Indian races and not of the Spanish conquerors. The Roman Catholic religion is associated in the minds of many of the leading men of Mexico with oppression and bondage; and the revolt from it has favored skeptical views. "They look with sympathy upon Protestantism, but the cause of this is not that they are believers in evangelical Christianity, but that Protestantism and liberty go hand in hand."

Roman Catholic Missionary Operations. The income for 1885, of the Society for the Propagation of the Faith, is given as about \$1,250,000. France contributes more than two-thirds of this sum. About four-fifths of the amount is spent on foreign missions; and the remainder is said to be used in counteracting the growth of Protestantism.

Non-polygamous Mormons.—There are some twenty thousand Mormons in Ohio, calling themselves Josephites, who believe in the Mormon Bible, of whom Joseph Smith, the son of the celebrated Mormon prophet, is the head, but who neither believe in nor practice the system of plural marriages. At a recent convention of these Mormons, held at Kirtland in that State, this Joseph Smith took occasion to denounce polygamy, and declare it to be an apostasy from the true Mormon faith.—*The Independent.*

Small Debts.—Debts scattered about in sums of two or three dollars will damage a man's reputation

more than obligations for a hundred times the amount to one person. If the butcher, the baker, the grocer, the shoemaker, and the tailor are not paid, the man becomes odious in the community. Nothing will undermine respectable standing in a community like the non-payment of small bills.—*Christian Advocate.*

Prohibition Movement in Michigan.—At the election held a few weeks since, the proposition to introduce into the State Constitution of Michigan an amendment prohibiting the sale of intoxicating liquors for drinking purposes, was defeated by a majority so small as to inspire the advocates of the measure with strong hopes of success in a future movement. It seems probable, from the published statements, that a majority of the people were in favor of the amendment, but that the balance was so nearly even, that it was comparatively easy to overrule the popular will by fraudulent and illegal means.

Among the other reasons given in explanation of the result are the following: The diversion of temperance votes caused by the introduction of the question of High License; the fear that the amendment would interfere with the obtaining of wine for sacramental purposes; and a reaction from the extravagance of denunciation used towards the advocates of High License by a few of the injudicious advocates of the reform.

Be not disheartened because the eye of the world is constantly and earnestly fixed upon you, to detect your errors and to rejoice in your halting. But rather regard this state of things, trying as it may be, as one of the safeguards which a kind Father has placed around you, to keep alive in your own bosoms an antagonist spirit of watchfulness, and to prevent those very mistakes and transgressions which your enemies eagerly anticipate.—*President Upham.*

THE FRIEND.

FIFTH MONTH 28, 1887.

A Friend residing in a distant State, recently mentioned in a letter to the Editor, that a Norwegian, who travels about selling books, had spent a night at his house. He is a firm believer that there is no vitality whatever in the use of ceremonies—says it is a real work wrought out by the Holy Ghost in the heart that saves; but he wished to know the view taken by Friends of the word *water* in the language of our Saviour to Nicodemus, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. Our correspondent requests, that if any exposition of the passage should be met with within the writings of the early members of our Society, it might be published in "The Friend" for the information of others.

In the life of Thomas Story, as published in Friends' Library, vol. x, p. 127, he mentions disputing with a priest, who referred to this text (which, however, he misquoted), to whom Thos. Story said: "There is no necessity to believe that the Lord Jesus spoke then of elementary water; but as there is a twofold operation of the Holy Spirit, the one compared to water, which is for the washing away of the pollution of sins past before conviction, and the other to fire, for destroying the root of it in us; as it is prophesied of Christ, 'He is like a refiner's fire, and fuller's soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver.'"

"The Spirit of Christ is thus compared both to water and fire, and their different effects and

operations, to express the baptism of Christ, and work of regeneration as begun, carried on and perfected by Him."

The same view is set forth by Robert Barclay in the Tenth section of the Twelfth Proposition of his Apology, which treats on the subject of Baptism. In this, in replying to those who inferred the necessity of water baptism from the text already quoted, he says:

"If this prove anything, it will prove water-baptism to be of absolute necessity; and therefore Protestants rightly affirm, when this is urged upon them by Papists, to evince the absolute necessity of water-baptism, that *water* is not here understood of outward water; but mystically, of an inward cleansing and washing. Even as where Christ speaks of being baptized with fire, it is not to be understood of outward material fire, but only of purifying, by a metonymy; because to purify is a proper effect of fire, as to wash and make clean is of water; therefore the Scripture alludes to water, where it can as little be so understood, as where we are said to be saved by the washing of regeneration, Titus iii. 5. Yea, Peter saith expressly, 'That the baptism which saves, is not the putting away of the filth of the flesh.' So that since *water* cannot be understood of outward water, this can serve nothing to prove water-baptism."

A similar view of this passage has been taken by others than members of the Society of Friends. Adam Clark, a learned member of the Methodists, who advocate the use of water-baptism, observes on this passage: "It is not necessary, that by water and the spirit, (in this place) we should understand two different things; it is probably only an elliptical form of speech, for the Holy Spirit, under the similitude of water: as in Matt. iii. 11, the Holy Ghost and fire do not mean two things but one."

SUMMARY OF EVENTS.

UNITED STATES.—The Secretary of the Treasury has issued the 149th call for the redemption of bonds. It is for \$19,717,500 of the three per cents, and will mature on Seventh Month 1st.

Land Commissioner Sparks, in speaking of the purpose of the Secretary of the Interior to revoke the orders of the withdrawal of railroad indemnity lands, made by his predecessors from time to time since 1850, expressed the opinion that the revocation will result in 25,000,000 acres of land being thrown open to settlement and entry.

Judge Pardee, of the United States Circuit Court, in a case tried at Atlanta, has declared the Local Option law of Georgia to be constitutional. An appeal will be taken to the Supreme Court of the United States.

At the time of its adjournment, the Pennsylvania Legislature had passed 349 bills, 106 of which originated in the Senate and 243 in the House. The Governor signed 58 bills and vetoed 8, leaving 283 bills to be acted upon within the next thirty days.

A telegram from Bethlehem, Pa., says that the Salvation Army has for some time past been marching through the streets there every evening "yelling and singing." Collisions with the police were frequent. Finally, on the night of First-day, the 21st instant, "while parading noisily," the captain and one officer of the Salvationists were arrested. The next morning they were committed to jail "in default of fines, which the Justice imposed upon them for disorderly conduct and profanity."

The laws against the sale of liquor on the first day of the week, in New York, have been enforced for the past three weeks. As a consequence there was a general exodus from that city to the seaside, Jersey City, Hoboken, Brooklyn and Staten Island. It is estimated that 10,000 people went to Staten Island alone.

A despatch from Newburgh, New York, says forest fires are devastating the Shawangunk Mountains. Thousands of dollars' worth of timber have already been destroyed, and the damage to young timber is incalculable.

Forest fires are still burning in the Michigan peninsula, but are abating in many places. The losses

through the wind storm of two weeks ago and these fires are estimated as high as \$3,000,000.

According to a telegram from New Orleans, that city is now believed to have the best marine quarantine system in the world. "The effects of incoming passengers are exposed to superheated steam at 230 degrees, and vessels are subject to a germ-killing process that is accomplished in five hours without damage to delicate fabrics in the cargo."

Several cases of yellow fever are reported as having appeared at Key West, Florida.

While boring for natural gas a few miles from Lamar, Missouri, a vein of zinc has been discovered, said to be nine feet in thickness.

The great Lick Telescope, San Francisco newspapers fear, cannot be got ready for use by the 1st of Seventh Month, as had been anticipated, but will be much behind that time.

The deaths in this city last week numbered 410, which was 48 less than during the previous week, and 42 more than during the corresponding period last year. Of the whole number 225 were males and 185 females; 208 adults and 202 minors; 57 died of consumption; 35 of pneumonia; 30 of measles; 28 of convulsions; 22 of diseases of the heart; 15 of obesity; 14 of marasmus; 13 of inflammation of the brain; 12 of paralysis, and 11 of diphtheria.

Markets.—U. S. 4½'s, registered, 109½; coupon, 110½; 4's, 129½; 3's, 101; currency 6's, 126 a 137.

Cotton was quiet, but firm, at 11½ cts. for middling uplands.

Feed was quiet, but steady, under small supplies. Sales of 1 car choice winter bran, at \$21.25 per ton. Quotations: Bran, western wifner, fancy, \$21.50 a \$21.75; do., do. medium to choice, \$20.50 a \$21.25; and, spring, \$19.50 a \$20.50.

Flour and Meal.—Demand for flour was of a hand-to-mouth character, but the market ruled firm with moderate offerings. Sales of 125 barrels Pennsylvania family, at \$3.90; 125 barrels Ohio, clear, at \$4.25; 375 barrels do. straight, at \$4.50 a \$4.55; 500 barrels do. patent, at \$4.75 a \$5; 125 barrels do. do. fancy, at \$5.25; 125 barrels, Minnesota, clear, at \$4.25, and 625 barrels do., patent, at \$4.85 a \$5.10. Rye flour was quoted at \$2.75 a \$2.85 per barrel, as to quality.

Grain.—Wheat ruled a fraction lower; No. 2 red closing at 95½ cts. bid and 95½ cts. asked. Corn was dull and weak; No. 2 mixed closing at 46½ cts. bid and 47 cts. asked. Oats were quiet, but higher; No. 2 white closing at 37½ cts. bid and 37½ cts. asked.

Beef cattle were demoralized and ¼c. lower, at 3½ a 5½ cts.

Sheep were ¼c. lower; sheared sheep, 3 a 4½ cts.; sheared lambs, 4 a 6 cts.; spring lambs, \$2.50 a \$6 per head.

Hogs were inactive and ¼c. lower, at 7 a 7½ cts.

FOREIGN.—On the 20th instant a large meeting of Unionist members of the House of Commons was held in London. Lord Hartington presided. It was resolved to inform the Government that the feeling was almost unanimous against the old Bailey clause of the Crimes Bill. The meeting was strongly opposed to hampering the Government, and decided to give a hearty support to any reasonable scheme for shortening the debate on the Crimes bill.

Lord Rosebery speaking at Newton Abbot on the 23rd instant, said that what the English nation wanted was education in the facts of the Irish question. The nation had been grossly and constantly misled by foul libels or by worse means. Once it thoroughly understood the real issue, it would no longer hesitate.

It is announced that a new English coin, of the denomination of a double florin—two shillings—will shortly be issued.

In the French Chamber of Deputies, a debate on the report of the Budget Committee, which demands a reduction in the estimates submitted by the Government, was begun in the Chamber of Deputies on the 17th inst.

The Chamber, by a vote of 275 to 259, rejected the proposals of the Government and proceeded to discuss the order of the day.

Minister Goblet then announced that the Cabinet would resign. As soon as this announcement had been made the members of the Cabinet left the House.

Afterward a resolution was proposed by the Budget Committee affirming the necessity of adopting new plans for retrenchment. The resolution was adopted by a vote of 312 to 143.

The municipal authorities of Lyons, Rennes, Montpellier, Le Puy and other places have petitioned President Grévy to retain General Boulanger in the Cabinet. This retention would be regarded as a menace to the peace of Europe. De Freycinet has announced his inability to form a new Cabinet.

The sale of the crown jewels was concluded in Paris on Fifth Month, 23rd. The chief lot, a diamond headress was sold in sixteen pieces for 650,000 francs. The proceeds from the nine days' sales amounted to 6,864,000 francs.

General Geno, commander of the Italian forces at Massowah, has dissuaded the Government from carrying out its Abyssinian expedition, on the ground that the cost and difficulty of the undertaking would outweigh the probable gain.

It is officially announced that five men were executed on the 20th instant, for the recent attempt to assassinate the Czar of Russia. Six men and two women were sentenced to transportation to Siberia, for long periods, for complicity in the attempt.

A Berlin telegram to the *Independence Belge*, received on the 18th inst., says that the police at Novo Tcherkask have unearthed another plot to kill the Czar and that 30 arrests have been made.

William O'Brien, the Irish Editor and Member of Parliament, has been making speeches against the evictions of Lord Lansdowne, in various parts of the Dominion of Canada. At Toronto and at Kingston he was mobbed and his chest injured by missiles which were thrown at him. At Hamilton, while riding to his hotel, after making a speech at the Palace Rink, several shots were fired at him, one of which struck the driver and disabled his wrist.

Reports have been received in the city of Mexico from the regions of Northern Mexico recently visited by earthquakes. At Bahispe "no habitable house was left standing." Sixty persons were killed and many fatally injured. During the afternoon and night of the day following, there were 18 additional shocks. It was thought the number of bodies dug out of the ruins would reach 150. A volcanic eruption occurred in the mountains near Javos, flames bursting from the summit, and boulders being thrown up.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, Fifth Mo. 12th, 1887, at Friends' Meeting-house, Moorestown, N. J., EDWIN R. BELL, of Hadfield, and MARY W. MATLACK, daughter of Mary Anna and the late George Matlack, of Moorestown.

—, at Friends' Meeting-house, Fourth and Arch Streets, Philadelphia, on the 12th of Fifth Month, 1887, WALTER GRISCOM to MARY W. HARMER, both of Philadelphia.

—, at Media, Delaware Co., Penna., on the 18th of Fifth Month, 1887, GEORGE S. THORP, of Middletown, to ANNIE PALMER, daughter of Lewis Palmer of Media.

DIED, on the evening of the 21st of Fourth Month at his residence near Springville, Linn County, Iowa BARTON DEAN, in the 84th year of his age. He had been afflicted about a year with cancer, and at times his sufferings were extreme, but he bore them with Christian fortitude and resignation, being clothed with that spirit which sweetens the cup of affliction. His course through life was marked by consistency and by a diligent attendance of our religious meeting, always manifesting a lively interest in the affairs of Society. At times he experienced much poverty of spirit, and said it would be through unmerited mercy if he gained an entrance into the kingdom of heaven; and if he was favored to enter within the gates he would be content. A few days before his close he expressed, that all around him seemed bright, and that he was enabled to feel a consoling evidence that he should pass peacefully away, and that his passage from this world would be easy; said he was ready, willing and anxious to go, but hoped to be preserved in patience to the end. The calm, serene look of his countenance was a token of the state of his mind; and we reverently believe his desire was granted, for he went as one falling asleep, to that rest he so much longed for; and we believe the language applicable, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors."

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 338.)

First Month 6th, 1856.—First-day evening. "Weary and heavy-laden" throughout this day, with many perplexing thoughts. Extend thy arm of deliverance, O dearest Father! and help me to come unto thee, so that my soul may live. Though I am brought very low, deliver, O Lord, "my soul from death, my eyes from tears, and my feet from falling."

Received last week, comfort and encouragement through the Lord's devoted servant, William Evans, who with other of our Committee were with us. Through unmerited favor I felt my state ministered unto. He with his dear brother spoke acceptably in our meeting, and William in our collection. Thus it is we are cared for, and have nothing to pay with.

8th. Greatly depressed; yet comforted some this morning, in remembering that our blessed Saviour was "a man of sorrows and acquainted with grief." "The disciple is not to be above his master, nor the servant above his lord."

9th. Previous to retiring to bed last night, I had a season of retirement and quiet; such as I have not often been favored with. Oh, how my tears and prayers were poured forth for help and preservation.

10th. We had the company and labors of our dear friend, Samuel Cope: who, with his wife, came on purpose to attend our meeting. He was lively in communication; his concern for us all being, to occupy faithfully the talent or talents committed to us; so that at last we might hear the welcome language of "Well done," &c.

11th. During a season of quiet last evening, I could in sincerity appeal to Him who knoweth all things, that the whole bent and uppermost desire of my heart is that I may be kept faithful in my allegiance unto Thee; and that I may not be suffered to do any thing, that is displeasing in thy holy eye-sight, O Heavenly Father!

16th. Have been endeavoring since last entry in this book, to walk carefully; was helped yesterday morning to lift up my heart in prayer unto my Father in heaven. I note more particularly this instance from the certainty at that time given, that "the Spirit does help our infirmities." I was burdened and oppressed; and the Lord was good and drew near: for which unlooked for favor, my heart at this moment afresh returns thanks.

21st. Under the burden of my exercised soul,

could have wished with dear S. Grubb, "that I had in the wilderness a lodging place, that no eye might see, nor ear hear, the imperfect state of a heart, the depths of whose distress Omnipotence only can fathom." Tears flowed, and prayers arose to the Father of all our sure mercies, that He would be pleased to condescend to my low estate, and help me through this day. Keep me, O Heavenly Father, in the way I should go; I lift up my cry unto thee.

24th. During our meeting I did strive to be rightly engaged. Though many intrusive thoughts assailed, I combated with them till near the close of the meeting; when help came, and I was enabled to lift up my cry unto the Lord, that He would be pleased to enable me "to make war in righteousness against my soul's enemies." The sincerity of this appeal was heard, my meeting ended comfortably. Enable me, O Heavenly Father! more and more to bring every thought into subjection unto Thee; that so all that impedes my good journey heavenward, may be put out of the way, and that there may be a running and not growing weary, a walking and not fainting, the few remaining days thou seest meet to continue me here. And when this chequered scene closes, may I be found worthy of a home above—"a house not made with hands, eternal in the heavens."

28th. Since last note, I have passed through some sore conflicts; which have driven me closer home to my dear Lord and Master, than ever before. To Him is my cry put up by night and by day, that He would be pleased to look down in mercy upon me; and would open my eyes to see clearly the way wherein He would have me to go. For my encouragement, I have remembered the faith of the poor, helpless, diseased ones that came unto Jesus when in that prepared body; not one did so, but He healed them. And is not his power and willingness the very same now as then? Therefore cleave thou unto Him, oh, my soul! accompanied with this same faith which tended to the healing of these.

Second Mo. 21st. Meeting just over; I sat it through in great poverty of spirit. Just at the close, a little life sprung up, with, I now believe, a word to offer; but my nakedness stared me so in the face that I feared to venture; not remembering that the Lord is able for his own work; and that it is He "that worketh through us, both to will and to do of his good pleasure." "Will a man rob God? yet have ye robbed me," &c. A solemn query! and the reflection to me, at this time, truly so. When will I learn wisdom? "Quicken thou me according to thy word."

Third Mo. 6th. At our meeting to-day we had our dear friends, Samuel and Ann Cope. The former was engaged acceptably in the ministry; preaching that was teaching, and attended with power and life; without which all preaching is vain. I remembered early in the meeting the Scripture testimony concerning the star that went before the wise men, till it came and stood over where the young child was; also how "they rejoiced at the seeing of it, with exceeding great joy." A comforting and contriving evidence ac-

companied the labor of our dear friend, for which favor, how was my soul bowed within me! and even ventured to bend the knee and return thanks. Samuel's exercise did much relieve of a burden I have been travelling under, and which was known to no mortal.

19th. Have been enabled at intervals, both yesterday and to-day, to draw very near my Heavenly Father; and to feel as though his good Spirit was hovering over and around me and mine (the dear children). Let nothing separate me from the love of Christ. But rather that all the troubles and perplexities that attend my pathway, may only drive closer home unto Him, who is the preserver of my life, and the lifter up of my head, when it has seemed as if "the deep would swallow me up" and "the pit would shut her mouth upon me." Thou, O Lord, art stronger and mightier than all, and can deliver even unto the uttermost all that put their trust in thee.

25th. Feel as though I could adopt the following expressions of dear John Barclay's, which I accidentally opened to and are so befitting my own case: "My heart craves that I may abide in the patience, under the operation of proving and refinement, however severe it may seem, to wean me from this world and the wickedness thereof: not only from gross sins, but also from hidden and secret faults, and from the deepest insinuations of the enemy in my heart, in the semblance of an angel of light. I have had of late such a time of discipline, as had never before befallen me in my life; such apparent desertion of everything like good, such distress in consequence of outward circumstances of various kinds, that at many intervals, a deep conviction of the certainty of a future judgment, seemed to prevent my choosing death, rather than life. Yet through inexpressibly tender mercy, I have been preserved to this day in earnest seeking after the Lord, and with great desires after submission to his will, cost what it may."

In our collection for bed last evening, dear William Evans, who with two others are here on a little business in regard to the schools, was led to speak in a manner, as if answers to face in a glass, to my state. Oh the multiplied mercies of our Heavenly Father, still extended even toward such a poor worm as I. My heart was tendered under a fresh sense of this, even in the night season; when covenant was afresh entered into, "To commit the keeping of my soul unto the Lord, as into the hands of a faithful Creator." Dear William broke the silence which overspread our collection with: "Though the Lord give thee the bread of adversity and the water of affliction, yet shall not thy teacher be removed into a corner; but thine eyes shall see thy teacher, and thine ears shall hear a voice behind thee saying, this is the way, walk thou in it, when thou turnest to the right hand or to the left." From this, a proved and tried state was ministered unto; representing that the Lord's covenant is with the night as with the day, in seed-time and harvest, cold and heat, summer and winter, &c. These very afflictions and trials we were passing through, would assist, if abode rightly under, in

working out the great work for us. He pressed it upon us to keep close to, and keep a single eye unto our dear Lord and Master; then would he be given to see all the stratagems and snares of our soul's enemy. Though I may not have given the words correctly, the substance I have, and it lives in my heart as a memorial.

31st. Our afternoon meeting yesterday was a season of close proving. How tossed and distressed I felt! was comforted toward bedtime in reading some pages of the life of our dear departed friend and worthy elder, Daniel Stanton. How did I long that there were more such among us in this day! "For how has the gold become dim, and the most fine gold changed!" But praised and magnified be the ever worthy name of the Lord, there is still, notwithstanding the low state of things amongst us, a seed left, which will be counted as a generation.

Be pleased, O Heavenly Father! yet more and more to turn thy hand upon the little ones; those who are desiring, above every thing else, to be found serving Thee; that so there may still be those raised up, to whom thy blessed cause and testimonies are dear; and who are willing to go down into suffering with their suffering Lord. So do thou for them, for the sake of thy dear Son, thy blessed Saviour, for their own dear Sake, and for the sake of thy poor afflicted Church. We do know, that Thou art able to work; and no man can let it.

(To be continued.)

For "The Friend."

A Spring Ramble.

The first week or ten days in the Fifth Month were marked in our section of the country by an unusually rapid development of the vegetation which had been kept back by the cool weather that preceded it. Many of the trees, especially the maples, seemed almost at once to have become thickly covered with foliage. A short walk on the 12th of the month, down one of the village lanes, and along a bushy fence, and into the adjoining woodland, brought to view between 30 and 40 varieties of plants which had already come into bloom.

Of these the most abundant was the well-known Springbeauty, (*Claytonia Virginica*). This belongs to the Purslane Family, all of which have thick, succulent leaves, smooth and without teeth or lobes. The flowers of this family open in the sunshine, and are not long-lived, but are succeeded by others, so that the plant continues in bloom for a considerable time. From a tuberous root, the *Claytonia* sends up a single stem, bearing a pair of long narrow leaves, and above these the pretty white and rose-colored flowers, the fine leaflets of which are marked with deeper lines of the same color. The leaves in our species are from 3 to 6 inches long, but along the Allegheny Mountains, I have found another kind, the *Claytonia Caroliniana*, in which the leaves are much shorter, being one to two inches in length. In some parts of the open woodland which I traversed, the ground was almost covered with these flowers—thousands of them dotting its surface.

I was agreeably surprised to find several showy groups of the wild Geranium (*Geranium maculatum*) with its large, light purple flowers surmounting the erect, hairy stems. The leaves, too, are rather large, and split into five wedge-shaped divisions. I had not thought that it would be in bloom so early in the season—not reflecting that this species of Geranium has a root-stock that lives for several years, and therefore can send up its stems and flowers without waiting for the

germination of last year's seeds and the slow process of growth from them. The word *Geranium* is derived from an old Greek name for Crane, and was given to this genus because the long beak of the fruit was thought to resemble the bill of that bird. Those who are familiar with the plant have often noticed these peculiarly shaped vessels, but there has not been time for them to be formed the present season.

Still more beautiful than the Geranium was the Wild Honeysuckle (*Azalea nudiflora*), a low bush richly ornamented with clusters of large pink-colored flowers, from which the long thread-like filaments of the stamens and pistils protruded. The leaves of the plant were still quite small, as they are preceded by the flowers. A few of these shrubs were growing along the bushy fence already alluded to; and near them some vigorous young hickory trees were just unfolding their leaves from the huge buds at the tips of the branches. The coverings which had enveloped the buds were several inches in length, and still formed a circle at the end of last year's shoots, and being slightly rose-colored, contrasted pleasantly with the green of the young leaflets which they had protected during the winter.

On an older tree of the Shell-bark Hickory (*Carya alba*) were hanging numerous slender catkins,—little strings studded with stamens,—which hung in clusters from the end of the twigs. The pistillate flowers which develop into the fruit, are placed near them, but are smaller and less conspicuous.

The oaks also were in bloom, and were adorned with pendent tassels, very similar in general appearance to those of the hickory. In these trees also, the flowers from which the acorns spring are little round bud-like bodies, covered with scales, and so small and inconspicuous as to be easily overlooked. They are placed at a little distance from the staminate flowers—but the latter are so numerous, and, when mature, send out such clouds of pollen, that abundant provision is made for fertilizing them, and for the production of a crop of acorns. As the fruit matures, the scales which covered the flower-bud thicken into a hard cup, in which the rounded nut or acorn fits.

The Chestnut tree is a member of the same botanical family as the oaks. When it is in bloom (which will not be till the middle of summer) the numerous catkins of the staminate flowers make it a conspicuous object in our forests, while the pistillate flowers (those from which the fruit comes) are so modest and unobtrusive that they are rarely noticed except by close observers or botanical students. The scales which cover these flowers enlarge and harden as the fruit matures, but instead of assuming a saucer-shape, like that in which the acorn of the oak rests, they form a thick, prickly bur enclosing the nuts.

The oak which I passed in my walk was a specimen of the White Oak, one of the most valuable of the whole genus. When in leaf, it may readily be distinguished by the character of the beautiful leaves, which are of a paler-green beneath than above, and deeply and rather regularly cut into long lobes with rounded ends, which are destitute of the teeth with which many kinds of oak-leaves are marked.

The prevailing colors of the flowers that I met with to-day, were white and yellow; although shades of blue were not uncommon, especially where the Hooded Violet (*Viola cucullata*) abounded, as it does almost everywhere, with its bright blue blossoms. Among the yellow flowers, a large butter-cup (*Ranunculus*) was most con-

spicuous in the meadows. Another species (*Ranunculus abortivus*) was abundant in the woods, but the flowers were small and inconspicuous, the whole plant very smooth, and the leaves, which sprang directly from the root, were round heart-shaped or kidney-form.

Another very pretty little plant, with five-fingered leaves, and bright yellow blossoms, with fine petals as in the strawberry, was trailing among the grass on the side of the path. It was the cinque-foil, or "five-finger," as the word denotes (*Potentilla Canadensis*). And in the low grounds, quite conspicuous was the yellow bloom of the Winter-cress (*Barbarea vulgaris*) a member of the Mustard family; *Cruciferae*, or "cross-bearing," so called, because all of them have four petals or flower leaves arranged in the form of a cross.

But I must stop my descriptions, lest my readers become more weary of following my steps, than I was in taking them. J. W.

For "The Friend."

Lord Shaftesbury.

The following account of the Inner Life of the late Lord Shaftesbury, has been mostly gathered from an English periodical whose editor had gleaned it from the three volumes of his Memoirs prepared by Edwin Hodder.

It has been thought that a brief sketch of the daily walk of this worthy man, would be interesting and instructive to the readers of "The Friend"—a man of whom it is said, that throughout a long life of intense labor in the defence of the poor, the helpless, and the oppressed, he never hesitated in the belief that he was "directly called of God" to his mission, and persistently, from youth to age, set "the great end of Christ" always before him.

In the extracts from the diaries which the work contains, every phase of thought and feeling, every movement of the times, every subject uppermost in men's minds throughout a period of sixty years, extending from 1825 to 1885, is noted by Lord Shaftesbury in chaste and beautiful language, and with the vigor of a man intensely in earnest. We propose in these papers to follow the course of the narrative, as it gives us glimpses into the soul of the man whose labors have done much to alter the condition of the working classes of England, the poor and the friendless, and to bring about the great social reforms which have marked the history of the past half century.

The simple story of the consecration of his life to God, while yet in early childhood, is full of important lessons.

Antony Ashley Cooper was born at 24 Grosvenor Square, on the 28th of Fourth Month, 1801. His mother was the daughter of George, fourth Duke of Marlborough, and his father was Cropley Ashley—who, in 1811, succeeded to the title of Sixth Earl of Shaftesbury; he was a cold, stern, hard man, engrossed in public duties; his mother was a thoughtless woman of the world, given up to fashion and gaiety, who saw but little of her children. The tone, the conversation, the amusements, the opinions, the spirit of the home, were all opposed to the early bent of the boy's mind, which from the days of infancy was in the direction of the career he ultimately made for himself.

But "God did not leave Himself without witness." There was in the household a faithful old servant, one Maria Millis, who had been maid to young Ashley's mother when she was a girl at Blenheim, in the home of her father. This old nurse took a tender interest in the gentle, serious,

and neglected child committed to her care; she read to him the sweet story of old, and taught him the first prayer he ever learned, the music of which made melody in his heart even in old age. Into her ear he poured all his childish troubles, hopes, fears, and aspirations; and from her lips he received the only words of kindness, comfort, and Christian counsel he ever heard in those days. Although not seven years of age, there was a distinct yearning after God; and to his old nurse, Maria Millis, he was indebted "for the guidance and the training under which the longing of his heart ultimately developed into a settled and intellectual faith."

At the age of seven he was sent to the Manor House School, at Chiswick, about the worst place in the world to which a nervous sensitive child could be sent. He lived in constant terror from the cruelty of the elder boys, and suffered exquisite misery for years through the neglect and inhumanity of the principal of the school in failing to provide sufficiently, even the necessaries of life. Seventy-five years afterwards he visited the place, and he said, "The memory of it makes me shudder; it is repulsive to me, even now. I think there never was such a wicked school before or since. The place was bad, wicked, filthy, and the treatment was starvation and cruelty."

It was while he was at this place, that his old friend Maria Millis, "the only grown-up person in the world he really loved—the only one to whom he had dared to speak of the misery of his school-life—the only one with whom any bright and beautiful ideas were associated"—was called to her rest. Very grievously the boy mourned for her, and then, "without a soul on earth to whom he could go for comfort, he spread his sorrows before the heavenly Friend whom she had taught him to regard as full of pity and tenderness."

At the age of twelve, young Ashley was removed from the Manor House School, and happier days began to dawn upon him at Harrow, where he was placed under the care, and in the house of Dr. Butler, the head master. Silently, slowly, but surely, the divine life had meanwhile been growing in the midst of what would have seemed the most adverse circumstances, and without any of those influences which are generally considered all-important to nurture it.

After leaving Harrow he spent two years under the care of a clergyman in Derbyshire, and at eighteen he went to Oxford, where he greatly distinguished himself by his energy and perseverance. Three years later he took a first class in classics, and in 1826 he entered Parliament.

Throughout these years he never forsook his habits of prayer, and of diligent study of the Scriptures; and in a journal he notes his thoughts and hopes, his plans and aspirations.

There were numerous temptations surrounding Lord Ashley in the early years of his parliamentary life. He had all the advantages of a singularly attractive person, a well-stored mind, a high social position, a fascinating manner, and troops of friends. The great Duke of Wellington sought his company, and loved to have him at Strathfieldsaye. Lord Brougham was loud in his praises; Southey was his constant correspondent; leaders of men in all the higher walks of life were among his friends and companions, and all society threw open its doors to him. Amid them all, the young member of Parliament calmly pursued his way, travelling on toward the light. What his ideas of duty in the public life he had chosen for himself were, may be gathered from his opinion of what a Prime Min-

ister should be. "I have decided in my own heart," he wrote in his journal, "that no one should be Prime Minister of this great country unless deeply imbued with religion; a spirit which will reflect and weigh all propositions, examine each duty, and decide upon the highest; be content to do good in secret, and hold display as a bauble compared with the true interests of God and the kingdom."

In 1828, the Duke of Wellington was called upon to form an administration, and he at once wrote to Lord Ashley offering him an appointment in the Government as Commissioner of the India Board of Control. The spirit in which he entered upon his new duties is thus shown:—"God protect me and encourage me in a career of honor and right-mindedness, and may He give me also discretion and calmness to reflect; and now that office can no longer be avoided, I pray the Heavenly Father to give me the will to discharge my duty, and the strength to perform it; to found all in his glory, and, by seeking the welfare of mankind, to render my public and my private thoughts a means of furthering the love of His religion." From that time forth, everything he undertook was entered upon in the same devout and earnest religious spirit.

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 132.

EARLY VISITATION,—NECESSITY OF FAITHFULNESS.

Those quite young in years are often made sensible of the visitations of the Grace of God, showing them those things in their conduct which are displeasing to their Heavenly Father, and awakening a sincere desire to become his obedient children.

It is related of Martha Routh, a ministering Friend of England, who visited America near the beginning of the present century, that being placed at a day-school where she had not much of the company of other Friends' children, she deviated from the simplicity of language inculcated by her parents at home. Sometime afterwards, two Friends, ministers, came to visit the families of the meeting to which she belonged: "At which," she says, "I greatly rejoiced though I did not expect to be so found out and melted down under that ministry as proved to be the case. After reminding us who were children of the example of our parents, how carefully we had been brought up, and the steady attention manifested in the discharge of their duty, that we might act consistently with the principles of Truth; they said, 'What a loss and pity it would be, if any of us should deviate therefrom when out of the sight of our parents, in not using the plain language'—which I well knew was my own case. I seemed like one broken to pieces, and could scarcely forbear weeping aloud.

"As soon as I could get to my cousin Mary Beadley—who had learned to write before me—I got her to write me a letter, which I directed to a scholar to whom I was much attached, expressing a hope that she would not be offended that I could not any longer give her the title of 'Miss'; but must call her by her proper name, as well as the other girls, though I should love them no less but rather better, because I knew it was acting contrary to the mind of my parents, and the way in which Friends spoke to one another.

"When I went to school again on Second-day morning following, it was under as much weightiness of spirit as mind or body could well bear; but going early, few were in the school, and I took my seat close to that of my governess,

whom I loved much. When she came in, she spoke to me in her usual kind way, as did the other girls, and took no notice of my change of language or more serious deportment."

A writer in "The Journal" of Philadelphia, who was born a member of the Society of Friends, in the limits of Bush River Meeting in South Carolina, in giving some reminiscences of his early life, relates the following incident:—

"I remember about this time, being left in the nursery by my parents under the care of the housekeeper, on a First-day afternoon, whilst they made a social call, when my choleric temper was soon quite aroused by having my childish privileges curtailed, as I thought, by my brother and sister. I immediately retired in disgust to the kitchen to vent my angry feelings in a boyish pout, but in this state, like Elijah, when the fire and the whirlwind had passed, I heard a still small voice saying: "Now this is all wrong; go right back to thy brother and sister, overcome this angry feeling, and enjoy thyself in their company and their innocent sports and plays." Then I immediately, like Paul, conferred not with flesh and blood, but obeyed the injunction. O, the sweet peace that accompanied it. Nothing since has ever surpassed its serenity and heavenly enjoyment, easing every burthen and making all things light, not only for that afternoon, but through all my boyish labor of the following day. This peace of mind was afterwards lost by boyish unfaithfulness."

The remark, that the peace of mind which followed submission to the Divine command was afterwards lost by unfaithfulness, is alas, a too common experience of poor, frail man. There can be no advance in our heavenly journey, nor any of that sweet comfort which attends a sense of the Lord's approval, without filial obedience to what He requires of us—without seeking in all things to know the Divine will, and to be conformed thereto. Sad indeed are the results of an obstinate refusal to bow in submission to the Great Ruler of all things; and of rejecting his government, which is designed to promote our own happiness. A striking example of this is furnished by the case of a young woman in Philadelphia, many years ago, a member of a wealthy family there. She believed it required of her to appear as a minister, but was unwilling to yield to the requisition; and, having long resisted it, was brought into great distress of mind, because of her disobedience. After a time, the call to this service was withdrawn; and then, hoping to obtain relief from her mental anguish, she presumed to offer unbidden sacrifices. But these appearances in the line of the ministry brought no comfort to herself or to her friends.

Her mind probably became unsettled by her anxiety and distress; and her temper being unrestrained, grew to be so unreasonable and violent, and her demeanor so disagreeable, as to unfit her for much social intercourse with others. For a long period she remained most of the time in her own room, waited upon by an Irish nurse, who felt such a contempt for her patient, that her usual term of designation was "the old thing."

The late Jane Pierce, out of her feelings of compassion and Christian interest was accustomed to visit her frequently. On one occasion a female Friend, a minister of the Gospel, being at her house, Jane took her to visit the poor creature. After a time of silence, the Friend addressed the invalid with a Gospel message, in which she expressed her belief, that a renewed visitation of the love of God would be extended to her soul, and that a door of mercy would be opened before

her. Jane Pierce could scarcely believe that this would be the case, so great had been the fall of her neighbor. But the event proved that the prophecy was a true one. One morning the nurse came for Jane, desiring her to come and see the sick woman, of whom she then spoke in terms of respect, no longer calling her by any opprobrious term. She said she thought she was going to die, for she had been praying all night! Jane went and found her greatly changed; she had become gentle as a lamb, and so continued till her close came.

This is a striking instance of the long forbearance and abundant mercy of our Father in Heaven, who willett not that any should perish, but that all should return, repent and live. But how sad it is to think of the years of misery, and of the loss of happiness and of usefulness, which her disobedience caused this poor woman!

The Journal of Stephen Grellet mentions a remarkable instance of the visitations of Divine Grace to the young—which was related to him by Prince Alexander Galitzin of St. Petersburg in 1819, as having recently occurred in Finland.

“Some children from seven to nine years of age, were so brought under the sensible influences of the Spirit of God convincing them of their sins, that on their going to and from school, they retired into the woods, and there put up their prayers to the Lord with many tears. By degrees their number increased. The parents of some of them found them thus engaged, and with rebukes and stripes dispersed them; but the parents of others who had noticed the increased sobriety and good behaviour of their children, encouraged them to meet together in their houses, and not to go out into the woods. The children did so, and some of these parents observing their religious tenderness, and hearing their solemn prayers to the Lord, the Redeemer, and the Saviour of sinners, felt themselves strong convictions of sin. They joined their children in their devotions, and a great reform took place in that part of the country. This excited the angry feelings of the priest, who was a bad man and a drunkard. He went to the magistrate to enter his complaint against both children and parents; the prosecution issued in their being all sent to prison. They had been some months in confinement, when Prince Alexander Galitzin heard that children were in prison on account of religion. He thought it so strange an occurrence, that he sent confidential persons to inquire into it; they found so much religious sensibility and tenderness in the children, that they were greatly surprised, especially at the simplicity with which they related how they had been brought under trouble because of their sinful hearts, and how they had felt that they must pray to the Lord Jesus Christ, who alone could forgive them, and enable them to live in a state of acceptance before God. Being inquired if their parents or others had not put them on doing this, they said that so far from that, they were afraid that their parents or any one else should know how it was with them, that they retired privately to the woods to pray and cry with tears unto the Lord. The parents also stated that the children had been the instruments of bringing them to a sense of their sinful lives, and to seek to the Lord that he might give them a new heart, and pour forth his Spirit upon them. Moreover, it was found that the conduct of these people and children had been such during their imprisonment as to comport with their Christian profession. The prince ordered their release, and had the priest and magistrates severely reprimanded and removed from their offices. The

Emperor, having heard of all this, and of the great suffering to which these families are reduced in consequence of their long imprisonment, which took place last year before harvest, ordered that all their losses should be liberally made up to them, having ample provision for their present support. The prince told us of some other instances that had occurred lately in Russia, of children who have been brought under the influences of the Holy Spirit, and rendered instruments of good to their parents and others; they felt it their filial duty so tenderly to plead with them, on account of their drunkenness, swearing and other vicious habits, as to prevail upon them to forsake their evil ways.”

Christ's liberty is obtained through Christ's cross: they that would be his free-men, must be his bonds-men, and wear his blessed yoke. His liberty is *from sin, not to sin*; to do his will, not our own—no, not to speak an idle word. It is not I that live (saith the Apostle) but Christ that liveth in me, who had set him free from the power of sin, and brought immortality to light in him; whence he learned thus to triumph: “O death, where is thy sting? O grave, where is thy victory?”—*William Penn.*

LONELY!

BY D. H. R. GOODALE.

The four-years' boy above his blocks
Watches his castle as it rocks,

With wandering eyes—feels only
The too loud ticking of the clock—
Starts at an unexpected knock,
And wide-eyed, pale, his mother greets,
Whom at the open door he meets.
He throws himself into her arms,
And tells him all his vague alarms,
With “Oh! I was so lonely!”

The dreary morning breaks again,
And with it wakes a bitter pain,
That lingering sleep dulled only:
The wife, whose heart lies with the dead,
Reluctant lifts her heavy head,
Sees the new day look coldly in
While she its journey must begin;
Must pass again the hopeless round,
For many a year all joyless found.
Her life is left so lonely?

The old man leans upon his cane,
And sees his life go by again,
Now trembling, sad and lonely;
His strength is spent, his eyes are dim,
And not a soul to care for him
Is left of all his kith and kin.
There is no door will take him in,
Why did his boys all leave him go?
And his old wife before him go?
He left alone—he only.

The child, the wife, the poor old man,
Must find their comfort as they can,
New hope or memory only.
Can these console? Shall Destiny
A thing of worn-out garments be,
Affections torn and spent, the heart
At last insensate to its smart,
And all the universe to me
Mere emptiness and mockery;
I dying here so lonely!

Yes, this is all, if life must be
But what we touch and what we see,
And outward flowering only.
If depths of being underlie
And love surround the mystery;
If help Divine meets human pain
And transient loss is endless gain,
In sharpest stress if God draw near
And in the dark new suns appear,
Ah, then, who need be lonely?

—*The Independent.*

MY TREASURES.

Selected.

Homely and humble, these my cottage rooms;
No fine upholstery, or gilded walls,
No woven threads from Persia's costly looms,
No fair, arched entrance into stately halls;

No marble Clytie, with its frozen veins,
All bloodless, wandering over snowy breast;
Bat, one sweet Cupid, touched with richer stains
Of rosy life on lip and cheek and crest;

With shining curls whose spirals catch the glow
Of every sunbeam—this my kingly boy,
And my one window, wisely made for show
Of greenest foliage—these insure me joy.

And yet another—look the vista through—
See yonder, with the red upon his cheek,
And sleeping laughter in his eyes of blue,
And strength that dreams no honest effort weak,

The sturdy keeper of this garnered bliss,
Who lives for those he loves, who made this wild
A garden spot, well paid by wifely kiss
Or the sweet chatter of a happy child.

He made my cottage window, framed in vines,
Where gladness laughs in every lusty leaf,
Where Fuchsias hang their bells, and Pansies shine,
Like violet eyes touched with some tender grief.

Here blooms the Rose, and there the spicy Pink,
Here lifts the Calla, grand and pure and fair,
And here sit I, to read or work or think,
Or twine bright flowers in baby's golden hair.

Call me not poor, such treasure-trove is mine!
With flowers and fruits in loving likeness blent;
My child, my husband, and my household shrine,
The wealth of boundless love and sweet content.
—*Vick's Magazine.*

Of Judging.

“What kind of a tree is that?” Year after year this question was asked of her friends by a lady concerning a tree that grew in one corner of her yard. She had bought the place already “improved,” and readily named the maples and elms and birches growing on it, but this tree she could not name. It was like nothing else on the place or in the vicinity. But as it promised, when grown, to be a good shade tree she carefully cultivated it. One day last autumn she found an English walnut under the tree, and wondered how it could have got there. Then looking the tree over and wishing she knew what to call it, she espied an English walnut growing upon one of its branches. Will she ever again need to ask what kind of a tree that one is? “A tree is known by its fruit.” For ten years she had waited with suspended judgment, and then a single nut growing on the tree terminated the suspense.

Viewed from different points, truth must have a great many different aspects. We know certainly that it has, and that it is the rarest thing to find two earnest seekers after truth who think alike or see alike. And yet each one certainly sees what to him seems truth. One will see everything as related to himself primarily; another will see everything as related primarily to others. The two will not see “eye to eye.”

“A tree is known by its fruit.” God has planted all the trees of the forest and garden. The peach has no right to reproach the oak because of the smallness and pulplessness of the acorn. The apple need not say to the maple, How inedible are your winged seeds! The elm has no call to reproach the thorn with its thorns. The evergreens must not sit in judgment on their naked and shivering brethren whose verdure perishes at the approach of frost.

We inevitably form conclusions as to the people with whom we are thrown in contact, as to their intelligence, integrity and general value to

as individually and to society. But in order to judge them accurately, impartially, justly, we must know what only God can know. Therefore it is wise for us to obey the injunction of Christ, "Judge not," while at the same time we use the criterion He has given, "By their fruits ye shall know them."—*Selected.*

From the "British Friend."

Copy of a Letter from Gilbert Molleson.

The following is copied from the records of Aberdeen Monthly Meeting, and, we believe, will be of interest to many of our readers:—

To Friends of the Monthly or Quarterly Meeting of Aberdeen, 1725.

Dear Friends,—Although I have not of late corresponded by letters with you, yett I may say that in a Sense of the same true Love I greatly desire that as our God hath apparently raised up some Faithfull and also Eminent Testimony-Bearers amongst you, whose Endeavours our God hath remarkably Blessed, and they will, to their uninterrupted Joy, reap the most Comfortable fruites of their faithful labours; which accordingly, such of you may also expect as continueth to the end, answering what is Required of each of you, knowing it not enough to beginne well, but noe less necessary to goe on daily in the blessed Way, we are certainly called unto; often Looking at the Marke sett before us; having for our great Encouragement received the Sensible earnest of the blessed Inheritance to be enjoyed without Interruption Eternally in the Heavens; wherefor, my Dear friends, Lett not this day of great ease from outward Persecution betray any into Unconcernedness or Unwatchfull of minde; knowing that the Enimic of our Safety and Peace will thereby seek to lead all into a false and dangerous Liberty, which, without a continued and great Watchfulness he will prevaile; as he hath on some who begun well, to the great Sorrow of some others; but yee being made sensible of the great loss of Such; and that we are called to travell on more and more towards the Mark Sett for that Ende in our Vew; soe lett us press forward daily, more and more, and nearer and nearer to the same, being assured thereby that more true and permanent Comfort will be enjoyed then all the Friendships and uncertain Riches of this world can give; whereby with Lamentation it may be said, too many in this day of soe great Ease are betrayed; But Such as retaineth ye most comfortable Sense of the most precious Truth, will not only travell that if same may be Sensibly felt to prosper in themselves more and more, but also that others may be Convinced thereof, and Regenerated thereby. Wherefor I have, for the information of some in my Native Country, sent now by a Ship bound for Aberdeen, fifty books, called how sin is strengthened, and how it may be Overcome; wrote by James Nayler, after his true Recovery, of whom my dear brother Robert Barclay, said to me that near since the Apostles' days have wrote more clearly; which small books, hope will be found of good service to some that lay under a burden of Sin. 20 of this books I desire to be disposed off by Friends of your Monthly Meeting; and 20 of them by the Friends of Ürie; and ye other 10 to be disposed off to, and by the friends of the Meeting at Kilmuck, and as it may be hoped they will have a good service. Soe thereby yee, on whom God hath bestowed more outwardly on, than on many others, will be encouraged to sende to your Correspondents at London for more of them: with other such books of Friends for the spreading of Truth which that it may, both in the

Convinced and many others, in my Native Country from Age to Ages, is greatly desired by

Your affectionat Friend,
GILBERT MOLLESON.

It hath lately been proposed, and is under consideration of the meeting for Sufferings, to reprint a large Impression of my brother, R. Barclay's Apologies, by subscription in Meetings for its further great service.

Highbate, 15th of Second Month, 1725.

The Coronation Stone.—In a hollow place under the seat of the Coronation Chair, preserved in Westminster Abbey, in which every British sovereign is seated when crowned, is deposited a rough block of red sandstone, about 26 inches in length, 17 in breadth and 10 in height, whose cracked and battered appearance, and the rusty iron rings attached to its side, are suggestive of its many migrations. This stone has been a venerated relic for many ages. The traditions respecting its early history are probably mere fables; for they date back to the patriarch Jacob, and affirm that it is the identical stone on which he rested his head when he saw that wonderful vision of the ladder and the angels. According to them, it was carried into Egypt by the Israelites, afterwards removed by an Egyptian colony to Spaiu, thence to Ireland and afterwards to Argylshire in Scotland. In the year 597 St. Columba is said, like Jacob, to have adopted it as his stony pillow.

Thus far, its history cannot be regarded as possessing much claims upon our belief—But from whatever cause, it was looked upon as a sacred and venerated object. In 834 it was removed to Scone by Kenneth II., to commemorate his victory over the Picts. At Scone it remained till 1296, when Edward I. transported it to London, and deposited it in Westminster Abbey, where it still remains. Respecting it, Lady Cummings remarks in her book on the Hebrides:—

"A strangely-suggestive link, in truth, is this time-honored symbol of royalty, connecting ages far apart by one curious bond, namely, the utterly unaccountable reverence for a poor battered old stone, the history and origin of which are alike matter of vaguest tradition, and which, nevertheless, retains its position, deeply rooted in the very heart of our monarchic constitution, connecting the stateliest ceremony of modern England with the earliest trace of superstitious homage paid, to the rude warrior chiefs of the Scots, or our still more shadowy ancestral princes of Ireland; a stone, in short, which has been the silent witness, as well as the authority for, the coronation of each successive generation in these isles for upwards of 2400 years."

"Other Sheep I have, which are not of this Fold."

—The wealthy owners of sheep have many flocks in different parts of the country under the care of separate shepherds. Each shepherd leads the flock of which he has charge to the locality where he expects to find pasturage; and when this is exhausted, he moves on with the flock to some other place where herbage and water may be expected. In this way the flocks sometimes travel considerable distances; and it is perhaps in this sense that the talmudic definition of the "extent of pasture," as sixteen miles, is to be understood. At special seasons, or at times previously appointed, these under-shepherds, who have been wandering all over the country with their flocks, return to the place where their employer resides, and so for a time there is one flock

again, instead of many. Our Lord's suggestion of his own mission is somewhat different from this. He does not wait until the under-shepherds bring in the "sheep which are not of this fold," but goes out himself, and leads them to where there may be one fold and one shepherd.—*S. S. Times.*

The Ups and Downs of Life.

It is a very common idea that the discipline of life consists of its painful or rough experiences. Suffering and sorrow, disappointment and opposition, are the trials. The man whose course is all smooth we regard as having no trials. But this is a mistaken and very narrow view. The whole of life is a training-school. The tests of life are not all painful by any means, and the severest tests are not always those which press the hardest. The whole of life leaves its impress upon us. Its light and shade are equally needful to mature us, and we may pervert the light as well as the shade. It requires summer as well as winter, sunshine as well as frost, to mature the harvest. Some men are wrecked in prosperity, and some in adversity.

It is very rare to find that perfect poise of character which Paul described when he said he "knew how to abound, and how to be in want." He had learned to bear the contrasts of life, its winter and its summer, with entire evenness of temper. He could bear the heat and the cold of human experience, without being made feverish by the one or being chilled by the other. A healthy body maintains the same temperature in the hottest rays of summer and the coldest blasts of winter. A healthy spirit will maintain a corresponding poise.

But very few are thus balanced. Very few can bare sudden elevation without being made dizzy and giddy. What we call good fortune is often the greatest misfortune that could happen. We read of fortunes falling to poor girls or hard-working men, and call them the favored ones; but we know that in nine cases out of ten this was the most unlucky event of their lives. But if a man can be thus suddenly lifted into a different condition, and bear it—neither be puffed up by it nor lose his balance; neither break out into extravagance nor be betrayed into vice—there is the making of a king in him. Better than royal blood flows in his veins.

And there is equal peril in coming down. The peril is different, but none the less. It is no uncommon thing for a man to fall from affluence to poverty. There is a great deal to bear in such a change, more than one would think. It is not merely less money, smaller rooms, cheaper clothes, and coarser food. This could be easily borne. But there is the entire change of one's condition and associations. Privileges are cut off; influence is lessened, friends fall away. It is hard for a man to see why his judgment is not as good now he is poor as when he was rich. Yet he finds it does not have the same weight. His word used to be listened to with such deference, and now it is heard with impatience, if at all. If a man could move in the same circle, enjoy the same regard, and exert the same influence in his poverty as he did in his wealth, the change would not be so great; but we find

The friends, who in our sunshine live,
When winter comes have flown.

It is hard to bear all this. There are thousands of beaten men who are beaten altogether, bankrupt in life as well as fortune, in spirit as well as purse. Some are broken in courage, and never take hold of life again; some are made sour and

fault-finding, very Ishmaelites, with their hand against every man, and fancying every man's hand against them; some are made sensitive, suspicious, and jealous, driving away the friends who would love to remain true.

But when a man can come down and bear all the results of it, and still be true to himself, still be a man, there is nobility in such a character of finer grain that sits in castle or hall. When a man can accept all the consequences of his change, and yet bear himself like a man, the grace of God reigns in that heart. I do not mean a man who goes about with defiance in his look, as if he would say, "I am as good as any of you yet;" nor a man who is broken by his misfortunes, and moves about with a meek, submissive air, as if he would ask pardon for being alive; but a man who calmly and resolutely meets the changed conditions of his lot, and does the best he can, "with malice toward none and charity toward all." There is a grandeur in such a character which surpasses brave exploits or daring deeds. It is the ruling of the spirit, which is better than taking a city.—*Richard Cordley.*

From the "Intelligencer and Journal."

Letter from Patrick Henry to Robert Valentine.

It was my privilege recently to have access to a number of very interesting letters and papers, once the property of Robert Valentine, of Chester County, Pa., an esteemed member and minister of the Society of Friends, before and after the Revolutionary War, among them being a journal of his travels through the British Islands, I think in the years 1772 and 1773, his death occurring in 1786. The names of many prominent Friends of Philadelphia and vicinity of that day are mentioned in these letters with much that is interesting reading to those who love to revert to incidents and recollections of the past. The papers are now in the possession of his great-grandson. Among the collection is a letter written by Patrick Henry to Robert Valentine in 1773, in his own hand-writing, and which I have carefully copied for publication. Although the time has passed when the influence of these truths written by this distinguished man might have been exerted for good, yet it seems a just tribute to the character of Patrick Henry to publish a letter so full of earnest condemnation of slavery, as well as showing his high appreciation of the principles of the Society of Friends,—exerted then as now in the cause of justice and humanity. His predictions for the future of his country when justice might be done are almost prophetic, and yet nearly a century passed before the irrepressible conflict ended in the full establishment of freedom.

M. J. B.

Hanover, Jan'y 18th, 1773.

Dear Sir:—I take this opportunity to acknowledge the Receipt of Antho Benezet's Book against the Slave trade. I thank you for it. It is not a little surprising that Christianity, whose chief Excellence consists in Softening the Human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of Right and Wrong; what adds to the Wonder is, that this abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high Improvements in the arts, sciences, and refined morality, have brought into general use and guarded by many Laws, a species of Violence and Tyranny which our most Rude and Barbarous, but more honest Ancestors detested. Is it not amazing that at a time when

the Rights of Humanity are defined and understood with precision in a Country above all others fond of Liberty, that in such an age and such a Country we find men professing a Religion the most Humane, mild, meek, gentle and generous, adopting a Principle as repugnant to humanity as it is inconsistent with the Bible and destructive to Liberty? Every thinking honest man regrets it in speculation; how few in practice from Conscientious motives!

The world in general has denied you people a share of its Honours, but the wise will ascribe to you a just Tribute of Virtuous Praise for the Practice of a train of Virtues among which your Disagreement to Slavery will be principally ranked. I cannot but wish well to a people whose System Imitates the example of Him who was perfect, and believe me I shall honour the Quakers for their noble Effort to abolish Slavery. It is equally calculated to promote moral and political good. Would any one believe I am Master of Slaves of my own Purchase? I am drawn along by the general inconvenience of living without them. I will not, I cannot, justify it. However culpable my conduct I will so far pay my devoir to Virtue as to own the Excellence and rectitude of her Precepts and to lament my want of conformity to them. I believe a time will come when an opportunity will be offered to abolish this lamentable Evil. Everything we can do is to improve it if it happens in Our Day, if not, let us transmit to our Descendants, together with our Slaves, a pity for their unhappy Lot, and an abhorrence for Slavery.

If we cannot reduce this wish'd for Reformation to practice, let us treat the unhappy Victims with lenity; it is the furthestest advance we can make towards Justice. It is a Debt we owe to the Purity of our religion, to show that it is at Variance with that Law which warrants Slavery. Here is an instance that Silent Meetings, (the Scoff of reverend Doctors), have done that which learned and Elaborate Preaching could not effect,—so much preferable are the genuine dictates of Conscience and Steady attention to its feelings, above the Teachings of those men who pretend to have found a better Guide: I exhort you to persevere in so Worthy a Resolution. Some of your people disagree, or at least are lukewarm in the abolition of Slavery. Many treat the Resolution of your meeting with Ridicule, and among those who throw contempt on it are Clergymen whose Surest guard against both Ridicule and Contempt is a certain act of Assembly. I know not where to stop, I could say many Things on this subject, a serious review of which, gives a gloomy perspective to future times.

Excuse this Scrawl, and believe me with Esteem,

Your hble Serv't

PATRICK HENRY, JUN'R.

Did I Miss My Road.

It was my duty, and not pleasure, which saw me rattling away across a certain wide and desolate common about ten o'clock at night, and not so long since. The road was lonely enough, in all truth, and the night was particularly dark—not with the mere absence of light, but with the solid and dense darkness of a misty atmosphere. But I had gone that way many a time before; I was well wrapped up; and the horse was sound and steady. Insensibly my nose and ears sank deeper into my woolen comforter, and while my eyes still kept a mechanical look out ahead, and my hands instinctively grasped the reins, my thoughts escaped from the trammels of the present, and went floating down the past.

The line which my thoughts took—for I remember it well—was this. Had not all my life been a great mistake? What if I had done that which, years ago, I had not done, and taken that turning, which I had then not taken—should I not have cut a far finer figure in the world, found a better market for my abilities, and altogether been a more successful man? In other words, had not my life, as it really had turned out, been, in a certain sense, a failure?

Such were the thoughts that filled my mind as I drove along—but I determined to free myself from the depression, and accordingly sat up straighter, jerked the reins a little, whistled to my horse, and tried to attend to external objects.

There was still nothing to see but the indistinct glimmer of the white road, and nothing to hear but the ringing of the horse's hoofs and the grating of the wheels. Yet it ought not to have been so. I should by this time have crossed the downs, and have found a hedge on each side of me. Undoubtedly I must have missed my way. While my thoughts had been wandering my horse and gig had been wandering too.

So far as regarding personal safety, this discovery caused no alarm. But I was vexed that the person who had sent for me should have to wait longer than was absolutely necessary, and I was further vexed to think that my own return home would be unnecessarily delayed.

On, therefore, we went, through the mist and darkness, along the road into which I now perceived more and more clearly that I had accidentally swerved. In a quarter of an hour, as I expected the white road ended in a lane, and a little way down this there was a cottage. Stopping at the gate I jumped down, and making my way across the little garden, knocked at the door to ask my road. For though I fancied I knew the lane, I still thought I should like to make quite sure before proceeding.

I was further encouraged to knock at the cottage door at so late an hour, by perceiving a light still burning within. And no sooner had I knocked than it was opened by a woman, almost as if she had been standing behind it. "We heard your wheels sir," she said, "but we did not think you would be here so soon. Run out, Johnny," she continued, speaking to a lad who stood by her, "run out and hold the gentleman's horse."

I stared at the woman in astonishment.

"The truth is, my good woman, I've missed my road. I was going to the market town and stopped to ask my way."

"Then it was the good Lord that sent you, sir," said the woman. "My husband's gone over to your house to bring you, and you must have crossed him on the road."

And then she proceeded to tell me what was the matter. One of her children, in fact, had met with a most serious accident, and the quickness or the tardiness of medical help made all the difference, humanly speaking between life and death.

When all had been done that could be done, I still had time to find my way before midnight to the house where I had been at first expected, and where the need was, after all, not nearly so great as at the cottage. Besides which, while I was in the cottage, the fog, with that mysteriousness of movement which characterizes fogs, had cleared off and revealed the moon shining in the brightness of its second quarter. And once again, as I crossed the down on my way homewards, my thoughts went drifting to the same subject as had occupied them some hours before. But how different was their tenor! and how

nuch had they been affected by the incident of he night.

Here was a material instance—thus I reasoned with my changed course of thought—in which, to all human appearance, I had mistaken my way. But that, which to my mind had seemed a mistake, was now plainly perceived to be a providential thing, leading to the relief of excruciating human suffering, and it may even be, to the saving of a human life. Might it not be so with all my life as with these few hours of it? Nay, must it not be so, if all things work together for good to those who love God? Though I might have missed my way to fame and fortune, had I not found it, by the goodness of God, to at least a sufficiency for myself and those nearest and dearest to me, and to large opportunities of doing good to many suffering persons, both as to their bodies and their souls?

Meditating these things and besides driving homewards—when your horse, as we all know, goes a good deal faster than in the other direction—I did not find the way either so long or so dreary as when I went. And when my dear wife came down, as is her custom, to let me in, and asked me how I had fared, I said, “Well my dear, if I have done nothing else, I have learned a little lesson.”—*British Workman.*

A Life of Devotion.

Thirty years ago in the region about London docks were “innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity.” The wealthy and influential class in this settlement were the rum sellers and keepers of gambling houses. Children were born and grew to middle age in these precincts and never heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here, but the clergyman never ventured out of the church to teach.

A young man named Charles Lowder, belonging to an old English family, happened to pass through this district just after leaving Oxford. His classmates were going into politics, or the army, or to the bar, full of ambition and hope to make a name in the world; but Lowder heard, as he said, “a cry of mingled agony, suffering, laughter and blasphemy, coming from these depths, that rang in his ears, go where he would.” He resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it. “It is only one of themselves that they will hear, not patronizing visitors.” He preached in the streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had no eloquence with which to reach them; he was a slow, stammering speaker, but he was bold, patient and in earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

C. Lowder lived in London docks for twenty-three years. Night schools were opened, industrial schools, and refuges for drunkards, discharged prisoners and fallen women. A large church building and several chapels were erected. His chief assistants in this work were the men and women whom he had rescued from degradation.

C. Lowder broke down under his work, and rapidly grew into an old and care-worn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back

to the docks where he had worked so long. Across the bridge where he had once been chased by a furious mob bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowds of sobbing people who pressed forward to catch the last glimpse of “Father Lowder,” as they called him. “No such funeral,” says a London paper, “has ever been seen in England. The whole population of East London turned out, stopping work for that day. The special trains run to Chiselmurst were filled, and thousands followed on foot—miserable men and women whom he had lifted up from barbarism to life and hope.”—*Youth's Companion.*

Worldliness.—“As I grow older as a parent,” says Dr. J. W. Alexander, my views are changing fast, as to the degree of conformity to the world which we should allow in our children. I am horror-struck to count up the profligate children of pious parents, and even of ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded, is yielding to the ways of ‘good society.’ By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us.”

Natural History, Science, &c.

The Wax-insect of China.—A pure white wax is deposited by legions of minute insects on the branches of a stunted tree of the Sumach family. These insects come into existence in galls on a totally different plant to that on which they are to deposit their wax—on an evergreen shrub which grows in a different soil and climate from the Sumach, to which the insects, are conveyed about the beginning of the Sixth Month. By the end of the Eighth Month all the branches on which they have settled are thickly coated with the wax to the depth of perhaps a quarter of an inch. This is scraped off, melted in boiling water, and strained through a cloth; and is then ready for commerce.

The wax-insect is a species of *Coccus*, or scale-insect, similar to that which produces Cochineal, and belonging to the same family as some of those which infest and injure cultivated plants.

Artificial Egg-hatching near Canton.—Passing by amazing heaps of old egg-shells (for which even the Chinese seem to have as yet found no use), we reached the hatching-house, in which many thousands of eggs are being gradually warmed in great baskets filled up with heated chaff and placed on shelves of very open basket-work, which are arranged in tiers all round the walls, while on the ground are placed earthenware stoves full of burning charcoal. Here the eggs are kept for a whole day and night, the position of the baskets with reference to the stoves being continually changed by attendants who reserve their apparel for use in a cooler atmosphere!

After this preliminary heating, the eggs are removed to other baskets in another heated room, to which they are dexterously carried in cloths, each containing about fifty eggs—no one but a neat-handed Chinaman could carry such a burden without a breakage! Here the eggs

remain for about a fortnight, each egg being frequently moved from place to place, to equalize their share of heating. After this they are taken to a third room, where they are spread over wide shelves, and covered with sheets of thick warm cotton. At the end of another fortnight, hundreds of little ducklings simultaneously break their shells, and by evening perhaps a couple of thousand fluffy little beauties are launched into life, and are forthwith fed with rice-water.

Duck-farmers (who know precisely when each great hatching is due) are in attendance to buy so many hundred of these pretty infants, whom they at once carry off to their respective farms.

The baby-ducks are fed on boiled rice, and after awhile are promoted to bran, maggots, and other delicacies, till the day comes when the owners of the duck-boats come to purchase the half-grown birds, and commence the process of letting them fatten themselves.

I do not know whether there is always a relay of ducklings at hatching-point, or whether we were especially fortunate in the moment of our visit, but we certainly witnessed a large increase of this odd family. It was so very amusing to watch scores of little beaks breaking their own shells, and struggling out, only to be unceremoniously deposited in a basket of new-born infants, that we were tempted to linger long in this strange nursery.—*Gordon's Wanderings in China.*

Items.

Temperance.—A proposition has been sent to the Presbyterian General Assembly from the Presbytery of Chicago, to simplify the business of the Assembly by abolishing the Permanent Committee on Temperance. The whole Church may properly be regarded as a Temperance Society; and a special organization of the kind the Chicago Presbyterians regard as an unnecessary appendage.

Protestantism in Spain.—There are said to be about sixty Protestant communities in Spain, with 14,000 openly professed Protestants, and hardly a large town without a regularly organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.—*The Independent.*

The Observance of the First Day of the Week.—In a recent case before the Supreme Court of Arkansas, it was decided that the law prohibiting the transaction of ordinary business on the First day of the week, is not a violation of the constitutional or religious rights of any. A man may believe that there is nothing in the Law of God which prohibits him from working on that day, yet he cannot violate with impunity the statute which declares it illegal to do so. The court quoted with approval the remarks of Judge Devens, of Massachusetts, in a similar case:—

“It is essentially a civil regulation, providing for a fixed period of rest in the business, the ordinary vocations, and the amusements of the community. If there is to be such a cessation from labor and amusement, some one day must be selected for that purpose; and, even if the day thus selected is chosen because a great majority of the people celebrate it as a day of peculiar sanctity, the legislative authority to provide for its observance is derived from its general authority to regulate the business of the community, and to provide for its moral and physical welfare. The act imposes upon no one any religious ceremony or attendance upon any form of worship, and any one who deems another day more suitable for rest or worship may devote that day to the religious observance which he deems suitable or appropriate. That one who conscientiously observes the seventh day of the week may also be compelled to abstain from business of the kind expressly forbidden on the first day is not occasioned by any subordination of his religion, because, as a member of the community, he must submit to the rules which are made by lawful authority to regulate and govern the business of the community.”

—*The Greek Church in the Island of Scio.*—The *St. James Gazette* states, that many parishes of the Greek Church were backward with their tithes, and they were *interdicted* by the Bishop. The priests stopped their work of marrying, baptizing, and officiating at burials of the dead, and these matters were taken in hand by the laity.

—*Gaelic Congregation.*—A Scotch Presbyterian congregation has been organized in Boston. It is intended that one of the First-day services, and one of those in the middle of the week, shall be in the Gaelic language; which will probably be very gratifying to the Gaelic-speaking people among the inhabitants of Boston.

A Mexican Sculpture.—One of the most notable links binding Mexico with something even older than Egypt, is found here in the Grand Plaza before the door of the Cathedral. This is a serpent with a bruised head. It was brought by Cortez from the "bloody temple" after its overthrow, and is placed here along with some idols and massive monoliths in a great heap for the curious traveller to look upon. This serpent is a rattlesnake: coiled; has thirteen rattles; is chiseled from a solid blue granite—not found anywhere in this part of the country—is as smooth and hard and enduring as glass, and is a wonderful work of art.—*Joaquin Miller.*

THE FRIEND.

SIXTH MONTH 4, 1887.

We believe the Society of Friends have ever believed that when our Saviour promised his disciples, "Whosoever ye shall ask in my name, that will I do." He referred not to the outward use of the word "Jesus," but to that Divine power and influence which flows from Christ, and which alone makes prayer effective. There are many instances in the Bible, in which this word "name" is used in a similar manner, such as, "Save me, O God, by thy name," Ps. liv. 1: "The name of the Lord is a strong tower, the righteous runneth into it, and is safe," Prov. xviii. 10: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee," Ps. xx. 1: "By what power or by what name have ye done this? By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, by Him doth this man stand here before you whole. Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby ye must be saved," Acts iv. 7, 10, 12.

In these and similar cases, *name* is evidently used to express the power or spirit of Him to whom the word refers. Therefore, to ask anything in the *name* of Jesus must be understood, among Friends, to ask under a measure of his Divine life and power.

We have been pained at times to hear ministers in their public appearances in the way of prayer, unhesitatingly claim this heaven-given qualification, by saying that their petitions were put up in the name of Jesus; when the listeners could perceive but little evidence of the Divine call or anointing in their services. While such an expression might be truthfully used on many occasions, and may be called for at times, yet the following passages from the writings of William Bayley, one of the early ministers in our Society, show that Friends in the beginning exercised a care on this point. He says:—

"There is a great noise by way of objection among many of the professors in this age, against

the people called Quakers, which is on this wise, viz: 'We do not understand,' say they, 'that you ever pray to God in the name of Jesus, or in the name of the Lord Jesus Christ, &c., though we grant you often preach and pray, and many good exhortations there are to be heard among you, but we seldom or never hear you preach or pray in the name of Jesus.' * *

"To which I shall endeavor to answer as I have received of the Lord. * *

"I do affirm that they who preach and pray in the Spirit and power and light and wisdom of God, do pray in the name of Jesus, for Jesus is but a name which was given unto that which was before that name was. * *

"Now if any pray or preach or speak in the power of God, and in the wisdom of God, they do it in the name of Jesus; or if any pray in the truth, and the life, and the way, they pray in the name of Jesus; and if any pray in the true Light and Spirit of God (which lighteth every man that cometh into the world), they pray in the name of Jesus."

SUMMARY OF EVENTS.

UNITED STATES.—A *St. Louis* paper publishes a report of a scheme, originating with the Wyoming Cattle Association of Cheyenne, to consolidate all the cattle interests of the Northwest, and form a company which shall control \$15,000,000 worth of cattle and grazing lands. There are said to be connected with the enterprise a number of men who already control fully half of the stock in Wyoming, and have the support of nearly all the rest of that Territory.

A despatch to the *Chicago Times* says it is estimated that the total losses by the forest fires on the northern peninsula of Michigan will reach \$7,000,000. Eight lives are known to have been lost. The fires have been extinguished by copious rains.

On the morning of the 27th ult., a great fire in New York destroyed the Belt Line Railroad stables, on Tenth avenue, between Fifty-third and Fifty-fourth streets, with 1200 houses; one wing of a silk factory, five brick tenements, a row of frame rookeries on Tenth avenue, opposite the stables, and all the shanty settlement on Fifty-third street, from Tenth avenue to within three hundred feet of Eleventh avenue. The losses of the railroad company are estimated at \$440,000, and it is thought the total loss will be \$750,000. More than one hundred families, mostly poor people, were made homeless.

The Philadelphia *Ledger* states that a syndicate of foreign and home capitalists have advanced the requisite funds for the construction of a Hudson River submarine tunnel. "As the estimated cost of the undertaking is set down at \$11,000,000, and the time needed for its accomplishment about a year only, the prospect of the disbursement of that amount of money among the little army of men who will have to do the work is an important consideration with a numerous class of tradesmen who will be likely to reap the benefit of it."

Brooklyn has reached a water consumption of over 50,000,000 gallons for one day.

There has been an unusually large catch of trout on Cape Cod the present season, and they appear to be more plentiful than for several years past. The black bass are becoming more numerous than ever before, most of the Cape fresh-water ponds having been stocked with them a few years ago.

A severe earthquake shook Nogales, Arizona, at one o'clock on the afternoon of the 30th, and ten minutes afterwards a lighter shock was felt. No damage was done.

In Texas eighty-two papers declare for prohibition and twenty-one against it. In Tennessee fifty-two for it, and four against it, and some silent.

The Governor of New York has vetoed the Vedder Tax bill, which had passed both Houses of the Legislature. The veto concludes as follows: "This legislation is a fair sample of all the alleged temperance legislation of this winter. The art of how not to do it could not be more conspicuously illustrated, and the whole purpose seems to have been to hoodwink and deceive the honest temperance sentiment of the State, without, in fact, doing anything to aid the cause of temperance."

The deaths in this city last week numbered 395, which was 15 less than during the previous week,

and 27 more than during the corresponding period last year. Of the whole number, 201 were males and 194 females; 214 adults and 181 minors; 56 died of consumption; 30 of pneumonia; 25 of convulsions; 24 of heart diseases; 20 of inflammation of the brain; 19 of marasmus; 17 of old age; 17 of measles; 14 of debility; 13 of paralysis, and 14 of casualties.

Markets, &c.—U. S. 4 $\frac{1}{2}$'s, registered, 109 $\frac{1}{2}$; coupon, 111; 4's, 129 $\frac{1}{2}$; currency 6's, 126 $\frac{1}{2}$ a 137.

Cotton was firmer at 117-16c, for middling uplands. Refined Sugars were quiet and easier. Wholesale prices were 6 $\frac{1}{2}$ cts. for powdered, 5-13-16 cts. for granulated, 5 $\frac{1}{2}$ cts. for crystal A, and 5 $\frac{1}{2}$ cts. for confectioners' A.

Feed was dull and lower. Sales of 1 car choice winter bran, at \$18.50 per ton. Quotations: Bran, western winter, choice, \$18.50; do., do. medium to prime, \$17.50 a \$18.25; bran, spring, \$16.50 a \$17.

Flour and Meal.—Demand for flour was confined to the immediate wants of the home consumers, but prices ruled steady. Sales of 125 barrels Ohio, clear, at \$4.20; 250 barrels do. straight, at \$4.55 a \$4.60; 375 barrels winter patent, at \$4.80 a \$5; 125 barrels Minnesota, straight, at \$4.50, and 625 barrels do., patent, at \$4.80 a \$5.10. Eye flour was quoted at \$2.85 per barrel for choice.

Grain.—Wheat was lower; No. 2 red closing at 96 $\frac{1}{2}$ cts. bid and 96 $\frac{3}{4}$ cts. asked. No. 2 mixed corn closed at 46 $\frac{1}{2}$ cts. bid and 47 cts. asked. Oats were quiet, No. 2 white closing at 37 $\frac{1}{2}$ cts. bid and 38 $\frac{1}{2}$ cts. asked.

CATTLE MARKET.—Beef cattle were higher, at 3 $\frac{3}{4}$ a 5 $\frac{1}{2}$ cts.; sheep were $\frac{1}{2}$ c. lower, at 3 a 4 $\frac{1}{2}$ cts.; fall lambs, 4 a 6 cts.; spring lambs, 6 $\frac{1}{2}$ a 9 $\frac{1}{2}$ cts. Hogs were fairly active at 7 a 7 $\frac{1}{2}$ cts.

FOREIGN.—On the 28th of Fifth Month a terrible explosion occurred in the Udston colliery at Blantyre, a village in Lanarkshire, eight miles from Glasgow. There were three seams in the pit. All in the upper seam were rescued,—but one died shortly afterward. A number of men in the second seam were also rescued, although much prostrated from the fire-damp. Five bodies were taken from this seam. All the men in the lower seam perished. Altogether sixty-two bodies had been recovered and twelve were still entombed.

On the 25th, the "Opera Comique" in Paris was destroyed by fire, during a performance. On the 28th it was officially announced that 75 corpses have so far been recovered from the ruins. It is expected that 100 will be found.

A new French Cabinet is announced, with Rouvier as President of the Council, Florens Minister of Foreign Affairs, and General Fernon Minister of War.

A despatch from Brussels, dated Fifth Month 25th, says: "The situation of the miners' strike at Seraing is assuming a more alarming aspect. Twenty-two hundred more miners have left work and are taking part in the strike. At Charleroi 7000 men are on strike, and the appearance of affairs is growing more serious."

Rome, Fifth Month 29th.—Four shocks of earthquake were felt to-day at Terzi, one being of great violence. Shocks were also experienced at Ancora.

The Vatican, replying to a request for an interpretation of the Pope's recent allocution, has set circulars to the Papal Nuncios abroad stating that, although the Pope's declarations are moderate, nothing will be changed, and if the Italian Government desires peace the Pope is disposed to treat on the basis of the restoration of his temporal power.

On Fifth Month 27th, a very destructive cyclone visited Calcutta. A local steamer with 750 passengers aboard, was caught by the cyclone and is missing. It is feared she is lost, with all aboard. The district of Orissa was completely devastated by the cyclone.

The first train on the Canadian Pacific Railroad for the Vancouver ocean terminus reached that point on the 24th. Hitherto trains stopped at New Westminster.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 346.)

Fifth Mo. 20th, 1856. Weeks have passed away since I made any memorandum in this book. During which time our vacation of four weeks has occurred; Yearly Meeting, also, in that time, and other things of moment to me. At our last Monthly Meeting, was brought from the Select Preparative Meeting, my case for recognition—Friends of that meeting believing the time had come to recommend me an approved minister. I remembered while the subject was before the meeting and about to be decided, that it was "not the laying on of hands," that would make me a minister of the word—a workwoman that needeth not to be ashamed. Sincere prayers arose in my heart, and have arisen many times since, that the Lord would take unto Him his own great power, and do with, by, and through me, as He sees meet—a poor, weak, feeble child. Yet, may I not say, a willing one to be moulded and fashioned according to his own good pleasure. The Select Quarter confirmed the judgment of the Monthly Meeting; so now I stand fearfully and responsibly among the people in said position. Keep me, O Heavenly Father! on every hand; that so honor to Thee and thy blessed cause, which is "dignified with immortality and crowned with eternal life," may be brought forth; and that, when the final winding up of time may come to me here, I may say with that eminent apostle formerly: I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, &c.

I attended each sitting of the Yearly Meeting. And though the state of things amongst us is low, and some of us could indeed say, we were brought low under a feeling of it, yet praised and magnified be the ever worthy name of the Lord, He helped us, and proved himself to be a God nigh at hand and not afar off. I have full faith to believe as we, not only as individuals, but as a Society, press and keep close to Him, who remains the Way, the Truth, and the Life, that we shall be led safely along, and no weapon formed against us shall prosper; and every tongue which riseth in judgment against us, shall be condemned.

It is more than one week since my duties at this place have been resumed; and I may say they have been entered upon with a prayerful heart, to be kept in the way I should go. Then

will all things, even those which may seem trying and hard to be borne, "work together for good."

23rd. A beautiful spring morning! all nature looks lovely. To a mind at ease and happy within itself, how much is there to be enjoyed! How I have longed this morning for a complete change of heart—a new birth unto righteousness to be brought forth. It is written, "Behold, all things are become new." And all things are of God. This is what I desire for myself above everything else. We are told that "with God all things are possible." I can say, with tears, "Lord I believe, help thou my unbelief."

Our meeting yesterday was held in silence. I was exercised on my own account, which also extended to others: that while much serving is ours, and in part necessarily so, there may not be a neglecting that "good part," which will stand by us when all these things may have passed away. I remembered, also, that it was through obedience to the Prophet, that the little that the poor widow had was increased. And how did I desire that we, whose condition resembled hers, might in all things obey the command of our great Prophet and High Priest.

26th. While I feel constrained at times, as was the case to-day, to call upon others, I know there is a great work within myself to be accomplished, and how am I straitened till it can be proclaimed concerning me, "It is finished." This language of the dear Son of God, when about to be offered up a propitiatory sacrifice for the sins of the whole world, has, since I took up my pen, very forcibly arisen, accompanied with deep breathings of soul, that there may be an entire surrender of body, soul and spirit, into his hands, who alone can accomplish the work. Thus do, O Heavenly Father! for thy poor child who "cries night and day unto Thee."

30th. Attended, yesterday, in company with five of the teachers, our Monthly Meeting. The first meeting was held in much stillness. It seemed indeed that the dear Master was in the midst; so that I was loath to break in upon such a precious solemnity. This fear kept me back till it was proposed to close the first meeting. I was then brought upon my feet, and in as few words as possible, left my burden. Previous to doing so, and while trying to bear my exercise, thinking it would better befit me at this time to be still, how was the language sounded, "The wisdom of this world is foolishness with God."

I felt in our Meeting yesterday, a concern to revive what had arrested my attention some days previous, that of attending the Monthly Meeting at Concord. It was with great reluctance I gave up to go; but the language forcibly saluted my inward ear this morning, "He that knew his Lord's will, and prepared not himself, neither did according to his will, was to be beaten with many stripes." Difficulties not only within my own mind, but outward obstructions also, were pressed through.

Sixth Mo. 2nd. William Evans, (who with other of our Committee Friends are with us,) was remarkably led to minister to the state of the

children. Through this dear favored instrument, "the haughtiness of man was humbled, and the loftiness of men laid low, and the Lord alone was exalted." My heart did secretly and with tears acknowledge, "this is the Lord's doings, and is marvellous in mine eyes." And, "The Lord shall fight for you, and ye shall hold your peace."

An explanation of the above seems necessary. Difficultly with some of the children previous to meeting, tried me exceedingly. But I found my only refuge was in God. To Him did I flee, and make my complaint. I showed before Him my trouble. Truly can I acknowledge: "Thou art my refuge and my portion in the land of the living."

30th. I was comforted and strengthened in beholding the quiet sitting of many of the dear children, considering the great heat of the weather it did seem to me remarkable, and so little drowsiness apparent; this, too, was the case in our morning meeting. Unexpectedly to myself a little word of encouragement seemed to spring up in my heart for these: "those who had this day offered willingly to their dear Lord and Master," &c.

Seventh Mo. 7th. It is a favor to be preserved on the watch-tower, even though surrounded with weakness, so that we may feel as though nothing was attained. "Thou God seest me!" was the language of poor Hagar in her best of condition. And the Lord did see and regard, and He continues thus to condescend to the low estate of his children. Faint not then nor grow weary, O my soul!

24th. It is such a favor in our meetings to be brought into a *state of waiting*; to know the enemy's power to be limited; to know Him that is stronger than he, to keep the house armed as it were. Think I can say, I did experience the Lord's preserving power to be over and around my trembling habitation this day. There was also a sweet assurance given, that upon a more whole surrender of body, soul and spirit, to Christ, the vine would more abundantly yield her fruit, and the ground its increase. My feeble petition is, quicken, O Lord! that which thou hast begun, that which thou hast wrought for us.

Eighth Mo. 6th. On Second-day attended the Quarterly Meeting of ministers and elders, for the first time. The general meeting, next day, was largely attended. On first sitting down, it seemed to me that there was a hungering and thirsting for the bread and water of life. We were lengthily ministered unto by ———; but if I had any true sense of feeling, it did not satisfy. I remembered while our friend was on her feet, what Jesus said to Nicodemus, "that which is born of the flesh is flesh," &c. After she got through, I felt it to be my duty, on behalf of my dear crucified Lord and Master, to lift up my voice, quoting: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." In a few words, I felt

constrained to call all home to Christ, that "inward teacher, who teaches as never man taught." It seemed an awful thing for such a child as I, thus to lift up my voice, but the Master was good, and helped through; praised and magnified be his ever worthy name. It is in the day of the Lord's power, that his people are made a willing people.

I thought there seemed more life to attend our last meeting than the first. The spirits of many seemed lively to the business that came before us; which it was comforting to behold. Oh! the beautiful order of that building of which Christ is the head.

16th. [Under this date, our friend alludes to and introduces a dying testimony of Thomas Loe to William Penn; and which she says, had taken "fast hold of her feelings." We may remember in this connection, that it was through the instrumentality of Thos. Loe, that Wm. Penn was arrested in his exalted worldly course, and finally brought into obedience to Christ as his leader and teacher and sanctifier.

The testimony is this:—"Bear thy cross, and stand faithful to God," &c. "There is no other way which shall prosper, than that which the holy men of old walked in." "God hath brought immortality to light, and life immortal is felt, this love overcomes my heart." "Glory be to his name forevermore."]

18th. Thou knowest, O Heavenly Father! the secret conflicts of thy poor child. Be pleased to reach forth an hand of help. Blot out my many sins and transgressions; and "create a clean heart and renew a right spirit within me." Show me, and keep me, in the way I should go, that so I may bring glory to thy ever worthy name, and rest to my weary soul when the trouble and the conflicts of this present life closes. So do, O Lord, for thy poor child, who does desire, above every thing else, to be found serving Thee in that way which is well-pleasing in thy holy eye-sight.

[How plainly does the experience of our friend, as recorded in her Journal, manifest the testimony given by the Patriarch: "Is there not an appointed time for warfare to man upon earth?" And Paul in addressing Timothy, desires for him, "That thou mightest war a good warfare;" while that Apostle of himself says: "I have fought the good fight," &c. This warfare with weapons not carnal, A. W. H. seemed to grow skilful in the use of, till the final period came when her warfare with the world, the flesh, and the devil, and even with spiritual wickedness in high places, was accomplished and the victory won. While severe at times was the conflict and sharp the struggle, yet, as is evident, she realized that she did not have to contend against such potent foes in her own strength, or go forth at her own charges; for her ever-present Helper, being touched with the feeling of our infirmities, interposed his arm that was never foiled in battle, and gave the assurance, that as her day, her strength should be. It is written: "The battle of the warrior (with carnal weapons) is with confused noise and garments rolled in blood; but this (the Christian's) shall be with burning and fuel of fire," even till all of self or the unrenewed nature, is consumed, and every old inhabitant of the heart overcome or thrust out. How sweet to contemplate that, if true to the Captain of salvation, after the conflict, comes the victor's crown of glory and of rest, when the poor battered arms may be laid aside forever; and that

"The more we toil and suffer here,

The sweeter rest will be."

Our friend, no doubt, while thus engaged in

life's warfare, sought to remember the years of the right hand of the Most High—the good things which God hath laid up in store for them that love Him.]

(To be continued.)

For "The Friend."

Lord Shaftesbury.

(Continued from page 347.)

In 1830, Lord Ashley was married to Emily, daughter of the fifth Earl of Cowper, "a wife as good, as true and as deeply beloved, as God ever gave to man;" a wife, who, three years later, when the Factory Question came before Lord Ashley, and he had to decide whether he would give up ease, influence, promotion, to associate himself with the most unpopular question of the day, and to become the victim of a virulent opposition from all parties, said: "It is your duty, and consequences we must leave. Go forward, and to victory!"

Holding the views he did, aflame with a burning zeal for the glory of God, his heart overflowing with sympathy for the poor, the suffering, and the sad, with a fiery indignation for every form of oppression and cruelty, Lord Ashley placed himself at the head of almost every great religious and philanthropic movement of his time. Although yearning for rest and literary and social enjoyment; yet he was ever impelled by the spirit that was in him, to stand in the forefront of every battle; to forego every personal gratification, and to spend days and nights, from youth to age, in labors from which his whole nature shrank. Nervous and sensitive, he yet conducted one of the greatest and most vigorous agitations of the century; delicate and refined, he visited every loathsome haunt in London; retiring and diffident, his whole life was aggressive; from first to last it was a career of self-surrender and self-sacrifice.

There was needed some strong sustaining power to enable him to persevere in his career, and the secret of his strength we know. In a letter to one of his sons, he says: "You ask me how I get through so much work? why, as I hope that you will, hereafter, by hearty prayer to Almighty God before I begin; by entering into it with faith and zeal, and by making my end to be his glory and the good of mankind."

Lord Shaftesbury was the foe of all oppression in whatever form it might be exercised. It mattered not to him whether the oppressed were nations or individuals, his whole nature rose against tyranny and injustice, and he could not forbear to throw himself into the breach and assist the weak against the strong. He was the prime worker in abolishing the labor of children and females in the collieries, accomplishing it through intense opposition. So, also, with his "Ten Hours bill," laboring earnestly for many years before the House would pass it. It has been well said that the services he rendered on behalf of the Lunatics, by having their sufferings abated, would have carried his name down to posterity in the front ranks of English philanthropists. His untiring labors in connection with it ceased only with his life.

During the long period of Lord Shaftesbury's Presidency of the "Ragged School Union," he was always in the chair at the annual meetings. He assisted in founding the "Society for improving the Condition of the Laboring Classes," establishing "Model Lodging-houses" among the lowest classes.

During his perambulations of the slums of London, in 1846, by his ragged-school investigations, &c., he made himself thoroughly acquaint-

ed with the haunts and habits of young thieves of the metropolis; holding meetings among them and lecturing to them by day and by night; establishing a "Thieves' Refuge," &c.

He also brought before Parliament the question of the Opium Trade, with a view to putting an end to the traffic in this drug as a means of revenue for our Indian empire. These efforts were not successful in attaining the desired end, although they served to inaugurate a standing protest against the iniquity of the system.

He had found great difficulty, in 1840, to procure an Act forbidding the employment by chimney-sweepers of climbing boys, but it was a far more formidable task to prevent its evasion: he pleaded for the "four thousand wretched children who were at that time engaged in this disgusting and unnecessary employment."

In 1868, we find him busy in founding a "Society for giving Dinners to Destitute Children."

As the result of the inquiries instituted by the "Children's Employment Commission," remedial measures were passed to benefit children and young persons in various departments of trade; but, by a technical difficulty, children employed in brickfields were excluded from the protection of these measures, while those employed in pottery and porcelain-works were included. Of course Lord Shaftesbury could not rest until this manifest injustice was set right, and he moved an Address on the subject in the House of Lords. He stated that there were about 3,000 brickyards in the country, and that the number of children and young persons employed in them amounted to nearly 30,000, their ages varying from $\frac{3}{4}$ to 17. A large proportion of these were females, and the hours during which they were kept to their monstrous toil were from fourteen to sixteen hours a day. The prayer was granted, and children in brickfields at length came under the beneficent protection of the law. In Church and State, at home and abroad, his labors were incessant. Once committed to any subject, he always followed it up to practical issue.

It was a principle with him that he would "not offer to the Lord that which cost him nothing," nor would he engage in any work until he had made himself master of all its details. "I made it an invariable rule," he said to his biographer, "to see every thing with my own eyes, to take nothing on trust or hearsay. In factories, I examined the mills, the machinery, the homes, and saw the workers and their work in all its details. In collieries, I went down into the pits. In London, I went into lodging-houses and thieves' haunts, and every filthy place. It gave me a power I could not otherwise have had. I could speak of things from actual experience, and I used often to hear things from the poor sufferers themselves which were invaluable to me. I got to know their habits of thought and action, and their actual wants. I sat and had tea and talked with them hundreds of times." It was in this way he prosecuted his early inquiries into the state of lunatic asylums and the treatment of lunatics.

This determination of his to "see for himself" demanded enormous self-sacrifice, and at times almost heroic courage. For example, when the Public Health Act, of 1848, created a Central Board of Health, Lord Ashley was appointed chairman of the Board, an office which he reluctantly accepted, but, having done so, he bent to it all the persistency of his strong will. In 1849 his labors were almost unprecedented in connection with the visitation of cholera, which in one year resulted in the death of 14,497 persons. During

the whole of the anxious time when the pestilence was at its worst, and every one who could do so was flying from the danger, he remained in the midst of it, searching into every infected place, and bringing to bear every known means for its removal. Here is an extract from the diary on the subject:—"Sept. 1849. London is emptied. Cholera worse than ever; returns of yesterday quite appalling, and yet manifest that we do not receive more than two-thirds of the truth. Have been mercifully preserved through this pestilence. Have, not, I thank God, shrunk from the hour of duty in the midst of this city of the plague, and yet it has not approached either me or my dwelling."

Some of the most beautiful passages in the whole book are the extracts from the diaries in which Lord Shaftesbury unconsciously reveals himself in the relation of a husband, when writing of the goodness and self-devotion, the love and bravery of his noble-hearted wife. He had proved the truth of what he wrote on the first anniversary of his wedding-day:

"June 11th. Yesterday was the anniversary of our wedding. Mark it with the red letters of joy, hope and gratitude. If men would all base their love upon esteem, and their esteem upon religion, marriage would prove a twenty-fold source of earthly happiness and surety for heaven."

Forty years later, and on the last anniversary they were to celebrate, he notes:

"June 10th, 1872. To-day my wedding-day! Forty-one years ago was I united to that dear, beautiful, true and affectionate darling, my blessed Minny. What a faithful, devoted, simple-hearted, and captivating wife she has been, and is, to me! And what a mother! Ah, Lord, give me grace to thank thee ever-more, and rejoice in thy goodness. Send forth thy Holy Spirit on us, and lead us yet in the way of service, of obedience, and of love."

His anxiety concerning the welfare of his children in their school life, is shown in the following extract: "Went yesterday to Rugby to examine the physical and moral aspect of the place, and see whether it would be a good school for Antony. I fear Eaton; I dread the proximity to Windsor, with all its means and allurements—dread the tone and atmosphere of the school; it makes admirable gentlemen and finished scholars—fits a man beyond all competition for the drawing-room, * * * but it does not make the man required for the coming generation. We must have nobler, deeper and sterner stuff; less of refinement and more of truth; more of the inward, not so much of the outward gentleness; a rigid sense of duty, not a delicate sense of honor; a just estimate of rank and property, not as a matter of personal enjoyment and display, but as gifts from God, bringing with them serious responsibilities, and involving a fearful account; a contempt of ridicule, not a dread of it; a desire and a courage to live for the service of God and the best interests of mankind."

(To be continued.)

For "The Friend."

Incidents and Reflections.—No. 133.

CONSCIENTIOUSNESS.

An interesting illustration of true honesty is related in one of the volumes of *The British Friend*. It occurred at the time when such great distress prevailed in some parts of England, particularly in Lancashire, owing to the suspension of work in the cotton factories.

An old woman in humble life who resided in that district, although not herself a "mill hand,"

found from the general depression of trade, that her little means were getting less and less, until the pressure grew too great to bear. In her sore poverty she resolved to pack up the few articles she had left and go to Preston, where she had a daughter who was married and with whom she might live. She went to take leave of the minister of a congregation of which she was a member; and on hearing her plan he endeavored to dissuade her from it; urging her if possible to remain where she was in hope of better times, and adding that perhaps her daughter might be even worse off than herself. "That cannot be," said the old woman, "for I am very poor and have nothing left to live on; I will go to my daughter, for that will be shelter for me at any rate." The minister finding she had so miserable a prospect if she remained in her old dwelling, kindly gave her the amount of her railway fare to Preston and half a crown besides.

When she reached Preston station, a crowd of boys surrounded her, begging to carry her box; which she refused, as all the money now left in her purse was a half-crown and three pennies. One poor lad with a piteous look besought her very earnestly to let him take it for her, adding, "I will take it to any part of the town for two pence; do let me, for it is the only way I have to get a bit of bread, and we're clemming (starving) at home." Small as was the sum, the old woman had to begin anew her struggle with the world, she had a pitying heart, and the appeal thus made was enough. The lad shouldered the box, and followed her through the lamp-lit streets to a humble part of the town, where she knocked at the door of one of the houses; and, after waiting awhile and receiving no answer, she found it was locked.

Supposing the daughter might be out on some errand, she desired the boy to put down the box; and paying him for his services, she seated herself on it by the door to await the daughter's return. After a time the latter came up, and, on finding her mother come to settle with her, burst into a lamentation: "Oh! why have you come? for we are starving. I have been out trying to get a morsel for the children, and I can't. What can we do?"

Her mother calmed her a little and begged her to open the door. "Let's go in anyhow, I have a half-crown in my pocket, and you can take that and buy something; and that will carry us over to-morrow at any rate." They entered, and the old woman drew forth her purse to take the half-crown, when, to her dismay, she found she had paid it to the boy in the dim light of the evening in mistake for a penny. This was too much to bear and both the women sank down and cried long and bitterly over the prospect before them. The mother, however, was a truly Christian person, and when the first burst of sorrow was past, her faith rose triumphant over all. "Well," said she, "never mind, we have the two pence left, and let us be thankful to God for that, and for a roof over our heads: You take it; it will buy bread for you and the children to-night, and I will go to bed, for I shan't want anything, and let us hope God will provide for to-morrow when it comes." The daughter did accordingly, and that night passed away with its griefs and sorrows.

With the early morning came a tap at the door, which the daughter opened. A boy stood there before her who introduced himself rather briefly, with, "Did'nt I bring a box for an old woman here last night?" "Yes, you did," "Where is she?" "Up stairs." "Then tell her to come down, for I want to see her." Very soon the

mother made her appearance and was greeted with, "Missus, do you know you gave me a half-crown last night instead of a penny? because you did; and I have brought it back, and here it is." "Yes, my lad, and I am very much obliged to you for bringing it back again. But I want to know how you came to do so, for I thought you told me you were clemming at home?" "Yes, we are very bad off," said the boy, brightening up as he spoke; "but I go to Sunday School, and I love Jesus, and I could'nt be dishonest."

Precious indeed is that holy fear and confidence in God, which enabled this poor boy to resist the temptation to keep that which had been given to him in mistake, and led him to seek out its rightful owner. "This is the victory that overcometh the world, even our faith."

Another illustration of conscientiousness was furnished by the head of a family named P—who lived in the south of Ireland many years ago, and were much respected, not only for their wealth and station, but for moral worth and benevolence.

They were connected with the Society of Friends and lived consistently with their principles of peace and non-resistance in the trying days of the commotions in Ireland in 1798. One night in those troublous times their house was broken into and spoiled by a band of robbers, who seemed fully aware of what valuables they might expect to obtain—a knowledge probably derived through some of the servants. As they were about to depart with their booty, one of them said to the wife, "You have a gold watch?" She had put it in her bosom at the attack, and now quietly replied, "No, I have not." Her husband was standing by, and when he heard her denial, he turned on her such a look and such a reproach as she never met before from him. "Mary," he said, "I am ashamed of thee! Wouldst thou then barter thy sweet peace by an untruth, for the sake of thy gold watch?" The rebuked wife stood abashed before her husband, and taking the watch from her bosom handed it over to the robber.

Sometime after the husband was sent for to the county town on an unexpected errand. The party of robbers had been arrested for another robbery, and he was sent for to identify his property, which was returned to him safely. In jail suspicion first rested on the leader of the gang, from the watch having been seen with him, bearing her initials.

Although a faithful attention to the directions of conscience, and to the monitions of the Spirit of Christ, may sometimes be attended with pecuniary loss or outward suffering, yet there are many instances where a blessing has evidently attended such faithfulness. One such is related by Neal Dow in the *New York Observer*, as follows:—

"A friend of mine, yet young, who had been in business in a small way, thought he would go to New Orleans, live there, and try his fortune. He put all his property into a certain kind of merchandise which he knew the market in New Orleans would readily take, embarked on board a brig and sent her off, while he resolved to go by land.

"In those days there were no railways. From Philadelphia he took stage over the mountains to Pittsburg. On Saturday night there was talk among some of the passengers on the question of Sunday travel. My friend said he would not travel on that day—he would stop over at the hotel where the passengers had supper. He had never travelled before, and some old stagers

represented to him the possible, if not probable consequences of his resolution.

"On the Monday the stage might have no place vacant and he must necessarily wait another day, and perhaps another and another before he could continue his journey. In that case, on arrival at Pittsburg, he might find the steamer gone, and another delay would result from it. My friend considered the matter carefully. His orders to the shipmaster were to await him at New Orleans so many days, if he should fail to arrive he was to warehouse the cargo, a costly affair in New Orleans. He had hoped to sell it from the vessel.

"My friend said: 'I will stop over. I will not travel on the Sabbath.' The stage with his pleasant companions went on without him. He remained in the poor country inn, with no books, no company, no church. On the Monday the stage was full and he could not proceed, on Tuesday the same, on the Wednesday he found a seat, and on his arrival at Pittsburg there was no steamer and would be none for two weeks. He took passage on a flat-boat for Cincinnati, where he arrived after a tedious passage, and was obliged to wait three days for a steamer to New Orleans. All looked very dark to him.

"If he had kept on without stopping over he would have found a steamer at Pittsburg all ready to start, by which he could go without change to New Orleans. On arriving at his destination he found his cargo in a warehouse, as he had feared, and besides, he missed an admirable opportunity to sell the whole of it from the vessel, to a merchant in undoubted credit, who importuned the captain to sell and thus save storage. All looked very dark to my friend. A worldly man would think Sabbath-keeping would not pay.

"In two days after his arrival the merchant failed who had endeavored to buy his cargo. The sale would have been "on time," and the entire cargo would have been lost. In the meantime my friend's merchandise greatly advanced in the market, was very quickly sold at a large profit and for cash, the transaction being the foundation of a handsome fortune, which he employed always wisely and well, not for himself and family only, but most liberally in every good work."

Because a vigorous young lad, or a healthy young girl, is receiving day by day more strength than is needful for the legitimate outlay of daily life, there seems to be no special call for economy in the use of the strength thus coming in; and in many cases the surplus strength is wasted, instead of being capitalized. The lad is sure that he is not harmed by sitting up late at night, or by an indulgence of his appetite, or by over-study, or by excessive exertion of any sort. The girl is of the same opinion for herself, whether at her home, or at the place of summer-resort. Parents, indeed, often think that their children are not imprudent, so long as they show no signs of failing health or strength from their daily, and nightly course of ordinary life; and sometimes the family physician agrees with the parents in thinking that no great harm will come of what the young folks do so easily, and seem to stand so well. But if any of the incoming strength of early life which ought to have been stored up as capital, is then expended in unnecessary or in unwise outlay, the physical fortune of the young person who is guilty of this extravagance is so far diminished, to the added peril of its possessor in meeting the emergencies which the future surely brings.—*S. S. Times.*

"ONLY."

Selected.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Matt. xxv. 40.*

Only a word for the Master,
Lovingly, quietly said;
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only a look of reproof,
Sorrowful, gentle, and deep;
Only a look!
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas nought!"
(So the proud world thought)
But yet souls for Christ were won!

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone
That would bring forth fruit for heaven!

"Only!"—but Jesus is looking,
Constantly, tenderly, down
To earth, and sees
Those who strive to please.
And their love He loves to crown.
—*A Leaflet, by C. M.*

THE BORDER LAND.

BY PROF. C. S. HARRINGTON.

On the solemn border standing
Of the land unseen, unknown,
'Neath Death's shadow, hushed I listen
For the hymns around the throne.
Doubts and fears around me thronging
Swell the load of daily care;
Who shall satisfy my longing?
Who my burdens help to bear?

Jesus comes; his gentle finger
Lifts the load, and it is gone;
Jesus comes; where shadows linger,
Lo! the purpling of the morn!
And when trembling fear comes o'er me,
When 'mid doubts I scarce can pray,
If the Master stands before me,
Doubts and fears all melt away.

When my guilty soul sinks under
All the crushing weight of sin,
Jesus comes; O joy and wonder!
Strength and hope are back again.
He gives victory in my conflict;
He from sorrow sends release;
When the gathering storm is darkest
Jesus lifts the bow of peace.

Selected.

"HE KNOWETH THE WAY THAT I TAKE."

I know not—the way is so misty—
The joys or the griefs it may bring,
What clouds are o'erhanging the future,
What flowers by the roadside shall spring;
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort—
"He knoweth the way that I take."

I stand where the cross-roads are meeting,
And know not the right from the wrong;
No beckoning fingers direct me,
No welcome floats to me in song;
But my Guide will soon give me a token
By wilderness, mountain or lake—
Whatever the darkness about me,
"He knoweth the way that I take."

And I know that the way leadeth homeward
To the land of the pure and the best,
To the country of ever-fair summer,
To the city of peace and of rest;
And there shall be healing for sickness,
And fountains, life's fever to slake.
What matters beside? I go heavenward—
"He knoweth the way that I take."

—*From the London Christian World.*

Energy and Perseverance.

F. E. Loring, in *The Independent*, gives a lively and interesting account of the efforts used by a poor Bulgarian peasant boy to obtain an education. His home was a little hut made of mud and stones; and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheep-skins, made up with the wool outside. He was a bright, ambitious boy, with a great desire for study. And when he heard of Robert College at Constantinople, he determined to go there. So he told his father one day, when they were away together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said:

"You can't go to college; it's all I can do to feed you children; I can't give you a piastre."

"I don't want a piastre," the boy replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheep-skins."

But he had made up his mind, and he went—in sheep-skins and without a piastre. It was a weary march of a hundred and fifty miles to Constantinople, but the boy was willing to do anything for an education. He found kind friends all along the way, who gave him food and shelter at night. So he trudged sturdily on day after day until he reached Constantinople. As he was not one to let the grass grow under his feet, he soon found his way to the college, went into the kitchen and inquired for the President.

He asked for work; but the President kindly told him there was none, and that he must go away. "Oh, no," the boy said, "I can't do that. I didn't come here to go away." When the President insisted, his answer was the same: "I didn't come here to go away."

He had no idea of giving up. "The King of France, with forty thousand men went up a hill, and so came down again;" but it was no part of his plan to go marching home again. And three hours later the President saw him in the yard patiently waiting.

Some of the students advised him to see Professor Long. "He knows all about you Bulgarian fellows." The Professor, like the President, said there was no work for him and he had better go away. But he bravely stuck to his text: "I didn't come here to go away."

The boy's courage and perseverance pleased the Professor so much that he urged the President to give him a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all the things neat and in order.

The President thought he would soon get tired of such hard work. But a boy who had walked a hundred and fifty miles for the sake of an education, and was not ashamed to go to college in sheep-skins and without a piastre, would not be easily discouraged.

After a few days, as he showed no signs of "weakening," the President went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you."

"Oh, I'm perfectly satisfied," he replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of him, and he was allowed to stay.

After he gained his point he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a syndicate of six. That was good old

Dr. Hamlin's way, so none of the boys found it a burden to help him one evening in a week. It was a success on both sides; the boys were patient and kind, and the newcomer was as painstaking and persevering in his lessons as in other things, so that he made great progress.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the President, "to compete with those boys who have many weeks the start of you? And," he continued, "you can't go into class in sheep-skins, all the boys would cry 'baa.'"

"Yes, sir, I know," he said; "but the boys have promised to help me out. One will give me a coat, another a trousers, and so on."

Nothing could keep back a boy like that, who overcame all the obstacles in his way.

After the examination, the President said to Professor Long:

"Can that boy get into that class?"

"Yes," was the reply. "But that class can't get into that boy."

It was not all plain sailing yet. Although he had passed the examination he had no money, and the rules of the college required each student to pay two hundred dollars a year. That was a question in mathematics that puzzled the good President.

"I wish," said Professor Long, "that the college would hire this boy to help me in the laboratory and give him a hundred dollars a year. He has proved himself very deft and neat in helping me there, and it would give me much more time for other things."

So he became the Professor's assistant, and was perfectly delighted with his good fortune. But where was the other hundred coming from?

President Washburn sent an account of his poverty and great desire for an education to Dr. Hamlin, the ex-President of Robert College, who was in America. The Doctor told the story to a friend one day, and she was so much interested that she said:

"I would like to give the other hundred."

And that's the way he gained the wish of his heart.

He proved the truth of the old saying, that "where there is a will there is a way." But his way was so hedged in that no boy without a strong will and great perseverance would have found it.

Of course such a boy would succeed. To-day he is head master of one of the schools in his own country.

Canaan, Ancient and Modern.

BY CANON H. B. TRISTRAM.

The first glimpse which history gives of the land of Canaan is to be found in the story of the wandering of Abraham and the pastoral patriarchs. What the land must then have appeared to the travellers from the East we may infer from examining the fragments, scarcely touched by the profane hands of the builder or the colonist, which remain in the eastern parts of the country in Gilead and Bashan. From Damascus to Egypt there are but two towns of any importance,—Es-Salt (Ramoth-gilead) and Kirak, the ancient Kir, or Kir Moab. These and a few villages comprise the whole settled population. No terraces scarp the hill-sides. Only here and there are the open plains disturbed by the plow. Scattered timber, more park-like than forest, clothes the mountain in irregular clumps from base to summit. The date-palm still waves in the Jordan valley, on the east side. The balm-of-Gilead, the arbutus, sweet bay, and oleaster,

cover the lower ranges. Above them, as we ascend, we find the olive; higher up the evergreen oak or ilex, then the Turkey oak; while clumps of pine, about identical with the Scotch fir, crown the summit of Gilead. In the open glades the nomad Arab pitches his black tent, while his flocks and herds, camels, sheep, and goats, with a few horned cattle, depasture the neighborhood, and disturb the gazelles and deer which at other times browse unmolested. The only cultivated land consists of unfenced patches round the towns and villages.

Such must have been the character and such the inhabitants of western Canaan when Abraham first pitched in the plain of Shechem. Fair indeed, and lovely, must that land of promise have looked to the eyes of the pilgrims just come from the bare and monotonous plains of Mesopotamia, as they threaded its labyrinths of well-wooded hills and narrow valleys with their purling brooks, and camped among the exuberant verdure of the moist plains. We find but few traces of towns or cities at that early epoch,—only Shechem and Hebron in Canaan proper. A dense population cultivated the seething tropical valley of the Jordan, and the shores of the Dead Sea. Phenicians and Philistines fringed the coast-line with their settlements. But these did not touch the Canaanite who was then in the land. The Canaanites were scarcely yet an organized nation, like their neighbors. They seem to have been rather a collection of village communities, who recognized the supremacy of the Hittite invaders. The country was not lawless. It was the highway of the great commercial route or caravan road between the empires of Chaldea and Egypt, and the few allusions in Scripture point to industrious and peaceful communities. Such certainly were Shechem and Hebron.

Recent research has cast a flood of light on the movements of the Hittites who then ruled at Hebron; and we know from Egyptian records that, not long before the time of Abraham, they had pushed from northern Syria, halted for some little time at Hebron, and then moved on to Egypt, where they established for some generations the dynasty of the Hyksos or shepherd kings. Hence the significance of that passing remark in Numbers 13: 22: "Now Hebron was built seven years before Zoan in Egypt." Zoan was the capital of the Hyksos dynasty, and the Hittites had paused seven years at Hebron before making their further advance. Through this country Midianite traders could conduct their caravans of precious merchandise without danger. The pastoral chieftain from beyond the Euphrates could lead his flocks where he would, so long as he refrained from interfering with the wells, the earliest kind of real property in history; for cultivation had not yet extended beyond the environs of the few settlements. That, in these, land was of considerable value, is shown by the purchase of the burying-ground of Machpelah from Ephron,—the first legal conveyance recorded in history.

Very different was the state of Canaan four hundred and fifty years later, when conquered by Joshua. The population must have increased enormously. The whole country was thickly studded with walled towns. Places which, like Bethel, had been but a name in the days of Abraham were now considerable cities. Scripture gives but one incidental hint of the changes which had occurred meanwhile. Hebron and Kirjath-Sepher, which had been Hittite in the time of the patriarchs, were now Amorite, and the name of the latter changed to Debir; while in Joshua's time, the Hittites were found in the

mountains. The Egyptian annals explain this. A century before the Exodus, the Shepherd, or Hyksos, dynasty having been overthrown, Thothmes III., and after him Rameses II., prosecuted great campaigns against the Hittites, invading Canaan and Syria, driving their hereditary foci out of Hebron, and overrunning the country as far as the Euphrates, but making no permanent conquests.

The period before Thothmes was the epoch of Canaanite development; for we find in the Egyptian records, a list of over a hundred places submitting, given in the same topographical order in which the names occur in the book of Joshua. With the exception of a few strongholds, and some remote and inaccessible districts, the Israelites occupied the walled towns and the villages built by the Canaanites, and completed the subdividing or terracing of the hill-side, which their predecessors had begun. It was this terracing, which, in its ultimate results, has reduced the country to the state in which we now see it. From the density of the population every foot of ground was valuable. The hill-sides were girdled with terraces, like flights of steps, from the base to the crest of each rounded knoll, on the top of which was perched the little town. The primeval forest everywhere disappeared, and its place was taken by the precious olive tree, the evergreen foliage of which attracted the spring showers. Along the edges of the terraces ran little cemented channels, which conducted the rainfall to the cisterns with which the whole country is honey-combed. On each step of the terraces, corn in spring, and a second crop of vegetables in summer, were raised; while fig-trees occupied every corner, and the vine was trailed over every stone-heap. The land was utilized as it is in Malta to-day.

But, in after ages, war and neglect have done their work. We have no reason to believe that the material prosperity of the country ever suffered more than temporary checks from the wars and captivities till the final destruction of Jerusalem by Titus. Even after this, though the Jew was driven out, a considerable population remained, till the ruthless devastation and massacres by Chosroes, the Persian invader, A. D. 594, swept the land with the besom of destruction. The olive-trees, at least those which had been spared by Titus, were cut down. With them disappeared the fertility of the land. There was no man left to repair the terraces or keep open the water-channels. Over the treeless hills the clouds in spring passed without shedding their showers, while the winter rains, descending in impetuous torrents, soon washed down the terrace embankments, and carried the earth into the valleys, leaving the rocky sides barren and bare, while the hollows were choked to a depth of many feet with rich alluvial soil. Thus by the reckless wickedness of man has God's curse been accomplished.

Yet as after some great flood, we find in nooks and corners some walls and strays of what existed before, stranded in the eddies of the backwater; and as the waves of successive invasions of India have stranded on the hills and in the secluded valleys the remains of the Dravidians and other earlier races, so it has been in Canaan. The Israelite indeed has utterly disappeared; for the few Jews to be found in colonies in Jerusalem and some of the towns are all immigrants who have returned since the time of the Crusades from Spain or Germany or Poland. But while the nomad population of the plains is of Arab descent from the followers of the Khalif Omar, and the fellahen, or agricultural population of

the villages is of Syrian origin, the descendants of the Christian settlers after Constantine, we find traces of the old Canaanite or Hittite, in the retired mountain villages east of the central ridge, to be recognized by their somewhat Ethiopian physiognomy, and by some old heathen local customs, such as sacrificing under a sacred tree or "grove" on the hill-top at the new moon; while in the southeast of Judea at Beit-Jibreen (or Gath) we have traces of the old Philistines in the large flat-featured race, quite distinct from any others in the land. It is interesting to note that these relics of the aboriginal races are found just in the districts which we learn, from Judges 1., were never thoroughly subdued by Israel.—*S. S. Times.*

For "The Friend."

Memories of the Prairies.

Prairie wolves were quite numerous in the new settlements, and their depredations frequent on the poorly protected poultry and flocks, and even upon the young and weak, of the herds of cattle; but a vigorous war has been waged against them, stimulated by a bounty of from two and a half to five dollars per scalp, and though yet far from being exterminated, their number is insignificant. They are eminently a prairie animal, and are seldom, if ever, found in the deep woods. I have heard old hunters say that they could not be driven into the "timber," and that they would permit themselves to be rode down and taken rather than take shelter in the near woods, but I know this is not entirely true, for they delight to hide in the small prairie groves and to skulk along the bushy borders of the woodland. There was another larger and more fierce variety of wolves inhabited the timber. The cry of the prairie wolf consists of three sharp barks, the last one prolonged into a long lonesome howl, and in early times it could be heard in some direction on almost any still night. They also had a curious habit of gathering into small companies, and amusing themselves by joining in a most ludicrous sort of concert. They would all at once break forth and bark, and howl, and whine, and yelp, and chew it all up together into a medley of mixed sounds impossible to describe, giving one a greatly exaggerated notion of the number of wolves in the pack. I well remember one time when I was travelling alone until very late into the night, as I passed between two small groves that were separated by a bit of low lying prairie, along which my road led, there was such a chorus broke forth from the shadowy side of the grove above me, and such a torrent of mingled sounds as then startled the still air, I scarcely think ten lusty boys just let loose from school could equal. I was not a stranger to this kind of serenade, and knew quite well how deceiving it was; but this time I felt quite sure there were about half-a-dozen in the pack. When I approached to within twelve or fifteen yards of them they left their place in the shadow of the grove, trotting across the road before me, and resumed their discord in a meadow on the other side, and to my astonishment there were just two of them.

In the summer of 1854, a neighbor who lived in a part of the same house we occupied, on his return home one evening brought with him a young prairie wolf. He was a smart pretty little fellow, and soon became quite an interesting pet. We fed him on bits of bread and milk with perhaps some stray pieces of cooked meat, and he grew nicely and was as playful as any pup; but had a spice of wild nature always about him, that made him a favorite with us all. One day after

we had kept him a month or more, I found a crippled gosling down by the brook in the pasture, and as an act of kindness to the poor sufferer I killed it, ("The mercies of the wicked are cruel") and then I thought it would make a dainty morsel for wolfy, so I took it and dropped it into his box. After smelling it over for a moment he tore it in pieces and ate it greedily. The change it wrought on him was wonderful. He was at once more wild and fierce than we had ever seen him. He would growl and snap at us, and cowering away into the darkest corner of his kennel, would glare at us with eyes that seemed almost blazing with hate, and it was only after two or three days of more civilized diet that he regained his good temper. Several times we tried the experiment of giving him raw flesh, or blood, and always with the same result. He would always try to run away if left long at liberty, and never showed much signs of affection or obedience to any one.

Late in the fall when he was pretty well grown he made good his escape, and through that whole winter he was the pest of the neighborhood; he had learned enough of civilized ways to be able to evade every effort to capture or to kill him, as well as to find his way to the good things of the barnyards and chicken roosts. He was remarkably shrewd, but one luckless night the next spring, while on a visit to a neighboring hen-roost, he stepped into the jaws of a trap set for him, and when morning came, the good woman of the house found him there, and she was so overjoyed at his misfortune, that without waiting to call help she seized a hoe that stood near, and with it put an end to his career.

Beavers were sometimes, though rarely, found along some of the streams of central Iowa as late as 1868. I believe it was in the summer of that year that I had occasion to visit the little town of Fairfax, a few miles southwest of Cedar Rapids. I was travelling on foot, and approached it across the beautiful rolling prairie south of the Cedar River. From the summit of a high ridge overlooking the valley of Prairie Creek before me, and that of the river on my right hand, with thickly wooded and low hills beyond it, I saw the little village of my destination, just across a curve in the valley, while the road leading to it wound tediously around among fields and meadows, and by pretty farms, but I was already weary with long walking, and decided to leave the beaten track, and save a few tired steps by crossing the fields and woods and stretches of open prairie in a more direct line. I was soon plunging through the hazel thicket that fringed a grove of small timber that shaded some rough land over which I made my way as best I could, then entered the nearly level valley where the trees were larger and less lumbered with underbrush. In a little while I found myself upon the banks of the stream but unable to cross it. While following its sinuous course in search of a crossing, I came most unexpectedly upon the recent work of a small colony of beavers. There were perhaps a dozen or more trees and bushes cut down, some were fallen into the water while others lay upon the bank. There were several of them ten to twelve inches through, and one ash tree fully fifteen inches in diameter was cut almost down, but had been abandoned. It leaped so that it would have fallen from the creek and been of no use to them, and I wondered if some shrewd old animal had discovered this fact and stopped the waste of labor. The largest trees, and the greatest number were ash, though other varieties had also been cut.

I was surprised at the large size and regular form of many of the chips they had taken out.

They had made deep cuts with their chisel-like teeth, above and below, often two and three inches apart, then taken hold in the middle and torn out quite a good sized piece. I saw nothing of the animals themselves and only knew of the workmen by their chips, and their work; and I suppose that they had been intruded upon and killed or driven away a few days before my accidental visit to their clearing. I found a place where I could cross the creek, and rather reluctantly left this interesting scene and was soon on the track of the C. & N. W. R. R. which I followed to the village a mile farther up the stream.

T. E. BUNDY.

For "The Friend."

From some correspondence which took place in 1863 between Friends in Holland and Stephen Crisp, also with the Morning Meeting in London, it appears that some proceedings were on foot with the Government of Holland for legalizing the marriages of Friends on their agreeing to give notice to the civil magistrate (before the marriage as well as afterwards) of the solemnization.

Some of the Friends in Holland scrupled as to the previous notice; and the advice of the Morning Meeting was requested. The answer was to this effect:—that "it was not inconsistent with Truth's testimony to certify the magistrate both before and after the marriage—all things having first passed with clearness through the meetings of Friends." "We have been willing from the beginning," writes George Whitehead on this occasion, "that our marriages should be made known to the magistrates." The Morning Meeting further remarks, "For though we cannot allow the right of marrying to the civil magistrate, yet his right to take cognizance of offenders, covenant breakers, &c., has always been our testimony. Therefore, Friends being free to impart the simple knowledge of their intentions will rather bespeak their innocence and clearness from all violations of contracts, clandestine proceedings, &c., than the refusal of such notice, and surely we would have our innocence appear both before marriage and after."

It was thought this extract might be interesting in view of somewhat recent legislation in Pennsylvania on the subject of marriage and the action of our Meeting for Sufferings in relation thereto—of the propriety of which some Friends appear to have had some doubt.

Natural History, Science, &c.

Extraordinary Reason in a Mastiff.—J. M. Buckley in *The Christian Advocate* relates the following anecdote, the truth of which he took pains to have confirmed by the person who owned the dog:—

Harold Dollner, a native of Denmark, and for many years Consul-General of Denmark in this city, and a portion of the time acting Minister for that kingdom, and well-known to business men as the head of the firm of Dollner, Potter, & Co., of New York, for many years resided in Brooklyn in a kind of *rus in urbe*—a mansion of the old style, situated on Washington Avenue, in the midst of what, for a city, are large grounds. He always took a great interest in his flowers, trees, and vegetables, and in the heart of the city raised the very finest pumpkins. He also kept two or three dogs; one a house dog, another of the spaniel variety, and the third a powerful mastiff. The mastiff was always chained near the stable, and not far from the rear entrance to the premises.

In a certain autumn the pumpkins which were produced in his garden were of such extraordinary size and beauty that they excited the

rapidity of a person who stole two of the largest of them and took them to the Horticultural Exhibition, where he entered them as his own, and actually took the premium for them. This so raised Dollner's indignation that he instructed his gardener to take off the largest of those which remained and deposit them in the cellar lest they also should be stolen. At the same time he told him to set the mastiff loose, so that if any body else came in at night to steal the pumpkins the dog would attack him. Pursuant to this order the gardener worked all the afternoon taking off the finest of the pumpkins, which he carried up one by one, piling them near the cellar door until he had finished, when he conveyed them into the cellar. About sunset he unchained the mastiff.

This dog had watched the performance of the gardener, and during the night he gnawed off the largest of the remaining pumpkins and carried them one by one to the cellar door, where he piled them up and stood guard over them until the next morning, when as the cook arose and opened the kitchen door, with an expression of great delight the animal wagged his tail, looked up for approbation and went away. The next night he gnawed off everything from the size of a hazel-nut upward and carried them to the cellar door as before. A few days afterward, when the person suspected of having stolen the pumpkins, who had always been friendly with him, entered, the mastiff sprang upon him with the utmost rage.

Power of the Imagination.—There can be little doubt that much of the distress resulting from abstinence from an accustomed stimulant, whatever it be, is due to imagination; and in some cases, victims of the habit have cured themselves by the exertion of a strong determination to take no more. In a large number of cases, however, the indulgence has produced a complete paralysis of will-power; and then some method of judicious medical treatment is necessary, although even then success does not always follow. An account of an ingenious mode of effecting the cure of a long-indulged opium habit is given in the *Medical World* by Dr. R. H. Dalton. The patient was first allowed for a week to take her usual quantity of morphine in the form of a mixture containing also five drops of iux vomica and one-quarter grain quinine in each dose, and colored with tincture of lavender. Then, for twenty weeks, the amount of morphine was lessened every seven days by one-twentieth, and, at the same time, the tincture increased by one drop and the quinine by one-quarter grain at each change, until the morphine was left entirely out. In the meantime, however, the quinine was not augmented after the ninth week, but ten drops of elixir of vitriol added to each dose taken afterward. The diminution of morphia was minute and gradual; and, the taste being the same, the patient was unable to detect any change whatever during the four months' treatment. As soon as Dr. Dalton became satisfied that the habit was entirely in the mind, he announced that she had not taken a particle of morphine for two weeks. As soon as she understood this, the spell was broken, and she wanted no more morphine. Her health had become very much improved, and her gratitude seemed unbounded. Dr. Dalton thinks that, if recourse to stimulants be prevented during the cure of this opium habit, any physician may succeed with this plan.—*British and Colonial Druggist*.

Delicacy of Sense of Smell.—The extreme delicacy of the sense of smell in man has been shown by a series of interesting experiments by Fischer

and Penzoldt. In an empty room of some two hundred and thirty cubic meters capacity and tightly closed, a small quantity of the particular substance to be detected was thoroughly mixed with the air, and the observer then admitted. Among the different substances which were tested in this manner it was found that the very smallest amount recognizable was .01 of a milligram of mercaptan. This quantity diffused through the room sufficed to make its distinctive character appreciable in the small volume of air coming in contact with the nerves of the nose, from which it was estimated that the 1-460,000,000 part of a milligram of this substance was recognizable—an infinitesimal quantity, passing conception, but which science declares to be a fact.

Cheap Sodium.—It is said that by the use of carbide of iron and an improved form of furnace, the metal sodium can be produced at a very low cost. If the process prove successful, it will enable the chemist to produce aluminium cheaply from the clay which everywhere abounds. Aluminium has properties which render it very valuable in the arts.

Items.

—**New Saints.**—Two hundred and sixty-one new English saints will be added to the calendar on the occasion of the Pope's Jubilee. They will consist of the English martyrs from the fifteenth to the seventeenth century. Well, if Protestants were to establish an order of saints, and include all those that the Roman Catholic Church slew because they would not submit to it, there would be, at a moderate calculation, more than one saint for every second of time in the year.—*Christian Advocate*.

—**The Missionary and the Fog.**—An illustration of popular ignorance and superstition in China, is furnished by a correspondent of one of the papers, who, writing from Nanking, on 16th of Second Month, says: "One of the missionaries had occasion to send for an official on the night of the 14th inst. to disperse a crowd which had gathered at his gate clamoring to have him come out and clear away the fog, which was very dense, and which they claimed he had brought on." The *Shenpoo* mentions that on the night of the 13th the city of Nanking was enveloped in a dense fog, and the street lamps, which were 100 feet above the ground, were invisible. On the following night the fog was accompanied by the smell of sulphur, which caused the inhabitants to fear that there was a conflagration. It, however, disappeared in about two hours.

—**Ritualistic Troubles.**—On a recent occasion, rather an extraordinary scene was witnessed at St. John the Baptist's Church, Liverpool. The vicar, as he entered, was seen to carry a lighted taper in his hand. He immediately lit the candles on the altar. The church-wardens, who were sitting in front of the chancel rails, stepped forward and put out the lights. The vicar lit the candles a second time, and as soon as they were lit the church-wardens advanced and blew out the lights. The vicar did not light them a third time. The service then proceeded without 'altar lights.'

The *Independent* says:—"The ritualistic controversy has reached Australia, and is greatly disturbing the Anglican communion. A teredos in the cathedral at Sydney is an object of concerted attack, and the introduction of candles in churches is bitterly opposed. 'What,' said one of the bishops to a ritualistic clergyman, 'will it profit if we gain a candle and lose a soul?'"

—**The Prohibition Cause.**—The *Baltimore Sun* in commenting upon the increased interest manifested by the people of the United States in the Temperance question, calls attention to the gradual increase of the strength of the Prohibition Party, as manifested by the votes cast at the different elections; and adds: "It must be borne in mind that the present Prohibition Party has never as yet polled more than a small percentage of what may be fairly called the Prohibition vote. As tested by the

result of the votes on the Constitutional Amendments in various States, and by the votes cast in Local Option contests, there must be from 30 to 40 per cent. of the people of the country who are willing to have the liquor traffic declared illegal."

—**Secularian Influence.**—State Superintendent of Instruction Draper, of New York, decides, in a case of appeal involving the question whether teachers employed in a public school supported by public moneys, who wear a distinct sectarian garb and address one another by the term "Sister" are not in effect exerting sectarian influence which ought to be prohibited, that they are. He says:

"The conclusion is irresistible that these things may constitute a much stronger secularian or denominational influence over the minds of the children than the repetition of the Lord's Prayer, or the reading of the Scriptures at the opening of the schools, and yet these things have been prohibited, whenever objections have been offered, by the rulings of this department, from the earliest days, because of the purpose enshrined in the hearts of the people, and embedded in the fundamental law of the State, that the public school system shall be kept altogether free from matters not essential to its primary purpose, and dangerous to its harmony and efficiency.—*The Independent*."

THE FRIEND.

SIXTH MONTH 11, 1857.

There is, perhaps, no one feature in the modern departure from the principles of Friends, which for convenience sake, may be termed the "*fast movement*," which seems to us so subversive of the whole system of Quakerism; and to be fraught with so many destructive consequences to our profession, and indeed to the spread of the Truth in the earth, as the employment of paid pastors and ministers by our meetings. Whatever plausible excuses and arguments may be adduced in its support, having paid preachers is a revival of the system of "birding ministry," which was so earnestly opposed and condemned by Friends in their beginning.

The testimony we have received as to the practical working of locating and paying ministers, corresponds with what might reasonably be anticipated as the result. The settled "pastor" feels that the people who pay him, expect him to preach to them; and he accordingly in large measure assumes the control of the meeting, prepares himself with a subject and line of thought before coming, so that he may not be compelled to disappoint these expectations; and introduces or encourages singing and reading the Scriptures as means of interesting the people and employing the time when he is not speaking. There is little opening left for the development of true spiritual gifts in the members of a meeting so presided over; for there is but little opportunity for that reverent waiting upon the Lord in silent adoration, which is an essential element in divine worship, and in the exercise of which the mind is enabled to hear the still small voice of Christ, and receives strength to obey his commands.

If a Friend, ten years ago, had predicted that by this time so many of the more fluent speakers would be paid and stationed among the more wealthy congregations of Friends, as is now the case; that the practice would find numerous influential advocates amongst professed members of the Society; and that the action of pastoral committees of several of the Yearly Meetings would substantially justify this course; he would have been regarded as a false prophet, or at least as one unnecessarily alarmed. But the practice has become so widely spread, that the lack of

means to pay with seems to be the principal obstacle to its further progress in those sections of the country where the fast movement has had full sway. A year or more ago, an advocate of this movement asserted (if we remember correctly) that there were then not less than 20 such preachers located in this manner; and the number is probably now considerably increased.

In connection with this subject, a minister in one of the Larger Bodies in the West, spoke of one of the effects which the system their meetings are now pursuing, had upon the smaller meetings. The paying and location of so many of the speakers, he said, had materially lessened the frequency with which the meetings generally were visited by travelling ministers. The small meetings especially were neglected; and he believed that among such would be found an open door for those who might be drawn by the love of the Gospel, and qualified and commissioned by the Head of the Church to gather the lost sheep of the house of Israel.

The author of the lately published Essay on "The Theatre," has taken the initial steps to have it published in France. Jules Parodon, of Nismes, and Samuel Combe, of Montmeyran, feel much interested in the matter, the former having undertaken to get the Essay translated into French. This translation is now ready. J. Parodon suggests an edition of 5000 copies, to be sent to ministers, editors, libraries, and to other suitable places and persons throughout the country. Several hundred dollars will be needed for the purpose. The author has tendered moneys (including the profits of past sales,) in his hands, for the object stated, but has probably but an eighth part of the sum required. Friends who may wish to further this matter, may send their contributions to Josiah W. Leeds, 528 Walnut Street, Philadelphia. While the theatre is patronized in France by people who make a profession of religion, even more than it is here, yet it may be that so awful an event as the recent burning of the great theatre in Paris, with the accompanying sacrifice of so many lives, may produce a soberness and a disposition to heed the facts concerning the real tendency of stage entertainments, such as was probably the result in this country subsequent to the memorable destruction of the Richmond (Va.) theatre.

Several communications addressed to the Editor of "The Friend" have been received during the past three weeks, which his absence from home has prevented him from attending to. He has now returned, and makes this explanation, that his correspondents may not feel that they have been improperly neglected.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement shows a reduction during the Fifth Month of \$8,888,997. Total cash in the Treasury, \$466,269,526.

William A. Wheeler, ex-Vice President of the United States, died on the 4th instant, at his home in Malone, New York. He was in the 68th year of his age.

Ulysses Mercur, Chief Justice of the Supreme Court of Pennsylvania, died on the morning of the 6th inst., at the residence of his son, at Wallingford. He was born in 1818.

According to the *Pittsburg Chronicle-Telegraph*, the fire waste record for 1887, in the United States and the Dominion of Canada, promises to be the heaviest ever known, already exceeding that for the corresponding period in 1886, by about twenty per cent. and steadily growing. A peculiar feature of the situation is that the great bulk of the property now being reduced to ashes, is what underwriters class as the choicest risks,

while the kind usually counted extra hazardous and insured only at the highest rates, if written at all, is escaping destruction.

An earthquake shock which "seemed like an underground explosion of great severity," was felt at Jamestown, New York, at ten o'clock in the morning of Fifth Month 31st. Many people ran out of their houses in alarm. Another shock of earthquake was felt at Benson, Arizona, at 11.55 on the 6th instant.

San Francisco papers complain of the extent to which the use of profane and vulgar language is permitted on the streets of that city, and charge that the police, instead of being champions of decency and good manners, often offend in the same way.

All the hotel keepers in Council Bluffs, Iowa, have been summoned to show why injunctions should not be granted against them, and all the owners of property where saloons are still running are being arrested and placed under bonds of \$700 each to appear in the District Court for contempt.

Prohibition is expected to carry all the counties in Dakota, outside the Black Hills, next fall.

The deaths in this city last week numbered 352, which was 43 less than during the previous week, and 8 more than during the corresponding period last year. Of the foregoing, 188 were males and 164 females; and the same number of adults and minors: 22 died of consumption; 36 of diseases of the heart; 22 of convulsions; 19 of pneumonia; 18 of debility, and 12 of marasmus.

Markets, &c.—U. S. 4 1/2's, 109 1/2; 4's, registered, 128 1/2; coupon, 129 1/2; currency 6's, 123 a 134.

Cotton was quiet but firm, at 11 1/2 cts. for middling uplands.

Feed was weak, with liberal supplies and a light demand. Sales of 1 car medium winter bran at \$15.50; 1 car good do. do., \$16; 1 car prime do. do., at \$16.75, and 1 car choice Southern do., at \$17 per ton. Quotations: Bran, western winter, choice, \$17; do., do. medium to prime, \$15.50 a \$16.75; bran, spring, \$15 a \$16.

Flour and Meal.—Flour was steady, under moderate offerings, but demand was confined to the immediate wants of the home trade. Sales of 125 barrels Pennsylvania roller, straight, at \$4.35; 375 barrels Ohio, straight, at \$4.50 a \$4.55; 500 barrels winter patent, at \$4.75 a \$5; 200 sacks Minnesota, clear, at \$3.80 per 196 lbs.; 125 barrels Minnesota, straight, at \$4.65, and 500 barrels do., patent, at \$4.85 a \$5. Rye flour was dull and weak at \$2.65 a \$2.85 per barrel as to quality; 100 barrels fair sold at \$2.65.

Grain.—Wheat has advanced slightly; No. 2 red closing at 96 1/2 cts. bid and 96 1/2 cts. asked. Corn was nominal; No. 2 mixed closing at 46 1/2 cts. bid and 47 cts. asked. Oats were dull but steady, No. 2 white closing at 36 1/2 cts. bid and 37 1/2 cts. asked.

Beef cattle were 1/2 c. higher, at 3 1/2 a 3 1/2 cts.

Sheep were 1/2 c. higher, at 2 a 4 1/2 cts. Fall lambs, were active, at 4 a 5 1/2 cts. Spring lambs, were active, at 6 a 9 1/2 cts.

Hogs were 1/2 c. lower; Western, at 7 a 7 1/2 cts. State, at 6 1/2 cts.

FOREIGN.—The inaugural conference of the Radical Union was opened on the 1st instant, at Birmingham, by Joseph Chamberlain. A resolution was passed in favor of the largest possible extension of local government to Ireland, subject to the supremacy of the Imperial Parliament and the protection of the Protestant minority.

W. E. Gladstone has been making a tour in Wales. At Swansea, on the 4th instant, one hundred thousand Welshmen, wearing rosettes and bearing banners and accompanied by numerous bands of music, marched in a procession, after which they were addressed for an hour by the orator. He advocated the question of Welsh disestablishment being decided by the Welsh people themselves.

The Sultan of Turkey has ceded the Island of Cyprus to England.

A final estimate of the victims of the burning of the Opera Comique, places the number at 130, including the remains of forty persons which were found in the ruins, but which were so badly burned as to be unrecognizable.

A despatch from Berlin, dated Sixth Mo. 5th, says: During a circus performance at Neschen last evening a storm arose and a portion of the roof of the circus structure was blown off. The pendant lamps hanging from the roof were broken, and the blazing petroleum poured down upon the heads of the people below. There were 2000 spectators, and a fearful panic arose. In the midst of the tumult one lightly-built wall of the structure fell in, and the whole building immediately collapsed. A large number of persons were burned,

and many trampled to death, and 300 others were more or less injured.

Violent hailstorms have done immense damage in the Temesvar and Buzias districts in Hungary. The distress increases hourly. Numerous lives have been lost. Entire herds of cattle have been drowned at Mako. The flood has reached Canad County, and fully 50,000 acres of wheat land will soon be inundated. Csongard is submerged. It is calculated that 50,000 families have been ruined by the floods.

The Crown-Prince of Germany has undergone an operation for the removal of a small tumor from the entrance to the windpipe. Professor Virchow pronounces it to be non-malignant in its character.

News has reached Merv, from Herat, that the Ghilzais have defeated a thousand of the Ameer's regular troops, and captured five guns and considerable baggage. Daharneh, the commander of the Ameer's forces, was captured and beheaded. The inhabitants of the province of Herat and the adjoining districts are greatly excited over the success of the revolted tribe, and it is stated are ready to join the Ghilzais. News has been received from Herat that the Ameer of Afghanistan is in a critical position. He has withdrawn the garrisons of Herat and Balkh for the purpose of reinforcing the troops defeated in the recent encounter with the Ghilzais.

The report that a volcano broke out in the Sierra Madre, near Piedras Verdas, Chihuahua, during the first of the recent earthquake shocks, is confirmed by exploring parties. A mass of molten lava is pouring down the mountain side, and extends ten miles from the crater. The heat prevents a nearer approach than three miles.

The Dominion Senate has decided, by a vote of 30 to 13, that a divorce obtained in the United States is of no effect in Canada.

The annual public meeting of the Society for Home Culture will be held at Friends' Select School, No. 140 North Sixteenth St., Philad'a, at 3 p. m., Seventh-day, Sixth Mo. 11th, 1887.

The Secretary will report the work done by the students during the past year. There may also be expected papers on observations made in the field, and a discussion as to the most feasible methods of aiding and extending a practical interest in the Natural Sciences.

MARY P. ELKINTON, Secretary, 325 Pine Street, Philad'a.

NEW PUBLICATIONS.

The Tract Association have just published a four page tract, entitled, "Zulu, the Greek Chieftain." Also the following old tracts from new plates, viz: "Charity and forgiveness," 8 pages "Example and testimony of the early Christians on the subject of War," 4 "Christian Instruction in a conversation, as between a mother and her daughter," 16 "Sufferings of Richard Seller for his testimony against War," 8 "Universality and efficacy of Divine Grace," 16 "Brief Memoir of William Edmondston," 24 (abridged)

WANTED,

A Teacher to take charge of a school under the care of a committee of West Chester Preparative Meeting, Pa. To enter upon her duties in the Ninth Mo. next.

For further information please apply to

JOSEPH SCATTERGOOD, or PHEBE D. HOOPES,

West Chester, Pa.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

DIED, at their late residence, in the village of Damascus, Ohio, on the evening of the 25th of Fourth Mo. 1887, MARY ANN KIRK, wife of Joel Kirk, of disease of the heart, aged nearly 74 years. Her departure was quite unexpected at the time, but remarkably easy, without sigh, groan or struggle; leaving the comforting assurance with her family and friends that, through the mercy of God in Christ Jesus, she was fitted for the change.

—, at her residence, Tuckerton, N. J., Fourth Mo. 21st, 1887, JUDITH S. BARLETT, in the ninetieth year of her age, a member of Little Egg Harbor Monthly Meeting of Friends.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 354.)

Ninth Mo. 13th, 1856. A precious quiet reigns. During which prayer hath seemed to be the almost constant covering of my spirit; interceding that the Lord would be pleased to show me the way wherein He would have me to go. Then I will follow Thee faithfully, come life or come death; any thing that will assist in working out the great work for me.

15th. The favors of yesterday, I dare not let go unnoticed. A little prayer similar to this, arose in my heart on first awaking in the morning:

"In midst of dangers, fears, and death,
Thy goodness I'll adore;
And thank thee for thy mercies past,
And humbly hope for more."

18th. When the poor tribulated disciples walked by the way and were sad, it is written, "Jesus joined himself to them;" and I felt this morning as though He was very near to some of us, even to querying, "what manner of communications are these," &c.

20th. When the Lord's holy influence is felt to prevail, how precious is the quiet. My heart was tender under a feeling of this, this morning.

27th. How long such a quiet comfortable feeling is to overspread the dear children, I know not; but there is something very teaching in it, showing so clearly the superintending care and help of a kind Providence. This, too, has caused me to feel much of late like poor Peter, when he said: "Depart from me, for I am a sinful man, O Lord." Still I can query, as Peter did, "Thou knowest all things, thou knowest that I love thee." If I am found fit in any way to administer to thy "lamb," all praise shall be given unto Thee, thou fountain of love and life. I remember what a dear friend once said to me, "It is the altar that sanctifies the gift."

29th. Remembered, affectingly so, this language of that eminent apostle Paul: "Neither count I my life dear unto myself, so that I may finish my course with joy," &c. He could also say, "None of these things move me," &c. What a mercy and favor to know our foundation established upon that Rock that cannot be shaken. My prayer very often is, that this may be my condition, so that neither the rain, nor the wind, nor all that tries the poor structure, may be enabled to overthrow. And I am convinced it will

be so, as there is a fleeing unto my alone *sure* Helper.

10th Mo. 1st. I have thought this morning that my condition resembled that of the poor woman, who "cried after Jesus for the life of her little daughter." She continued to cry, saying to Him, when told "it was not meet to take the children's bread and cast it to dogs," "truth, Lord, yet the dogs eat of the crumbs that fall from their master's table." By night and by day is my spiritual life pleaded for. And though unworthy as I feel of the very least of the Lord's mercies, still I cry on. May He in mercy, regard.

[After alluding to the death of a relative, our Diarist thus comments and sets forth her views and feelings:] Thou wilteth, O Heavenly Father! not the death of any who die in their sins; but art pleased to grant a measure of thy good Spirit to assist us in working out our soul's salvation with fear and trembling before Thee. So do, O Lord! for thy poor hand-maiden, who feels unable to take a single step aright without thy holy assistance, either to ask forgiveness for sins past, or to be delivered in future from temptation.

Twelfth Mo. 5th. Many and multiplied are the favors and blessings daily conferred upon us! Have had our Committee acceptably with us. May the gospel labor which has been bestowed, not be in vain. In our meeting on First-day, dear Elizabeth Evans was remarkably led; and on Fifth-day, S. Bettle, Senior, quite as much so. Though they were differently exercised, yet their concern centered in one and the same thing, viz: to wean us from the world, and to draw us unto Christ, who remains to be "the Way, the Truth and the Life;" and who hath said, "No man cometh unto the Father but by me."

From a letter written by A. W. H., dated West-town, Twelfth Month 1st, 1856, we extract the subjoined more extended relation of the gospel labors on said occasion of our well remembered and beloved friend, Elizabeth Evans, viz: "Through that favored instrument, E. E., bread was blessed and banded forth to us. The dear children seemed to be the objects of her tender solicitude; and in a most feeling and solemn manner was she led to address them; arising with these words of the prophet Ezekiel: 'Thus saith the Lord, Behold all souls are mine; as the soul of the father, so the soul of the son is mine: the soul that sinneth it shall die.' From this followed just such a communication as I think I never before heard. Though addressed to the children, it was instructive to us all. The inducements held forth, to endeavor to lead good lives were such, that I hope they may never be forgotten; neither the warning to those who may turn a deaf ear as, 'The soul that sinneth it shall die.' While the good children were remembered and encouraged to hold on, and not to be drawn or turned aside from the right way by those that were naughty; a warning and caution went forth to a class, who not only did wrong themselves, but led others thereinto; and such as these could not entice, they scoffed at, &c. She spoke of the sufferings and tribulations that even children had to endure, and encouraged all such to look up to their Father in heaven, who would ever stand by them; and when separated from their earthly parents, would take care of, and watch over them. The exercise of their religiously

careful parents, especially concerned mothers, whose tears and prayers were often poured forth for them, was set forth in such a moving way, as must have come home to every feeling mind. Methinks I never remember more brokenness among the girls. All were shown that each had within them a precious, immortal part to be saved or lost. The happy state after death of the good, and the miserable condition of the bad, was set forth, as given by our blessed Lord himself: 'Come ye blessed,' &c., and 'Depart ye cursed,' &c. That good country was also alluded to as described in the Holy Scriptures, 'whose walls are salvation,' 'gates praise,' and 'pavements of pure gold.'

This is only a small part of what she said. But to have such labor bestowed upon us just at the opening, when it is necessary that some things she said, should be said, that I did feel it a great favor. I think no one present can be guilty of wrong doing, without this labor rising up in judgment against them. Then, dear E., like a ship heavily laden, was drawn to plead on behalf of us, who were placed over this flock and family; that our vessels might be daily replenished with heavenly oil; that there might not be a living on yesterday's manna, &c. &c. It did seem to me that our friend labored, and that not without a cause. I felt my own need, and the need of others; and it was cause for thankfulness to be thus remembered. Nevertheless, as I have said within my heart this morning, what will all avail if each one does not labor for themselves! We cannot save one another. The salvation of the immortal part must be wrought out between God and our own souls. Feeling and knowing this, oh! that I may be inspired to 'work while it is called to-day.'

[The allusion made in the foregoing, to the several classes of parents, teachers, and children, is fitting and teaching. And can there be a doubt, that if the former two, were fully alive to the momentous influence they exert, one way or the other, over the tender and susceptible hearts and minds of dear children—involving a proportional responsibility—and were duly disposed to improve that talent as they ought to the honor of the Great Giver, that more of our youth would manifest the precious fruits of this religious care and training? and we should see an increasing number of said class growing up in good liking before the Lord, and prepared by Him to occupy with the gifts He purchased for them, unto filling positions in the church, so that the waste places among us would not so mourn.

Were all parents and teachers deeply interested themselves in our holy religion, and in the promotion of the inward and spiritual kingdom of the Lord Jesus, they could not but feel bound, in the ability which He gives, to impart thereof to those placed under their care, unto their edification and instruction in the way of regeneration and holiness. We remember, in this connection, the instance of a lawyer who was greatly interested in his profession; and whose only daughter, from being much with him, had learned so many of the varied points of law, as to be quite familiar and intelligently apt with them. Now if we apply this to religious professors, interested as they should be in the welfare of their offspring and those placed under them, how could they help teaching diligently to such at proper seasons, of that which they themselves had tasted and handled, had received the most benefit from, and which is so forcibly enjoined in Holy Scripture: remembering that "of the abundance of the heart the mouth speaketh" and inciteth.]

10th. Have at this time a dear child very ill (inflammation of the lungs); known alone to

Him who knoweth all things, how it is to terminate. She queried this morning of her mother, "Dear mother, why is thee troubled?" "don't be troubled for me." There is abundant more need, I verily believe, for some of us to be troubled for ourselves. I am often made to feel that many of these dear lambs that we are placed over, are nearer the kingdom than some of us who are older.

18th. More than a week has elapsed since last note in this book. I have passed through a great deal within that time—trials of a very close nature, of which I feel not at liberty to speak. I have given myself and my all up into the hands of our Heavenly Father. He sees and knows the extremity I am in; and surely He will, if I cleave unto Him, take care of me. The prayer of my heart by night and by day has been, do with me as seemeth Thee good.

20th. The dear children have been very good throughout the day: giving as little trouble as children can. It is often humbling to my feelings to see them so quiet and still. Nothing short of the good Spirit could thus curb and direct. All praise be given unto Him, who remains to be the helper of his people.

31st. Another year about to close upon us! While many have been spared to measure it out, others have during its course, been summoned hence to that bourn from whence none return. The thought is a very solemn one, and ought to have full place with every one of us, seeing we know not the day nor the hour, wherein the Son of man cometh, "whether at midnight, at cock-crowing, or in the morning." We know not that the year about to dawn, will be lengthened out to us. But if forgiveness for the past be only experienced, and we enabled to live each day, in mercy given, aright, it will matter not. I think I can say renewed desires have been raised this morning, to be found walking in the way I should go; and surely a sight of that way will not be withheld, if sincerity and uprightness are mine.

(To be continued.)

For "The Friend."

What we Saw of New England in Ten Days.

As the season for travel approaches, it may be acceptable to some, who are contemplating a trip for vacation, to have the experience of recent tourists to help them decide on a direction or locality. With this view we offer the following:

Choosing the long days of Summer, we left home the 13th of Seventh Month—a party of four—to take the 11 A. M. train from Broad St. Station, for New York. Reaching there at 1.30, we lunched, and then proceeded to deposit our satchels on the Providence, a steamer bound for Newport and Fall River. We then walked a few squares to the foot of Brooklyn Bridge, and took the cable cars that run constantly from end to end, by steam, returning every ten or fifteen minutes. This remarkable structure is a mile in length, and crosses the East River, connecting New York and Brooklyn. It is a suspension bridge resting on large piers, and extending far inland at both extremities; and from its centre commands a fine water view of the bay.

After riding over and back, we took the elevated railway for Central Park, and drove to Cleopatra's Needle. This celebrated obelisk, brought from Egypt by a steamer, was erected here at much expense and trouble; our informant stating that the vessel it was brought on had the bulk-head knocked out in order to land it,—the street it was carried over was completely torn up, and that it had to be raised by a derrick

after standing over night, it settled so quickly below the surface. It was placed on a knoll in the park, so that visitors can drive around it and examine the ancient hieroglyphics on every side. These the severe cold of our winters threatened to efface, till the commissioners protected the surface from the frost by a transparent cement.

After a drive through the beautiful grounds, we returned to our steamboat for a ride by evening through Long Island Sound. Our attention was first directed to the frame erected for the Statue of Liberty, on Bedloe Island, which was shortly to enlighten that world-famed harbor.

The Ode to the Bartholdi Statue, written by John Greenleaf Whittier, from Oak Knoll, Tenth Mo. 22d, 1886, to commemorate this event, may not come inappropriately here, in preference to anything of our own.

"The land that from the rule of kings,
In freeing us, itself made free,
Our Old-world sister, to us brings
Her sculptured Dream of Liberty.

Unlike the shapes on Egypt's sands
Uplifted by the toll-woman slave,
On Freedom's soil by freeman's hands
We rear the symbol free hands gave.

O France, the beautiful, to thee
Once more a debt of love we owe;
In peace beneath thy Fleur-de-lis
We hail a later Rochambeau.

Rise, stately symbol; holding forth
Thy light and hope to all who sit
In chains and darkness; belt the earth
With watch-fires from thy torch uplit.

Reveal the primal mandate still,
Which Chaos heard and ceased to be,
Trace on mid-air the Eternal Trill
In signs of fire: "Let man be free."

Shine far, shine free, a guiding light
To Reason's ways, and Virtue's aim,
A lightning flash the wretch to smite
Who shields his license with thy name."

The fortifications on Governor's Island claimed our notice and awakened gloomy reflections; and next the public institutions—Men's and Women's Hospitals, House of Correction, and the Prisons on Blackwell's Island—the New Yorkers preferring to isolate these classes of their population by water as well as by walls. We passed over Hell Gate, where such terrific explosions have cleared the channel, but there was nothing to mark the great convulsions. We then dropped in for the night to land in early morning at Newport.

Six o'clock found us in the quaint old city, and after refreshment at our pretty hotel, the Aquidneck, we took a carriage for the ten mile circuit of the cliffs. These are overlooked by handsome residences of the wealthy. Such citizens as William Vanderbilt, Fairman Rogers and Catharine Wolfe, "the wealthiest unmarried lady in the United States." At the time of her death, which occurred last winter, her income was estimated at from \$1000 to \$1500 per day. The Wolfe expedition to Babylon, some years ago, was carried on at her expense; she also contributed to an expedition to Asia Minor under Dr. Sterill, beside patronizing many charitable institutions and religious efforts, and employing the poor around her. As one means of doing this, she had adjoining her summer home, a lot devoted to poultry and vegetables; every potato, it was said, cost her \$2.00, and a rich neighbor, who grazes a few acres, and makes butter, eats it at a cost of \$25.00 per lb., owing to the price and consequent taxation of the land.

After driving for miles among costly homes, calling upon our relatives on Broadway and

Narragansett Bay, and visiting the old tower and Jewish burial ground, we drove to the station near 5 P. M., and were shortly in Doane Street, Boston.

The next morning we devoted to Harvard University; not, like ours in West Philadelphia, comprising three or four buildings, but including thirty-four—a fair village of large and handsome edifices—beside four out of the limits of Cambridge. The oldest one, Massachusetts Hall, was built in 1720, though the College was founded by vote of the colony, in 1636, and named after John Harvard, a young clergyman, who died and bequeathed to it his library of 300 volumes, and 700 pounds sterling.

(To be concluded.)

For "The Friend."

Incidents and Reflections.—No. 134.

One of the old numbers of the Moral Almanac contains the following interesting account of the experience of a man, who under great trials, was enabled to maintain his faithfulness to his convictions, and was finally brought out of all his distresses. The person who gives the relation says:—

"About the year 1815 I became associated in the Committee of the London Female Penitentiary with an excellent man, who very shortly afterwards became a visitor at my house, and who related to me his very interesting history, which was as follows.

"He told me that in early life he had been placed in the general post-office, whence he had risen to the situation of first clerk in the receiver-general's or accountant-general's office—I think the first; with a salary of £500 per annum; that he was at that time very gay, frequenting with his wife, the theatre, and places of public amusement, and spending year by year, very nearly the income he received. But he was not happy, for he had an impression on his mind that things were not right between him and God. In the gaiety of his heart he read novels, but he had never been in the habit of reading the Bible or attending the place of worship. In consequence of the disquiet of his mind he began to read the Bible, but being unacquainted with its contents, he knew not where to look for those parts which might be most profitable to him. He went to a neighboring place of worship, and some of the prayers seemed interesting, but there was nothing in the sermon which came home to him. He went to other places, but with no better result. One morning, in passing through White Hart-court, Grace-church-street, he saw the Friends going into their meeting-house, and he determined to go in too. In the course of the service an aged Christian man spoke with much feeling of the difficulties which some men felt in coming to God, stating that it had been his own case. He then referred to those parts of Scripture which he had found to be of an encouraging nature. The gentleman told me that he was quite thunderstruck at finding the good man expressing the very feelings and referring to the very difficulties of which he had been the subject for some months previous. The address of this aged Friend had excited an interest he had never felt before, and he went home and searched those parts of the Scriptures to which he had referred.

"He then determined to tell his wife where he had been, not having done so on the previous occasion. He met as he expected, with sneers and contempt, and, 'Oh,' said the good man, 'could I expect anything else? If she had taken that course a few months previous, when my mind was given to vanity, I have no doubt I should

have said pretty much what she did.' He persevered in attending, notwithstanding her remonstrances, and very soon afterwards purchased the works of the Quaker writers. He little thought at the time, as he said, to what this would expose him; but in his reading he found what he considered very strong arguments against the taking of an oath, which he was required by the course of the office to take once a quarter to the accuracy of his accounts. After a very serious examination of the subject, he came to the decision that he ought not to take it; and the clerk who stood next to him in the office, having no such scruple, he requested leave of his principal to change places with that clerk; by doing this he would lose £100 a year; but that he was willing to sacrifice for conscience sake. On mentioning this to his wife, he told me that he brought the most bitter reproaches upon himself for neglecting the interests of his family, in giving up that of which they ought to have the benefit; and he was charged with cruelty towards her and his children. But this was not his greatest trial, for his principal positively refused to allow of the exchange, wishing, as it afterwards appeared, for an opportunity of placing another person in his office. The quarter-day approaching he again applied, stating that the second clerk had gone over the account with the vouchers, and was prepared to swear to its accuracy; but this was again refused, and, on the day on which they were to be presented, he was called before the principal, asked whether he was prepared to swear to the accounts, and declining to do so, he was at once superseded, and another person put into his place; who swore to them the same day, after an hour's examination.

"The storm and the tempest which he had to encounter when he went home and told his wife that he was dismissed, was, as he said, tremendous. The children were presented to him, one by one, and he was told that he would be their murderer; and each day only brought fresh reproaches. He immediately made inquiries for means of obtaining a subsistence, but could hear of none. After a time, the little money he had saved was nearly expended, and poverty seemed to stare him in the face: still as he told me he was enabled to trust in God.

"One day, as he came out of the Friends' meeting-house, two of the elder brethren took him aside, desiring to speak to him, and they asked him whether it was true that he had given up his office sooner than violate his conscience? He told them it was. They desired him to meet them the next day, and then inquired particularly into his circumstances. He told them frankly everything, and they called at his house and satisfied themselves, by inquiring of the persons to whom he referred them, that his statement was correct; and having done so, they told him they were willing to give him a trial, but that it must be in a subordinate situation; and learning that he had been intended for a chemist, and had begun to learn the business when his father had obtained for him the situation in the post-office, they made an arrangement for his serving in a chemist's shop, and afterwards assisting in the warehouse of a wholesale chemist, each for six or eight months, they allowing his family during the time two guineas-a-week, 'for which,' as he said, 'I was thankful.' At the end of that time, his employers certifying that he was qualified to go into business, they set him up in a shop, lending him £300 to begin with, and giving him a running credit with a wholesale druggist for £300 more. God prospered him in his business, and when I first made his acquaintance, he was a

man of good property; and his wife who had long before become a Friend, was quite satisfied with the course he had taken."

The Earnest Christian of Sixth Month, 1886, gives some instructive reminiscences of James Kennedy, of San José, California, with whom the editor of that paper had made his home some years before. He was a native of Scotland, who had removed to this country in early life. In 1852, in company with many others, he went with teams across the plains to California. He was chosen leader of the caravan, and every Seventh-day went into camp, and did not allow a wagon to be moved till Second-day morning. After a few weeks some of the company became impatient, and drove ahead on the First-day, without waiting for the rest. Others followed their example, so that he was left alone with his own family and teams. But he persevered in his course, and got through in safety, with his cattle in good order, having lost none, and without being once molested by the Indians. After about ten days, the first of those who had left him arrived, and others came straggling in for two weeks more. They had lost a number of cattle and those that lived were poor.

After he reached California, J. Kennedy engaged in the "packing business." In those days there were no railroads and no wagon roads to the mining camps in the mountains. Their roads were narrow trails, often up the steep sides of mountains, and through and across deep ravines; and only men, or small, sure-footed mules could pass over these mountain trails in safety. Supplies were carried to the miners by trains of mules having on them pack-saddles, on which were loaded, meat, flour, vegetables, canned goods, clothes, and everything wanted in a mining camp. From a dozen to twenty mules constituted a train. When J. Kennedy loaded up his first train at Sacramento, the merchant of whom he bought, a brother Scotchman, said, "You must load one mule with whiskey."

"Not a mule of mine will ever pack any whiskey," was the prompt and decided answer. "You will fail then in business; for it is of no use for you to attempt to trade with miners unless you keep whiskey."

"Then fail it is; for they will never get any whiskey by means of me."

The mule that the merchant intended should carry whiskey was loaded with onions. This proved a most profitable venture, for the scurvy had broken out in camp, and onions were in great demand. At the close of the season it was found that he had done better than any of the traders who carried whiskey.

The feeling on the subject of slavery ran high in those days. Everywhere men met on the American continent the subject was agitated. Kennedy often had to defend in the mining camps the cause of human freedom. On one occasion, the landlord, though he had formerly been a college professor at the north, defended slavery with marked ability. Kennedy answered his arguments so well that the listeners insisted upon a public discussion. Arrangements were speedily made, and the question of slavery was debated with warmth and skill until two o'clock in the morning. The vote of the audience was very largely in favor of freedom; and they were all unconsciously being prepared to take the right side in the great struggle which was to determine the fate of slavery in this republic.

When the war broke out, J. Kennedy was toll-keeper on a turnpike owned mostly by Southerners. He sometimes had in his hands from

two to three thousand dollars. Yet during all this time he never kept a revolver, or arms of any kind; and no attempt was ever made to rob him, though the mill and the store near by were robbed.

News that the conflict had actually begun reached them when one of the directors, a hot-headed Southerner, was with him.

"I would like," said this director, "to cut the heart out of the first black republican I meet."

"You had better," said Kennedy, "begin on me. You will not find a better one."

The Southerner, ashamed of himself, changed the subject at once.

Some of his friends urged Kennedy to be more careful of what he said, as he might lose his position, the directors being generally Southerners. He replied that if he did, it would make no difference; he should stand by the right, come what would.

But he was confident they would not discharge him, for they wanted an honest man in his position, and they knew it was difficult to get one. He kept his place till the war closed, and he voluntarily resigned.

He died in the 82d year of his age, in the hope of a blessed immortality.

For "The Friend."

On Secret Societies, (Supplementary.)

The desire of the writer not to unduly lengthen his essay upon Secret Societies (continued through several recent numbers of "The Friend,") decided him, at the time, not to make any reference to the "Lodge of sorrow" worship which of late years has been growing in favor with the Freemasons. Since the article was written, however, there was held in the largest public hall in this city, an imposing service or celebration of the kind referred to, so that I deem it proper to adduce this feature of lodgery also, as additionally showing the antagonism of the secret institution to the spiritual religion of the Lord Jesus Christ. The following statement, from the *American*, of Washington, together with its description of a like celebration of the "Lodge of sorrow" recently opened at Norwich, Connecticut, will answer very well for what might have been said of its Philadelphia counterpart.

"What Christian cannot perceive that it is, in fact, the substitution of sensual for spiritual worship? Ancient idolators were familiar with the very forms that are used in these funeral services. Is the burning of candles by Freemasons any less objectionable or foolish than by the Chinese? Shall Protestants disapprove the latter and endorse the former? What means the 'golden censor,' if not the offering of worship, yet it is not the worship of God, for He has not authorized men to approach Him with such ceremonies. At Norwich, Conn., a 'Lodge of sorrow' was opened. The people attended and doubtless considered it very solemn. But solemnity is no mark of purity. The service was under the auspices of King Solomon Grand Lodge of Perfection, Ancient and Accepted Scottish Rite of Free Masons. The catafalque was erected in an open space in the center of the hall, around which the seats were arranged. On the top of the cenotaph rested a handsome silver-mounted casket, covered with a black velvet pall, and the sides bore the name of the deceased, inscribed on white, triangular fields that stood out in bold relief against the black background. From the ceiling, directly over the casket, radiated festoons of black and white to the corners of the hall, and the gallery front was draped in emblems of mourning. At the head, foot, and one side of the casket

stood three tall white candles; and on the fourth side lay a sheathed sword. Near the head of the catafalque stood a white pillar bearing a golden censer. After a large bell had tolled the hour, a trumpet call, arranged from 'Lohengrin,' was executed. Four sentinels entered and, after affixing a blazing torch at each corner of the bier, commenced pacing before the sombre pile. They were followed soon by the officers and members of the lodge, attired in black robes and berettas, and broad sashes containing the nine symbolic colors. The officers also wore brilliant jewels. The solemn procession made a circuit of the bier, to the music of Beethoven's Funeral March, and took their seats. The lodge was then declared open, and after more music there were addresses. Then the candles were put out one by one, and the roll of the deceased members was read. Then the Master of ceremonies, lighting a flambeau, flashed it before the catafalque three times, each time calling to the deceased: 'We mourn for thee.' 'We call upon thee to answer.' 'Do you year our call?' After more music and addresses the tolling bell announced 'Low XII.' midnight, typifying the depth of sorrow. After this, the gas lights, which had been subdued, were turned up and then began the ceremonies illustrating 'faith,' 'hope,' and the 'resurrection.' In this we have the ancient forms of mourning for the dead, the heathen ceremony of propitiating the evil spirits by fire and finally the triumphant resurrection, without any reference to Him who is 'the resurrection and life.' Yet this idolatry holds in favor with the masses through the supposed approbation by Christian churches.

Having understood that there were some who read the Essay hereinabove alluded to, who questioned whether the institution of the secret, oath-bound lodge, could really be so objectionable as was mentioned, I believe it right to cite two or three further corroborative testimonies which have come incidentally to my notice since the article was written.

In pursuance of a request, I was present at the hearing, before a magistrate, of two men charged with the offence of offering and circulating papers of a highly immoral character. One of the defendants in extenuating his unlawful act, deposed that he belonged to quite a number of secret societies—the Grand Army among the rest—and that (to use his words) "as is the usual custom, we were in the way of having a social after the lodge business was done, having a free and easy time, with songs," &c. The specimen submitted was of such a character that the defendant was held in heavy bail to answer at court.

A citizen who is known to many Friends, a man of excellent character, stated to me that he had belonged to the extensive order known as the "Knights of Pythias," but that he had severed his connection therewith, and that he does not see how one could be a religious man and remain in membership with such an organization. It was (and is) the custom once a year for the Grand Lodge to appoint committees, who visit the Subordinate Lodges for the purpose of installing the officers who have been elected for the ensuing term, but who cannot assume their positions until they have bound themselves by oath to obey all mandates emanating from the Supreme and Grand Lodge (no matter how it may differ from their own ideas of right or wrong.) While awaiting admission to the lodge room they would indulge in conversation and reading of a decidedly vulgar character; and again, after the business of the lodge was concluded, though the

rules might forbid the drinking of liquors in the room, it was usual, nevertheless, to adjourn to a saloon, where some would stay and carouse until long after midnight.

A Friend, travelling on a train west of Pittsburgh, a few months ago, fell into conversation with a brakeman, who, after descanting on the excellencies of the Masonic rules and ritual, ended with the remark: "If I live up to that, I won't need any other religion."

Finally, it was only yesterday that a worthy minister of Congregational affiliations said to me that he had lately met with one, a minister in our religious Society, who, admitting that he belonged to several secret orders, was offended at my informant because he declared his disunity with the lodges. It is greatly to be regretted that any of our members should be caught in such entangling alliances, where others may be stumbled by their example.

JOSIAH W. LEEDS.

For "The Friend."

Babylon and Zion.

"Babylon is built in the likeness of Zion, but by another spirit." And the children of Babylon are governed by the god of this world; while the children of Zion are governed by the God of heaven. So there is a true and a false to everything pertaining to religion; a true worship and a false; a true ministry and a false; true prayer and false; true singing and false. And there is an outward ear to hear outward things; and an inward ear to hear what the Spirit saith unto the churches. And there is an outward eye, and outward understanding, to enable us to read and understand the outward law, which is given for the government of the natural man; and there is an inward eye and an inward or spiritual understanding given, that the man of God may read and understand the law of the Spirit of life in Christ Jesus.

This inward law and light, as it is believed in and obeyed, leads us more and more away from under the government of the king of Babylon, who now so wonderfully rules and reigns in the hearts of the children of disobedience; although they are professing to walk in the ways of Zion, and to be governed by the King of heaven. Oh! "the deceivableness of unrighteousness in them that perish," &c. But there is a light offered to all the darkened sons of Adam, by which as it is received, believed in and obeyed, they will be enabled to see the difference between the power of the King of Zion, and of the king of Babylon; and to detect the workings of Satan, producing discord and confusion in our families and in our churches. But where the god of this world has been suffered to blind the eyes of them that believe not, they cannot discern the difference. So they "call evil good, and good evil; put darkness for light, and light for darkness; put bitter for sweet, and sweet for bitter, and are wise in their own eyes, and prudent in their own sight." But it may turn out to be the case that "that which is highly esteemed among men, is abomination in the sight of God."

It was said of Israel of old, (Matt. xiii. 14, 15) "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them," &c. They voluntarily closed their eyes against the light, and so may we. If we turn away from

the light, and choose darkness, we shall be left to our choice; but leanness and darkness will cover the soul. If we prefer darkness, as Israel did, we may expect the light to be withdrawn, leaving the darkness to be very great.

In this condition there is danger of a fatal mistake in religion. We may take the emotional teachings and the leadings of "mystery Babylon the great," for a "remarkable outpouring of the Holy Spirit" from the King of Zion, the city of the saints' solemnities—which brings forth the peaceable fruits of righteousness to them that are exercised thereby. But by those who love darkness rather than light, those heavenly things will never be seen; as their eyes they have closed. And to such it might be said, "Ephraim is joined to idols; let him alone,"—a sorrowful condition indeed! We can pity, but not restore.

From whence does the ministry which belongs to the wisdom and will-worship of man, get its support and life? Does it get it from the school of Christ, and from the Teacher who teaches as never man taught? Or does it not far more likely spring from the colleges of men, and the wisdom of this world that knows not God? but which is foolishness with God. But it suits the worldly wise, and gets the applause of men, which is idolatry; while it leads away from Zion, and strengthens the stakes of Babylon. Because it is not from the heart, but from the head; not from the Spirit that giveth life; but from the letter that killeth. Those who are taken in the snares of popularity, are carried captive to Babylon the great; the mother of all the false births, or of all who, while they are arrayed in Babylonish garments, are professing to be the true-born children of God; and to sing the songs of Zion. But they cannot sing the Lord's song in a strange land, where their harps are hung upon the willows in the midst of the streams of confusion.

How do the ways of our Zion mourn because so few living ones come to her solemn feasts. It is because the attachments of Babylon, and the allurements thereof, are so strong on the children of nature, that so many are drawn into the broad way of the world, and so few find the narrow way to life everlasting. The attractions of Zion are peculiar to herself, and are not adorned with the merchandise of Babylon, which consists in "gold and in silver, and pearls, and fine linen, and purple, and silk, and scarlet, and even in the souls of men." For many sell their souls in exchange for the merchandise of Babylon. But the children of Zion are not adorned in the robes of Babylon. Because they are not of the world, even as Christ, their leader, is not of the world, and He bade his children to "keep unspotted from the world;" hating even the garments that are spotted by the flesh. So the Church of Zion, even though she may be in the minority, is commanded to "come out of Babylon, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquity."

The teaching of the King of Zion, the only true God, will lead us by his light away from all mere human mediation, and interference, to a direct relationship and communion with our Creator. It will call us away from all merely intellectual or human teachers, to Christ within, the great Teacher of teachers; from outward rites to inward experience; from the baptism of water, to the washing of regeneration, and the renewing of the Holy Ghost; from the bread and wine of the sacramental board, to the spiritual communion of the table in the heart, where we can partake mystically of the flesh and blood of

the Son of Man, which becomes as meat indeed, and as drink indeed, and which nourisheth up the spiritual man unto eternal life. Thus we become strong in the Lord and in the power of his might, until we are enabled to break entirely away from the bondage of the letter and come to the freedom of the Spirit: from the shadow to the substance, and from Babylon to Zion, where we can behold Jerusalem a quiet habitation, and worship God in the beauty of holiness. This is Apostolical Christianity, and Quakerism in its primitive purity; answering the witness of God in the hearts of those around us. This is coming directly to Christ in the heart, without any priestly mediation or scholastic aid.

Dublin, Ind., Sixth Mo. 1st, 1887.

D. H.

For "The Friend."

A Christian woman of the city of New Orleans, who, for the past thirteen years, has devoted her time to visiting among prisoners, the seamen, and in dens of vice and infamy, thus speaks in a private letter concerning the matter of attire: "My heart is so deeply grieved over this great sin of fashionable dress. There was a time when I loved dress, my whole heart and mind being given to it; but when God changed my heart, and gave me to see the beauty and blessedness of a pure and holy life, I had no longer any desire for fine or fashionable dress. I do not know any greater evil in the Church than this."

J. W. L.

[The following lines, republished at the request of a correspondent in Iowa, will probably be new to the most of the present readers of "The Friend."

TO DANIEL WHEELER

On hearing him say, In answer to a friend who queried respecting his home,—“I have no Home.”

Pilgrim and stranger as thou art on embassy of Love, The messenger of Gospel Truth, an heir of rest above, Well mayest thou say there is no spot from which thou shalt not roam, That none thy spirit knoweth not, nor asks on earth a home.

Afar from scenes most fondly prized; from friends in life most dear; Duty has marked thy footsteps out, a way than none more clear; But peace, sweet peace, hath followed thee, thy spirit's favored dome, For every man thy brother seems, and every land thy home.

And whether moored on England's coast, or yet on Russia's plain, Or on the mountain billow tost, while ploughing on the main, Jesus has been thy guiding star, and thou couldst safely roam.

While riding on the swelling surge, the Freeling was thy home.

God's Holy Spirit beaming there (thy passport o'er the deep), When danger's darkest hour was near, lulled the rough winds to sleep. In perils, oft thy soul was staid where evil could not come; Christ was thy anchor in the storm, thy port, thy spirit's home.

He bade thee go to distant lands, to seas and isles afar; Nor didst thou doubt his torch of love would be thy guiding star.

Benighted sons there gathered round, rejoiced to see thee come; And, in God's hand an instrument, e'en there thou wast at home.

From snow-crowned heights, where love grew strong, faith led thy steps away To tropic suns and genial climes, where earth's rich garden lay.

From north to south, from east to west, gray-headed thou hast come, And, while we hail thy spirit here, oh! be our hearts thy home.

Yes, let thy precepts be impressed upon the softened clay, Not merely as the morning dew that passeth soon away, But as the shower that resteth long; that thus in years to come Remembrance of the faithful past may cheer thy evening home.

As Christians, we can greet thy soul on truth's exalted ground; As children, come with listening ears to catch love's welcome sound; For thou hast trod youth's slippery morn; noon past, and twilight come, Experience speaks, come follow me as I am travelling home.

Loved ones thou hast; for life to thee has been one favored chain Whose golden links, tho' severed now, will reunite again Where faith shall end in glorious sight, where partings never come, And prayer be turned to endless praise in thy eternal home.

SUSAN H. LOYD.

APPENDA TO SUSAN LOYD'S LINES TO DANIEL WHEELER.

In frost-bound Russia, she who shared thy bosom's joy and care, Laid down in peace her weary head, her Master's joy to share: From sea-girt isles, against whose base old ocean's surges come, Thy William bowed to God's decree, and sought a heavenly home.

In giddy France the lovely one, who with affection true Had followed thee to southern climes, and all thy combats knew, Waited thy coming from the west, across the Atlantic's foam, Saw thy dear face again in love, then hastened to his home.

Perhaps in mercy, He who gave, may every green bough take, And thou, a tree late flourishing, a branchless trunk mayst make; Then oh! how joyous will it be—no longer doomed to roam— To hear the mandate from above that calls thy spirit home.

'Tis done! the chariot-wheels have passed along the parted air; The victory won, the soldier leaves the field of toil and care.

The house eternal of our God, the everlasting dome Is now the resting-place of him, who had on earth no home.

JOSEPH KITE.

For "The Friend."

Consistency.

Consistency has, by some, been called a jewel; and I am inclined to think it is indeed something to be prized. I appreciate all that has been advanced in "The Friend" relative to a faithful support of our principles and testimonies; and the course which our Yearly Meeting has taken in denouncing heresy and declaiming against error, meets my hearty approval. But would it not be well for us to look awhile at home, and not dwell [exclusively] on the unquaker practices of some who are members of other Yearly Meetings. Charity, it is said, begins at home, although it does not end there.

It must appear evident, I think, even to the most indifferent observer, that some of the rules of our most excellent discipline are being disregarded by many; especially that most restrictive and very important rule in relation to placing

monuments over the remains of the dead. A short time ago my attention was directed to a number of these stones which the marble mason had brought in his wagon to be placed in our grave-yard. He happened to be on hand when our meeting had closed, and had one stone placed in position, which was rather more conspicuous than anything which I had before seen in the burial place. One of the committee who has charge of the yard looked with apparent indifference on the scene. I beckoned to another Friend, a member of the same committee, and told him it was at variance with our own rules, made by authority of the Preparative Meeting some time before, to allow of such departure; and although I had little reason to expect any interference on his part, *he not appearing as a Friend*; yet, to his credit be it spoken, he had the stone lowered. If members of our Yearly Meeting are determined to disregard our discipline and go contrary to our established rules, with what show of propriety can we sit in judgment upon the actions of other Yearly Meetings, or censure those who seem to vie with each other in trampling under foot those testimonies given us as a people to bear. I have no wish to say much on this subject, it pains me even to think of it; and yet we cannot close our eyes to a painful truth.

For "The Friend."

Lord Shaftesbury.

(Concluded from page 355).

Parting with any of his children, for even a brief time, was always a keen sorrow to Lord Shaftesbury. There is the true ring of tender fatherliness, as well as of exquisite pathos, in the following passage, written on the day when he parted with his first-born son for school:—

"The last day that Antony will pass with his family before he enters on his new state [for such it is] of life. During many years I have passed every morning with him, hearing and reading the Scriptures. I cannot bear to part with him; were I not deeply, entirely convinced that the plan is for his real welfare, I should be miserable. I commit him to God, and to the word of his grace! *Eleven o'clock at night.*—It seems to me almost incredible that I am about to surrender my Reuben to the care of a stranger. I have watched every moment, weighed every expression, considered every thought and seized every opportunity to drop a word in season. All will now be left to an 'hiring.' Will he care for the sheep? Oh, God, be thou to him a guide, an instructor, a friend! Probably the course of his affections may be stopped, or made to run in another channel; they will not, at any rate, flow on in their clear and early simplicity. Yet he must be gradually introduced to the world, and we gradually severed from him. This is the order of Providence [and since it is his order, wise and good], that the children shall imbibe new loves, and form new connections, while the parents are left by the receding tide, stranded like sea-weed on the shore, their time being come for decay and transmutation. This seems to be painful, and probably is so, but here is not our permanent treasure or our final resting-place. If we have trained up a faithful servant of the Lord, to go forth and fight his battles, vigorous and young, while we are flickering at home, I therein rejoice, yea, and will rejoice."

It was his custom to gather his children together and impart to them religious instruction. The following is a pleasant picture of Christian family life:—"Dover. Read the Bible with the boys; a useful and agreeable morning; day

beautiful; walked to the top of Shakespeare's Cliff: enjoyed the scene, the refreshing air, the hope of renewed strength and fuller service." "As I taught the little children to-day it seemed wonderful in how small a compass is contained the whole sum and substance of Christian religion. Volumes without end, years of study, years of controversy, immense thought, immense eloquence all expended and mostly wasted to dilute or torture that which may be comprehended by the understanding and relished by the soul of a simple child. Will all the learning in the world, all the meditation of the profoundest spirits, add to the plain facts of the fall of man and his salvation by Christ? Little but perplexity and the embarrassment of that which is intrinsically simple!"

Lord Shaftesbury was loved and revered by his children with an intense affection and reverence, and scarcely less so by his servants. "In 1833," says his biographer, "when speaking on behalf of the Aged Pilgrim's Friend Society, he referred to the fact that his housekeeper had been fifty-two years in his service; that, as nurse, she had brought up all his children, not one of them would ever think of retiring to rest in his house without bidding 'good night' to that 'female patriarch.' He did not, of course, say what was nevertheless the fact, that every morning it was his habit to shake hands with that aged housekeeper, and enquire after her health and of things that were of interest in her little world. He had exemplified the saying of old Philip Quarles, 'If thou wouldst have a good servant, let the servant find a good master.'"

In 1847, his second son, Francis, a boy of sixteen, and a singularly striking character, was taken ill at Harrow, where he was at school, and the sickness was "unto death." He knew his danger, but he knew also his hope. "Never have I known till now," wrote Lord Shaftesbury in his diary, "what I am possible to lose! 'Read to me,' he said about the forgiveness of sins.' We then read and talked much of the free and full mercy of God in Christ Jesus. Above all, I urged him, as a calmer to every apprehension, to bear ever in mind that God is love; that human love is capable of great things; what then must be the height and depth and intensity of Divine love! 'Know nothing,' we said, 'think of nothing but Christ Jesus, and Him crucified.'"

"After he had learned his extreme danger from the medical attendants, he said to me, 'Is it so?' I replied that it was. He then called me, saying 'Come near to me, dear papa.' I went and knelt down by his bedside; he threw his blessed arms around my neck and kissed me for a very long time, and then said, 'I want to thank you, dearest papa, for having brought me up as you have done—for having brought me up religiously. I now feel all the comfort of it; it is to you I owe my salvation.' 'No, dearest boy,' I replied, 'it is the grace of God! 'Yes, it is true,' he said, 'but you were made the instrument of it.' Is there not consolation, almost divine, in those precious sentences?' * * * "Yesterday it pleased Almighty God to take our blessed Francis. It was the work of a moment, and we were like amazed persons, so great had been the promise, not many seconds before, of returning strength and vivacity. Yet we must not murmur or repine, for all is wisdom and mercy and love that cometh from God. The child, we doubt not, is with Christ, which is far better."

"It opens up a beautiful page in a man's life, when it can be seen that there was between himself and his children such absolute confidence and affection that they could speak unreservedly

together on the subject of personal religion. It sheds a lustre over every public effort for the good of others, when it is known that this was but an extended phase of the work that had been going on in his own home."

Nor was this a solitary illustration. Like testimony to the influence of home teaching was borne by his son Maurice, who died in Switzerland, and his daughter Mary, who died at Torquay, both in early life.

The darkest and most terrible year in the life of Lord Shaftesbury was the year 1872. His daughter Constance had been for some years in declining health, which necessitated her wintering in the Riviera. The devotion of her parents to her is a home picture of singular beauty, but it has a reverse side of singular sadness. Overstrung by excessive watchfulness and nursing, the health of Lady Shaftesbury gave way. The best of medical advice was obtained, and recovery seemed certain, inasmuch that on a day in October she was able to take the air in a carriage drive. But in the evening of that day there was a relapse, and, on the following day, while his heart was breaking, the stricken husband turned to his diary with that strange instinct which had all through his life, made it to him as a safety-valve for pouring out the pent up fires of his soul, and he wrote:—

"Oct. 15th, 1872.—Minnie, my own Minnie, is gone. God took her soul to himself at about twelve o'clock this morning. She has entered into her rest, and has left us to feel the loss of the purest, gentlest, kindest, sweetest and most confiding spirit that ever lived. Oh, my God, what a blow! But we bow before thee in resignation and sorrow. Almost her last words were, 'None but Christ, none but Christ.' * * * What do I not owe to her, and to thee, O God, for the gift of her?"

In a letter to a friend, Lady Gainsborough, he says: "During the space of forty years that God, in his special and undeserved mercy allowed me to live in union with that inestimable woman, there was an increase and no abatement of love on either side. And now that He has taken her, I must believe that it is a continuance, and not a withdrawal of his mercy; and I bow before Him with reverence and gratitude for his past goodness."

The loss of the mother was a terrible shock to Lady Constance, the suffering daughter, and the only hope of her sustaining it was to go at once to the warmer shores of the Mediterranean. Mentone was reached a month after the death of Lady Shaftesbury. Inexpressibly sad were the days that followed. Then came a day when the invalid daughter "became suddenly quite herself, as in the days of strength and joy. She sat up in bed, her face was radiant with inward pleasure, she spoke to every one around. 'Dearest papa,' said she, 'do not give way. I want to bless you now for all that you have taught me.' * * * 'Christ is very near me,' she said. * * * Soon after, she exclaimed, 'I know that I am going to die, for I feel so happy?' With these words she fell into a soft sleep. In a short time she was gone; and no one could mark the moment of her departure. * * * She said, 'Christ is very near!' I think she must have perceived something we did not."

As loss after loss of those he so tenderly loved wrung his heart, he sorrowed as a Christian; but within three months of the time when the grave closed over his beloved ones, he was again in the midst of his old work, toiling with a vigor that had never been surpassed; and to the poor, the suffering, and the sad, he went forth from his own grief with a heart overflowing with sympathy

and powers awakened into fresh activity, consecrated anew by sorrow.

It was the prayer of his old age that he might "die in harness," and the prayer was answered. To the very last he labored on, his faculties keenly alive, his heart tender as ever, his sympathies just as fresh and his plans as numerous as at any other period of his life.

Then came a day, while he was at Folkestone seeking health, when he took a chill and ceased forever from active work. Then, undisturbed by fear of death, unshaken in faith, and in full assurance of hope, he calmly waited the end. During the interval which elapsed, he used to ask his daughters and his valet—which ever happened to be present—to read to him portions of the Bible he named to them. Every morning he begged that the twenty-third Psalm, that short cry of hope, beginning, 'The Lord is my shepherd; I shall not want,' might be read to him. Fully conscious to the last moment, he passed, without pain or sigh or struggle, into the ineffable light.

The words of Scripture are most appropriate to him, "When the ear heard him it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. He was eyes to the blind and feet was he to the lame. He was a father to the poor."—Job xxix.

Natural History, Science, &c.

Pearl Oysters.—In the gulf of California there are extensive pearl-fisheries. The pearls are found inside of a species of oyster that grows at the bottom of the Gulf. The district is about three hundred miles in length, extending out from the shore some ten miles. Most of the fishing is done by native Mexicans or half-breed Indians, who dive for them from boats. The divers take heavy stones in their hands to help them reach the bottom. They also carry baskets which they fill with oysters. A good diver can go down fifty feet and remain under water from two minutes to two minutes and a quarter. Diving is not an unhealthy business, and there is no danger from sharks.

A more extensive business is carried on by means of divers clad in marine armor. These go in schooners fitted out with all the necessities for a voyage of four or five months. The armor-clad divers sometimes go down more than a hundred feet deep, but the pressure is so great that it produces rheumatism, and the armor-divers rarely live to be more than thirty-five or forty years of age.

As soon as the oysters are in the boat they are opened, examined for pearls, the beads or soft portions cut off, and the rest thrown into tubs. When the day's work is over, the pieces in the tub are carefully examined again, and then spread to dry in the sun. The dried oysters are shipped to China where they command a high price.

The common opinion is that a pearl is caused by a grain of sand or some other similar substance finding its way into the shell, and irritating the oyster, which thereupon encloses it in a smooth covering. This is not true of the pearl proper, but such substances are always glued to the inner side of the shell, and are covered with "nacre," the well known "mother-of-pearl." Some of these substances thus imbedded are very curious. The writer has seen a parasite, a worm nearly

two inches long, thus confined in a most gorgeous crust of mother-of-pearl strong enough to hold him tight, and yet showing his shape perfectly. The real pearl is probably the effect of a disease. It is always found imbedded in the muscular portion of the oyster, It begins as a sac filled with a clear liquid like water. At a later stage the water thickens, becoming first cloudy, then like jelly, and finally hardening into the perfect pearl. Specimens have been found in all stages, but it is not yet decided whether the sac increases in size during the hardening process.—*Christian Union.*

A Tortoise Going into Winter Quarters.—C. C. Abbott, in his *Wasteland Wanderings*, describes the motions of a land-tortoise when preparing to go into winter quarters. He says: "It was one that I had had in my yard for several years. Twice I saw it preparing for hibernation, and the process in each case was precisely the same. The animal chose a spot at some distance from any tree, as though desirous of escaping contact with roots as it descended into the earth. Without protruding its head, the tortoise first dug a shallow pit but a mere trace larger in circumference than its shell. The fore feet only were used to displace the earth, but with its hind feet, at times, it would effectually scatter this loose earth in every direction. When the depth of the pit was such that the animal could no longer dig without standing on its head, it rested upon all-fours in the shallow pit, and commenced immediately the task of lowering itself still deeper into the earth. By exercising great care I was enabled to see the beginning of the work, and the same method was doubtless continued until the end. By a vigorous scratching with all four feet, the earth beneath the creature's plastron was first brought to the sides of the little pit, and then slowly was pushed upward until it formed a rim of sand about the margin of the carapace. There was a slight sidewise dipping motion of the creature's body all the while, but I judged that by the feet alone it not only loosened the earth beneath but worked it upward. However this may be, the quantity of this displaced earth was gradually increased until the tortoise disappeared. Just a day later I dug down to the animal and found that it had gone to a depth of fifteen inches, and the earth displaced and scattered was not one-twentieth of what it had actually removed from beneath and worked above it in the manner I have described."

He thinks that many of the smaller animals which burrow in the earth, make their holes in a somewhat similar manner by displacing the particles of earth, without throwing out much of it.

Bamboo Shoots as Food.—Lady Cumming in her travels in China, mentions on one occasion meeting large parties of men returning from the hills with baskets of bamboo shoots, generally about eighteen inches long by four thick. They are used as vegetables. Some had large bundles of much younger shoots, resembling overgrown asparagus. Some of the latter she had for supper, and found them fresh and tender.

Lichens.—Some years ago it was announced by some European naturalists, that the Lichens, which we find everywhere encrusting rocks and the bark of trees, are in fact *compound* organisms, formed by the spores of an Alga and a Fungus germinating together and the tissue of each running into the other. Bouvier, a French naturalist has recently gone over the ground, and by experiment produced the same results.

Too Much Importance Attached to Climate.—

The paramount considerations for the promotion of health are an abundance of pure air and sunshine and out-door exercise. Without these no climate is promotive of health or propitious for the cure of disease; and with them, it is safe to say, the human powers of accommodation are such that it is difficult to distinguish the peculiarities of any climate by their joint results on the health and longevity of its subjects.—*Bell's Climatology.*

Items.

—*The Churches of the United States.*—*The Independent* of Fifth Mo. 19th, gives a statistical exhibit of the number of members belonging to the principal religious denominations in the United States, drawn from official sources where practicable. The eleven branches of the great Baptist family which it mentions, are grouped together under one head; and so also of the fourteen divisions of the Methodists, and of the different sections of the Presbyterians, Mennonites, &c.

The three most powerful of these denominations, arranged in the order of the number of their communicants, are the Methodist, Roman Catholic, and Baptist. In the table, the Roman Catholic membership is placed the highest; but this includes all the members of their families; while in the other two, only those are included who have joined the churches, and are communicants.

Methodists,	4,532,658
Roman Catholics,	7,000,000
Baptists,	3,277,207
Presbyterians,	1,082,436
Lutherans,	930,830
Congregationalists,	426,379
Episcopalians,	430,531
Reformed (Dutch and German),	259,974
German Evangelical,	125,000
Christian Union,	120,000
Friends,	105,000
Mennonites,	100,000
Adventists,	97,711
Universalists,	35,550
Unitarians,	20,000
Moravians,	10,686
New Jerusalem,	5,015

—*The Color Line.*—The same Journal (*The Independent*) states that the Episcopal Diocesan Convention of South Carolina had a hot discussion on the subject of admitting colored parishes and ministers to a representation in the Convention. The decision reached appeared to be in favor of the admission of colored delegates, and the lay representatives of fourteen parishes announced in consequence their withdrawal, together with five of the clergy. The seceders established an independent convention. An overture was sent to them, expressing the regret of the Convention at the course they had pursued, and inviting them to return. This they declined to do, except upon conditions which were not accepted to.

In commenting upon this action, a writer from Baltimore says that the opposition to colored clergymen in the South Carolina Diocese has been growing more decided for several years; and he intimates that it was believed the Standing Committee of that body had refused testimonials to candidates for the ministry, solely because they were colored.

—*Gambling at Horse-Races.*—The Legislature of New York enacted a law on the 12th of Fifth Month, legalizing pool-selling at horse-races. The Governor was earnestly entreated by a deputation of those who were concerned for the preservation of public morals, to veto the bill; but he permitted it to become a law.

The iniquity of the practice is shown by one of the provisions introduced into the act, which makes it a felony, punishable with imprisonment, to do at any other time and place, that which it authorizes to be done at the time and place where the races occur.

—*New York Yearly Meeting.*—At this meeting, which convened on the 27th of Fifth Month, at Glen Falls, six men and three women delegates were

appointed to the Conference proposed to be held at Richmond, Indiana, next fall.

The Minutes of the Representative Meeting showed that it had under its care the subject of a catechism. It was continued in its charge.

It was decided, after the present year, to sever the connection of N. Y. Yearly Meeting with "The Associated Committee on Indian Affairs."

The Yearly Meeting next year is again to meet at Glen Falls.

THE FRIEND.

SIXTH MONTH 18, 1887.

In the remarkable narrative preserved by John Richardson of Peter Gardner, it is stated that when he was at Scarborough, on his way to Scotland, whither he was drawn in the service of his Divine Master, he left Jolu's house early in the morning, and without outward information, went to the house of a Friend, and was invited to see his wife who was sick. "He went up stairs, and sitting down retired by her side, in an awful and solemn manner, said, 'Thou hast long had a concern on thy mind to visit the churches in America, but thy husband has hindered thee;' and told her, The will and resignation of her mind was accepted for the deed, and she was excused from the journey which was before her; and should die in peace with God and man. Then addressing her husband, he said, 'Thy wife had a concern to visit the churches in another country beyond the sea, but thou wouldst not give her leave; so she shall be taken from thee;' and added, 'Thy wife will be happy; but the Lord will blast both thee and thine; for behold the Lord's hand is against thee, and thou shalt be reduced to want thy bread.'"

"In about two weeks after, the man's wife died, as Peter had foretold. At that time, the same man had three ships at sea; his son was master of one, his second son was on board another; and, in their voyages, they were all wrecked or foundered, and their cargoes chiefly lost. So that, from considerable affluence, he was soon after reduced so low as to be maintained by Friends."

The lesson so strikingly conveyed by this narrative of our dependence on the Divine blessing, is one that we need ever to keep in remembrance. A man may be conscious of the possession of good natural abilities and these may have been improved by careful training. He may have much of this world's goods; and may hold such a position in civil or religious society as to open before him a wide field for the exercise of his talents. But if he becomes elated with these advantages, and is unwilling to submit himself to the government of Christ, preferring to retain the control of his life in his own hands, and thus rejecting the counsels of the Almighty, the blessing of the Lord will surely be withdrawn from him—unless he becomes humble and repentant. And when that blessing is withdrawn, he will surely come to loss. Some men, as in the instance above mentioned, have their outward prospects blasted. Others, through want of that sustaining grace which alone can enable any to endure temptation, yield to their own passions and inclinations, and sink deep into disgrace. Others, while maintaining an outward respectability, lose all tenderness of spirit, become thoroughly worldly-minded, and must be classed with the multitude who enter in the "wide gate," and journey in the "broad way" that leadeth to spiritual destruction.

He who has known the workings of Divine

grace for his salvation, knows that there is no true peace, and no living hope for the future, save in an unreserved submission to the Lord, and such an union with Him in spirit that his own will becomes subjected to the Divine will. And if, at any time, through unwatchfulness or the weakness of the flesh, he breaks his covenant with the Lord, he cannot rest satisfied until he has some evidence of being restored into favor, through repentance and forgiveness. How earnestly is such an one led to adopt the prayer of David, after he had sinned,—“Take not thy Holy Spirit from me!”

His own experience will lead such an one to have compassion on others who may go astray. For he will feel, as I. Pennington expresses—“It is of the infinite mercy and compassion of the Lord, that his pure love visiteth any of us; and it is by the preservation thereof alone, that we stand. If he leave us at any time, but one moment, what are we? And who is there that provoketh him not to depart? Let him throw the first stone at him that falls.”

SUMMARY OF EVENTS.

UNITED STATES.—The State Department has received a despatch announcing the arrival of the American ship *Celina*, at Havana, with a full cargo from the River Platte. This is said to be the first American vessel that has arrived at Havana direct from the Platte in sixty years, the differential duties that ruled in favor of Spanish vessels having excluded American vessels from this trade, before the ratification of the commercial agreement made by Secretary Bayard with the Spanish Government in Tenth Month last.

The Assay Office is about melting up the last 100,000 of 3,200,000 trade dollars received from the Sub-Treasury. The silver is run into bars of about 1200 ounces each, and these are stored in the Assay Office, requiring in this form about one-third the storage space required by the dollars. The Superintendent has taken the precaution to assay the coins and finds them running remarkably close to the standard, in no case varying more than one-thousandth of one per cent.

A large number of delegates from Indian tribes, wild and civilized, are in council at Eufaula, in the Indian Territory. On the opening of the council, S. H. Burge, President; C. A. Burns, of the Chickasaws, and George Sanders, of the Cherokees, advised all “to adopt the ways of civilization,” and the wild tribes to establish schools and “churches.” Mahkosisa, of the Sacs and Foxes; White Wolf, of the Comanches, and Towconaco Jim, of the Wichitas, spoke of the recent Land Law, and said it did not suit their tribes.

The hottest day San Francisco experienced since the Signal Service was established there, was on Fifth Mo. 28th, when the temperature rose to 96.9°. The hottest day before that was in 1872, when 95.3° was reached.

A meteoric stone fell near St. Joseph, Ind., a despatch from Evansville states, on the morning of the 12th instant, with a sharp sound and a shock that many thought was caused by an earthquake. The meteor imbedded itself in the earth to a depth of fifteen feet, scattering many fragments about the mouth of the cavity it had made.

In the Massachusetts House of Representatives, on the 8th instant, the proposed prohibitory amendment to the State Constitution failed for want of a two-thirds vote. Of the 142 members recorded in favor of the measure, 126 were Republicans, 13 were Democrats, 1 Independent Republican, 1 Independent Democrat and 1 Independent. Of the 77 recorded against it 17 were Republicans, 58 Democrats and 2 Independent Democrats.

A man in Iowa has introduced to notice a new fuel, which is expected to take the place of coal in the prairie countries. This fuel is made by grinding cornstalks and coarse prairie grass together, moistening them, and then pressing the pulp into blocks about twelve inches long and four inches thick and dried. It is claimed that one block will give an hour's steady heat, and that the fuel can be produced for \$3 per ton.

His trial for bribery is said to be costing Jacob Sharp (N. Y.) over \$75,000, and it is added, that the amount will be increased to nearly half a million should he have to carry the case to the Court of Appeals.

Speculation in coffee, which had carried the price up 100 per cent, since the first of the year, has collapsed. The price has fallen six cents a pound, and several New York coffee brokers have failed.

The deaths in this city last week numbered 389, which was 37 more than during the previous week, and 77 more than during the corresponding period last year. Of the whole number 192 were males and 197 females; 190 adults and 199 minors; 46 died of consumption; 28 of pneumonia; 22 of diseases of the heart; 20 of inflammation of the brain; 18 of marasmus; 15 of convulsions; 13 of typhoid fever; 12 of old age, and 11 of measles.

Markets, &c.—U. S. 4½'s, 110; 4's, coupon, 128½; reg., 129½; currency 6's, 123 a 134.

Cotton was quiet but steady, at 11½ cts. for middling nplands.

Feed was dull and unchanged. Sales of 1 car prime winter bran at \$15.75 per ton. Quotations: Bran, winter, choice and fancy, \$16 a \$16 25; do. do., medium to prime, \$14.50 a \$15.75; bran, spring, \$14 a \$15.

Refined sugars were active and firm. Refiners' wholesale prices were 6½ and 6 3/16c. for powdered; 5½ a 5 15-16c. for granulated; 5½c. for crystal A, and 5½c. for confectioners' A.

Flour and Meal.—Flour was steadily held, but demand was light. Sales of 125 barrels western winter, extra, at \$3.25; 125 barrels Ohio clear, at \$4.20; 375 barrels do., straight, at \$4.50 a \$4.55; 500 barrels winter patent, at \$4.75 a \$5; 125 barrels Minnesota, clear, at \$4.25; and 500 barrels do., patent, at \$4.75 a \$5. Rye flour ruled dull, at \$2.60 a \$2.75 per barrel.

Grain.—Wheat was unsettled; No. 2 red closing at 94 cts. bid and 94½ cts. asked. Corn was dull; No. 2 mixed was quoted at 46 cts. bid and 47 cts. asked. Oats were without much change; No. 2 white closing at 37½ cts. bid and 37½ cts. asked.

Beef cattle were fairly active at 3½ a 5½ cts. Sheep were scarce and ¼c. higher, at 2½ a 5 cts. Lambs were fairly active at 6 a 9½ cts.

Hogs were active and ¼c. higher, at 7¼ a 7½ cts. Milch calves were active at 5 a 7 cts.

Fat cows were firmer at 2½ a 4 cts. Milch cows were in fair request at \$25 a \$55.

FOREIGN.—The Philadelphia *Public Ledger* says: One of the most significant, if not among the most startling, incidents attending the “tithes system” and Church and State alliance in Great Britain, is the calling out of armed soldiers, *men of war*, to enforce exactions of tithes in money in Wales, for the purpose of supporting the “Gospel of Peace” in an English college.

William E. Gladstone's recent tour does not seem to have forwarded the cause of Liberal reunion. The English Liberal Association has passed resolutions regretting that, while Gladstone makes minor concessions with reference to his Irish bill of 1886, he adheres to the plan of an Irish Parliament, and expressing the conviction that his speeches in Wales will discourage the hope of reunion, which the Liberal-unionists desire.

An exceptionally stormy winter and numerous heavy snow-falls account to a large extent for the present disastrous floods in Hungary. It is stated that no amount of dyke inspection can prevent the occurrence of floods in the Theiss Valley until the Government undertakes the regulation of the Danube at the iron gates, as provided for in the Treaty of Berlin.

A despatch from St. Petersburg, dated Sixth Mo. 8th, and received in Berlin, says: “The Czar is incensed at the tone adopted by the Russian press in regard to his foreign policy. The Czar aims at maintaining peace, and his policy emphasizes the tradition of amity between Russia and Germany.”

Another despatch of the same date to the *Neue Freie Presse*, says that Askabad has been occupied by 26,000 Russian troops.

Severe shocks of earthquake have occurred at Vernone, in Turkestan. The town was almost entirely destroyed. One hundred and twenty persons were killed and 125 injured. Among the latter is General Friede the Governor of the Province of Semi Retchinsk. Shocks still continue to be felt at intervals. The inhabitants of the town are panic-stricken, and have fled for safety to the open country.

The Lower Danube, which has heretofore been without that fish, has been stocked with 500,000 eels.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOHN C. HALL, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WESTTOWN BOARDING SCHOOL.

A stated meeting of the General Committee is to be held at the school on Fourth-day, the 22d inst., at 8 A. M.

The Committee on Subscriptions meet the previous afternoon, (21st inst.) at 4.30 P. M., at the school.

The Committees on Instruction and Admissions, meet at 7 o'clock, on the evening of the 21st inst., at the school.

The Visiting Committee meet at the school on Seventh-day, 18th inst.

Conveyances will meet the 2.47 and 4.55 trains, on the 18th and 21st insts., at Westtown Station.

Philada., Sixth Mo. 1887. Wm. EVANS, Clerk.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, Supt.

DIED, on the 10th of Fifth Month, 1887, at his residence in Philadelphia, CHARLES J. ALLEN, a member and Elder of Philadelphia Monthly Meeting, in the 65th year of his age. Concerning this dear Friend it may be truly said, “the memory of the just is blessed.” Yielding in early youth to the heart-changing power of Divine Grace, he was enabled to bring forth in large measure the precious fruits of the Spirit. His business intercourse was marked by unwavering integrity and faithfulness to the various important trusts confided to him. In the affairs of the Church in which he was much engaged, his soundness of judgment, coupled as it was with humbleness of mind, was highly valued. Being especially interested in the management of Westtown Boarding School, his intellectual gifts were exceedingly valuable in connection with its varied interests, and to these he devoted much of his later years with u.-sparing assiduity. The health of our dear friend, which had never been robust, showed a marked failure within the past few months, and although for a time, hopes were entertained of his ultimate recovery, this period was followed by one of much prostration, and at times suffering. The humility and patience with which all was borne, together with the child-like sweetness and quietude of his spirit, were often touching, and it was evident that a Saviour's love which had long been so precious, sustained and comforted him on his bed of languishing to the very end. On one occasion he exclaimed, “Great and marvellous are thy works!” then paused and said, “I almost fear to say the next;” but added, “just and true are all thy ways, thou King of saints—*thou King of saints*.” This passage was frequently upon his lips, but it was observed that he omitted the sacred name, excepting on one occasion, when it was repeated with deep reverence. A few nights before his departure, prayer being offered at the bed-side, that our Heavenly Father would condescend to be with us, sustain and comfort him, and enable us all resignedly to say, “not my will but thine be done,” he remarked, “I have had great comfort in that short but comprehensive prayer, and it seems with me to say in all sincerity, amen and amen.” On another occasion he said, “the hour of death is a solemn, rather than a trying hour.” At one time he remarked, “The Lord has been very good to me in many ways;” and again, “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” After lying quietly for some time, with eyes closed, he opened them saying, “I have seen His face”—and the remark being repeated to him, rather as a query, he replied: “Yes,—yes.” During a period of restlessness, he said several times—“Let me go, for the day breaketh.” Thus he left his sorrowing friends, as they reverently believe, to receive the blessed welcome, “Well done, good and faithful servant, . . . enter thou into the joy of thy Lord.”

—, in West Branch, Iowa, Fifth Mo. 11th, 1887, CLARA B., daughter of Robert and Lydia M. Knowles, in the 33d year of her age, a member of Springdale Monthly Meeting of Friends. She was a good example in plainness and sobriety; was resigned to go. Said, “What a blessing to be released, though I am a poor worm of the dust.” Her friends have a comforting belief that she has entered a mansion of rest.

—, in this city, on the 23rd of Fifth Month last, ELIZABETH HUSTON, daughter of the late R. M. Huston, M. D., a member of the Monthly Meeting of Friends of Philadelphia for the Western District. She was of a gentle and retiring disposition; and before her last sickness, was favored with a remarkable evidence of Divine regard. She patiently bore the weakness and weariness of the body, all the appointed time, until her change came—a change which we reverently believe was a glorious one for her.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 362.)

First Mo. 13th, 1857. I have endeavored, may I not say all the time, to keep near in spirit unto my Heavenly Father; but oh, what an unwearied enemy we have to contend with! how he draws the mind off! and even in my most serious moments intrudes thoughts causing me to wander; thoughts that are not evil in themselves, but which should not come into "my Father's house,"—the "house of prayer." For as in the temple formerly, so in the temple of the heart, all must be overthrown. That I have felt this morning, the great need to make my request known unto God, that He would be pleased to help me and strengthen me to draw nearer and nearer in spirit unto Him. How were my tears poured out in secret both last night and this morning! I remembered it was said: "By faith, Abraham, when he was called, went out, not knowing whither he went." This seems a little my condition. I believe the Lord is calling, and pointing me to a way wherein I should go. But faith hath been so weak, and the enemy so busy, that I had nearly made shipwreck. Nevertheless the Lord, through great mercy, hath proved me by day, and so instructed in the night season, that a willingness hath been wrought, to be led and guided whithersoever He would. Since the surrender hath been made, He, my dear Lord and Master, hath been pleased to make known unto me some of his secrets; for which favor my soul desireth to follow after Thee, lead whither thou wilt.

16th. Cared for through the night; and a very cold night it was. I slept comfortable and warm; while many up and down, more worthy no doubt, really suffered. We read, that Mary "loved much," because "her sins which were many were forgiven her." What need have poor sinful I, to be found rendering unto my dear Lord that which is his due, for the many and multiplied favors daily showered down! Was favored last night and this morning to draw near in prayer, with tears, unto my Heavenly Father; asking of Him the help and guidance of his good Spirit to enable me to make straight steps to my feet; and that I may be helped to press through the crowd of difficulties that surround, keeping close unto my good Master, who sees and knows his children. There was a remarkably quiet feeling prevailing in our young family through-

out yesterday; so that surely the Lord's mercy is towards us.

17th. Quietness still seems spread as a canopy over us; remarkably so during our collections last night and this morning. I read a little from the concluding remarks in Youthful Piety, which tended further to solemnize; which covering was to me very precious. I feel we have abundant cause to thank God and take courage. Surely, "His mercies are new every morning; great is thy faithfulness."

25th. Did not He, my dear Lord and Master, stand by me in seasons of extremity, where would I be? turning aside, I fear, like a deceitful bow. But oh, how precious and consoling is the evidence at times given, that the Lord is my Father and Friend; and that He never will forsake me, unless I forsake Him.

Second Mo. 2nd. Having felt for some time past as if my labors at Westtown were drawing to a close, have endeavored to wait till I could feel that the time had fully come, before I brought it before the Committee. I have endeavored to move with carefulness, and hope I have not done wrong in forwarding this morning my "resignation!" I feel peaceful in the retrospect, which is all I can ask.

3rd. Feel that I can, with Jacob, covenant: "If thou wilt be with me in the way that I go," "then shall the Lord be my God, and I will serve Him." Lead and keep, O Heavenly Father! thy servant, that trusteth in thee: "Lead me in a plain path because of mine enemies." Be thou a strong habitation, whereunto I may continually resort.

6th. In our Quarterly Meeting on Third-day, the quietness which overspread us was not of our own begetting. Elizabeth Evans arose with saying, how loath she was to break in upon it, but her labors tended only further to gather; being as precious ointment poured forth; yea, "came down as the small rain and distilled as the dew." The younger part of the meeting were the objects of her tender solicitude, and were most feelingly and tenderly ministered unto. While I have no doubt many precious dear children will improve from and were strengthened by her labors, I fear there are those, who will turn away forgetful of them. How my heart follows after some of these that they may return, repent, and live. Surely the Lord's mercy is great towards us, but we may outlive it. The door may be closed, and then vain will it be to cry "Lord, Lord, open unto us." My feelings in the consideration of this, were solemnly affected, not only for myself but for others present. Time is fast passing away, reminding of the Scripture: "O, that men were wise, that they understood this, that they would consider their latter end."

18th. More than half of the night of the 15th, and all the time I could get the day following, I passed by the sick and dying bed of a dear little boy, who finished his short sojourn here below, the afternoon of the day following. He had been sick of measles for about nine days, when the asthma set in (a complaint he was subject to from infancy.) It proved too much for him;

since Sixth-day his sufferings have been great. I never witnessed so much physical suffering, and he so alive to it—being all the time so entirely sensible. He remarked to us, as we sat by, trying to do all we could for him: "This has been an awful night!" and again in the morning, "If my Heavenly Father had not helped me I never could have gotten through last night." He put up his little petitions most fervently to be released, and to be taken where pain and sorrow were not known. "Dear Heavenly Father, be pleased to help me," and "forgive my sins," with more; all showing the innocence, the sweetness of that state of which it is said, "of such is the kingdom of Heaven."

Third Mo. 1st. I often feel afraid lest, whilst I am preaching to others, I myself shall become a castaway. Our First-day morning meeting was an exercising one to me; and while trying to get relief by unburdening my exercise, I thought there never was a poorer, weaker instrument made use of; and if I could only be helped not to bring dishonor to the best of causes, it was all I asked. It seemed to me, that "I am a worm and no man;" and that "in me, that is in my flesh, dwelleth no good thing." My prayer to thee, O Heavenly Father! is, that I may be helped more and more to be made an overcomer, through thy grace, so as not to be found among the "fearful and unbelieving," whose part, we are told, is to be in "that lake which burneth with fire and brimstone." Awful indeed is such a condition to think of; and how much more so to be found in it.

12th. I don't know when I have taken my seat in meeting feeling more poor, unable to bring my mind to any degree of settlement. There seemed, however, a remembrance on whom help was laid—He who was able to succor even unto the uttermost; so I struggled on. Toward the close of the meeting, help came; and I was enabled to settle down into a state of inward stillness. Oh how precious it did seem and feel! Under the solemnity, a little testimony sprang up in my heart, and I felt it extend toward all present; but I was afraid till a secret assurance was given: "I will help thee, I will uphold thee," &c., when I ventured to arise with, "Lord how I love thy law! it is my meditation day and night;" enlarging a little to the peace and relief of my own mind. Upon taking my seat, felt the spirit of supplication. But begging to be excused, I robbed myself and the meeting; of which I was made sensible. The fear of man ever bringeth a snare. The enemy cares not in what way his ends are answered, whether in exalting, or casting down; and nothing will preserve but keeping close to the dear Master, begging his help and preservation.

22nd. Toiled through our meeting this morning, having so many intrusive thoughts to combat with. But think that through and under all, my eye was single unto our alone great Helper. Toward the close of the meeting I experienced that even unto the uttermost, He is able to succor all that come unto Him in living faith. The preciousness of the truth of this being afresh felt,

I was bound in spirit for the help of others to express it. For which act of dedication, a portion of that peace which the world cannot give nor take away, was felt as an unspeakable favor.

Fourth Mo. 4th. This afternoon has been a season of favor. The winds and waves have been rebuked; and there has been a precious calm. This has brought me very near to the dear Master; even to that place where prayer is wont to be made.

9th. This may be the last note I may ever make at Westwton! My labors here being about to close. To-morrow we break up, and I leave, not expecting to return. I can hardly realize, that a service of five years and a-half, usefully so to myself, are about filled up. If much has not been achieved to others, I know it has been a useful school to me; and hope I have been preserved from doing any harm. Feel as though I could adopt the language of the Prophet: "Yet surely my judgment is with the Lord, and my work or reward with my God."

In our meeting this morning, dear William Evans' "feet were shod with the preparation of the gospel;" oh, how powerfully he did preach! An awakening call went forth to the disobedient and rebellious, accompanied with tender entreaties to close in with the offers of mercy. Hannah Rhoads followed in supplication for such a state, as well as others. It seemed to me the Lord would be clear, and his servants would be clear; and if there was not a closing in with the offers of redeeming grace and mercy, their blood would be required at their own hands. It was a very solemn meeting.

Fifth Mo. 1st. [In reference to our Yearly Meeting then just past, A. W. H. writes of suffering, in her small measure, with the suffering seed. And then relative to the future of the Society, thus concisely sets forth her views:—A little hope did spring up in my heart that notwithstanding what we have passed through, are now passing, and may have yet to pass through, that the arms of the hands of this people, would yet be made strong by the hands of the mighty God of Jacob. As individual faithfulness is abode in, surely "the Lord will do great things for us." The call to enter into the vineyard of our own hearts and labor never felt to me more imperative.

Now I am away from Westwton, I want not to neglect my little diary; but what is more than all, I want not to neglect any of my religious duties. There will be so many social ones to call my attention off, that I have a great jealousy over myself; and yet I do think, that through and over all, the prevailing and may I not say continual desire of my heart, is to fulfil the first and great commandment; and I cannot think, as this continues to be the case, I shall be allowed to falter and fall. Thou who knowest just how it is with me! Oh preserve me for thy mercies sake. Keep me on every hand, even when "the blast of the terrible one is as a storm against the wall." Thou alone knowest the plunges of thy poor child. If these be necessary baptisms, keep me, O Lord! till these calamities be overpast.

(To be continued.)

Bring thy deeds to [the Light within which comes from Christ] and love it and walk in it, and thou wilt assuredly have the light of life; and thy fellowship shall be with God, and with his Son and saints, and the blood of Jesus Christ his Son shall cleanse thee from all sin. And whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever

things are pure, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.—William Penn.

For "The Friend."

What we Saw of New England in Ten Days.

(Concluded from page 362).

At the present time there are in all departments of Harvard University about 178 instructors, 29 other officers, and 1595 students. It has conferred degrees on 15,000 persons. Memorial Hall commemorates the graduates and students who served in the army and navy during the late rebellion. It is the most beautiful building on the grounds, and reminds us painfully of the loss our generation sustains by the cruel carnage waged in defense of the Union.

The Museums are open to visitors, and the Library which contains 230,000 volumes. In glass cases may be seen some rare and curious books: Eliot's Indian Bible; John Bunyan's, with his autograph; and elegantly illuminated parchments, dating from the eighth to the fifteenth centuries: besides manuscripts in the hand-writing of Burns and Longfellow, with other literary gems. The home of the latter, near by, was visited by some of our party. Harvard seems the idol of the Bostonians; but, sad to say, its atmosphere is Unitarian.

In the afternoon we walked through the celebrated Boston Common. Our first thoughts were absorbed with the martyrs, who suffered there, and the spot where Mary Dyer, Marmaduke Stevenson and William Leddra were executed; and the question naturally presented, being fellow professors, would our zeal for the truth bear such a test as theirs?

The Public Garden adjoining has a monument erected to the discovery of ether, which Boston claims; also a lovely artificial lake, surrounded by flower-beds of pansies, lobelias and geraniums. This opens out on to Commonwealth Avenue, which is lined with beautiful homes, and its centre decorated with trees and monuments of their great men. Among these was a statue of Alexander Hamilton, with this inscription: "Orator, writer, soldier, jurist and financier; although his particular province was the Treasury, his genius pervaded the whole administration of Washington." Another of that zealous abolitionist, William Lloyd Garrison, with his words engraven below, "My country is the world; my countrymen all mankind." On another tablet, "I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard."

After visiting Faneuil Hall, Jamaica Plains, &c., we left next morning for Intervale, where we were in sight of Mount Washington, and had Kearsarge and Moat Mountain in close proximity. On reaching our hotel we took a carriage and drove to some of the lovely lakes and waterfalls in the vicinity, and next day ascended Kearsarge.

In the afternoon took the observation cars for the Notch; a magnificent Mountain Pass, of which Bayard Taylor wrote: "As a simple picture, seen from above, it cannot be surpassed in Switzerland." We put up at the Crawford House, the very ideal of a mountain location; the lawn in front includes Saco Lake, the head-waters of that beautiful river.

From here we ascended Mount Willard by carriage, and from the top again viewed the Notch, down whole ranges of mountains; some in shadow, and others glorious with the descending sun. Here some of our party had the opportunity of witnessing a thunder-storm in all

its terror and grandeur, the peals reverberating from peak to peak like charges of artillery, and an umbrella the only thing they could safely use during the performance of this solemn orchestra.

The next day being the 21st birth-day anniversary of one of our young men, he naturally wished to spend part of it at the Tip-Top House. So we were off, early, to the foot of Mount Washington, to take the remarkable trip up Jacob's Ladder, a distance of three miles from the summit, with a maximum grade of 1980 feet to the mile. The ascent is made in an hour and a-half. The locomotives are of enormous power, and push the cars from below, going up, and retard them coming down. No accident has ever taken place on these trains.

Sylvester Marsh, of Littleton, invented this wonderful piece of mechanism in 1858. It was successfully finished in 1869. Time-table commencing Seventh Mo. 1st.

In 1632, Darby Field, a valiant Irishman, guided by two Indians, first gained the summit. The first horse climbed up in 1840; and Professor Huntingdon, with three companions, were the first white men to winter there in 1870-71. Its temperature and botany are those of Middle Greenland.

The view line of Mount Washington has a circumference of a 1000 miles, including peaks of the Green Mountains, Adirondacks, and mountains of Maine, Lake Umbagog, the ocean off Portland and Old Orchard Beach. The best time to ascend is with a wind from the northwest, after a heavy rain-storm.

The Summit House is visited by over 10,000 annually, many of these set off for it in bright sunshine, and arrive in a fog: as was our experience.

The eighth day we went down Franconia Notch, and took up our quarters at the Profile House. This is a fascinating place, with its charming Reception Room and other appointments. The first illuminated with blazing logs, and decorated with moose-head and deer-horns. Here the striking features are the Old Man of the Mountain and the Flume; apart from the high mountains on either hand, Cannon and Lafayette. We drove to the Flume, a distance of six miles, through lovely woodlands, till we reached this rocky crevasse between perpendicular cliffs, with a torrent roaring through it. Spread around were acres of boulders, which had been washed down by a deluge or water-spout, reviving Young's description of the Last Day: "Rocks eternal pour, and final ruin fiercely drives her plow-share o'er creation."

We ascended Mount Cannon, and took towards evening a woodland path through the valley to Echo Lake. Here we sat long, watching the variations of light and shade over the surface of the water, as daylight departed; and as we turned to leave were surprized by the echoes from a bugle, reverberating from mountain to mountain. The whole scene bringing vividly to mind the lines of Tennyson, written no doubt under similar surroundings, commencing—

"The long lights shake across the lakes," &c.

On the ninth day we left this enchanting spot, and pursued our course down the Connecticut Valley to Springfield, an enterprising inland city of 35,000 inhabitants. Visited Army Hill, of Longfellow notoriety, to enjoy a fine sunset; and returned our southern route on the 10th, past Hartford, New Haven, and Jersey City, and on to Broad St.; while daylight lingering made it pleasant to bring up at that most attractive spot to us, our Pennsylvania home.

For "The Friend."

A Visit among the Mennonites.—No. 1.

A recent visit among this interesting people has furnished an opportunity of hearing their own statements of their history and principles; of mingling with them in their religious meetings and their domestic circles; and of observing the plain and simple manners which have been preserved among them from generation to generation. Such a visit seemed almost like being permitted to mingle with the people of two centuries ago, so slowly have the influences of the 19th century penetrated the barriers which have been made by their peculiar views, their renunciation of political life, and the isolation caused by their firm adherence to the universal language of their families,—the Pennsylvania Dutch.

There are many points of resemblance between them and the Society of Friends, sufficient to awaken a mutual interest, and to produce a feeling of attraction. And this feeling was strengthened by the evidences which our visit furnished us, that there was preserved among them a tenderness of spirit and a willingness to follow the leadings of the Spirit of Christ, in the self-denial and bearing the daily cross, into which it ever leads those who are willing to become his disciples and to follow the footsteps of the flock of his companions.

The Mennonites derive their name from Menno Simons, who was one of the most conspicuous among their early preachers. He was born in Friesland, one of the northern provinces of Holland, in 1492, (the year in which Columbus discovered America) and was a priest in the Roman Catholic Church. Becoming dissatisfied with some of the doctrines held by that body, he renounced popery about the year 1531, and became the preacher to a small body of persons who held views similar to his own. From that time to his death in 1561, he labored both by tongue and pen, and with much success to promote the doctrines he had embraced; enduring persecution, and compelled to fly from one place to another to save his life, threatened by the intolerant spirit of the times.

Perhaps the most distinguishing doctrine of the Mennonites is that, which is common with the Waldenses and other early sects in the Christian Church, they held in respect to water-baptism. They regard this baptism as the outward sign of admission into church membership; and reject the theory on which we suppose infant baptism is founded, namely, that its administration confers some spiritual benefit on the one who receives it. This theory, so directly opposed to the spiritual and scriptural views held by our own Society, which regard religion as exclusively a work in the heart of man, carried on there by the Spirit of Christ, was one of the fruits of that dependence on outward rites and ceremonies which early crept into the Christian Church, and sadly marred its testimony to the truth as it is in Jesus; which continues to be held by the Roman Catholics; and which was not fully eliminated by the English Reformers, but is implied in the teachings and practice of the Book of Common Prayer adopted by the Church of England; and which was one of the causes that led to the withdrawal from that denomination of the Reformed Episcopalians, a few years since.

The rejection of the doctrine that an infant can be regenerated or born again in a spiritual sense, by being dipped into or sprinkled with water, was a long step in the path of reform; and an evidence of a measure of true spiritual enlightenment having reached the minds of Menno Simon and his fellow-believers. We doubt not

it has been in the ordering of the Head of the Church, that the breaking forth of the renewed Gospel day, after the spiritual darkness, which had so largely overspread his professing Church, should be a gradual process—first the faint dawnings of the light, gradually becoming more and more distinct.

We as fully believe that it was in the further unfoldings of Light from above, that George Fox and our early Friends were enabled to see, not only that the one, saving baptism of Christ is a spiritual process (which our Mennonite brethren also acknowledge), but that the place and service of water-baptism in the church has ceased to all those who come to experience the baptism of Christ, and that its continued use has a tendency to direct the attention of men to outward forms, which can never make the comers thereunto perfect, and to turn it from the working of that Divine life and power, on which our spiritual growth depends.

The Mennonites hold that water-baptism ought only to be administered to those who have been taught repentance and amendment of life, who believe that for Christ's sake their sins are blotted out, and who are willing to follow his commands by living a life of self-denial. This rite is performed by them when a person is received into membership,—whether one from the outside world or one of their own young people—for they do not admit of birthright membership. We were told that their young people generally joined the Society about the time of marriage and of becoming settled in life. As they do not recognize the validity of infant baptism, persons who may have been so sprinkled when children, are required again to submit to the rite—hence they are often classed with the *Ana-baptists* or re-baptizers, as the word means; although under that appellation several sects are confounded.

In Germany the discontent of the peasants under the oppressions of their feudal lords, led to political disturbances, in which Thomas Munzer, a Lutheran minister who zealously propagated Ana-baptist views, became involved. He attempted to establish by force an ideal Christian commonwealth, with absolute equality and a community of goods. The defeat of the insurgents and the execution of Munzer in 1525, proved only a temporary check to the movement. A second and more determined attempt to establish a theocracy was made at Munster in Westphalia (1532-5). The town was besieged in 1534 by Count Waldeck, its expelled bishop. The supreme authority within its walls was in the hands of Johann Boekhold, a tailor of Leyden, better known as John of Leyden. Giving himself out as the successor of David, he claimed royal honors and absolute power in the new "Zion." He justified the most arbitrary and extravagant measures by the authority of visions from Heaven. With this pretended sanction he legalized polygamy, and himself took four wives, one of whom he beheaded with his own hand in the marketplace in a fit of frenzy. As a natural consequence of such license, Munster was for twelve months a scene of unbridled profligacy. After an obstinate resistance it was taken by the besiegers, and John and some of his more prominent followers were put to death.

It would be gross historical injustice to confound these people with other baptists, or with the non-resistant Mennonites, who differed from them in many points.

In the similarity of views on the subject of baptism, the Mennonites approach the Baptists, although in some respects they are quite different. Both had their origin in the season of religious

awakening in central Europe, in which Luther took so prominent a part; and both could point out an almost unbroken succession of testimony-bearers (although counted as "heretics" by the ruling powers) to similar views from the earliest ages of the Church.

The writer of the article on Mennonites in the *Encyclopedia Britannica* regards Zurich in Switzerland as the original home of this people; for as early as 1525 a community was founded there, having for its most distinctive mark baptism upon confession of faith. But the most characteristic features of this community were in matters of practice and discipline—and this continues to be the case to this day. They enjoined a withdrawal from the world, prohibited marriage with those not in membership, refused to take oath or to use the sword, and declined civil affairs. They were "content to live as strangers upon earth, devoting all their energy to preserve the purity of their own communities."

(To be continued.)

For "The Friend."

The following interesting incident was related by a dear "mother in Israel" (long since passed from earth) as her own experience, and placed on record by a near relative, with a feeling of its value as a watchword full of instruction, not only to her, but others, who may be circumstanced and tried as she was.

The Monthly Meeting, (of which this valued Friend was a member,) at one time appointed a committee to visit the delinquent members, and also those who were troubled with sleeping or drowsiness in meeting, and of each class there was a considerable number.

The committee (of whom our friend was one) were united in believing it the right time to enter on the duties of their appointment, after a meeting for worship on a certain Fifth-day. Never having been troubled with drowsiness, she was surprised soon after taking her seat at the head of a large meeting, (on the day mentioned) to be beset with a strong temptation to fall asleep, and her conflict to keep from yielding was painful in the extreme. So alive was she to her condition, and the necessity of struggling, as for her best life, not only on her own account, but for the sake of others, and for the cause she loved, lest it suffer through her weakness, that every effort was used by her to resist the temptation, and so little did it seem to avail that she almost despaired; when with great power the words of the dear Saviour were brought to her remembrance, "Without me ye can do nothing;" relief came, the tendency to sleep almost instantly vanished, and she could humbly and gratefully acknowledge the One who had given this never to be forgotten lesson of instruction; had also in mercy extended to her the hand of deliverance in a time of sore need.

The effect of this experience was to imbue her with a spirit of charity which she had not before felt for those who are tried with drowsy feelings; and to prepare her for entering upon the service to which she had been appointed, with greater sympathy for the weaknesses of others. The experience told of human frailty; and how, in our own strength alone, we cannot overcome temptation; and the effect of the wisdom thus gained was the uplifting of the finite to the Infinite, in the full assurance, "there is balm in Gilead and a healing Physician there."

Thus the Merciful One, who is touched with a feeling of all our infirmities, qualifies for service through needful baptisms of the like "cup of suffering," clothing the spirit in the garb of true

charity, inspiring with tenderness and compassion; and at the same time, making clear and plain our individual duty to Him. And this duty is, not only to assemble ourselves for the solemn purpose of Divine worship; called from the worldly cares apart, as were his disciples formerly, "to watch one" brief suffering "hour" with Him; but, when thus gathered, "to watch and pray that we enter not into temptation," either of wandering thoughts, or being found *asleep* when He cometh to the door of our hearts—to meet with us and bless us. "Blessed are those servants whom the Lord when He cometh shall find watching."

We mourn over the deficiencies in our midst, yet rejoice that in Christ Jesus is power to redeem therefrom. We feel a godly jealousy over the Society, that is ours by inheritance and adoption, knowing whatever weakens cannot strengthen. Very earnest and sincere are our desires that we may all be stimulated to greater watchfulness, and be encouraged to obedience and faithfulness—submitting ourselves wholly unto the preparing hand of our Father in Heaven, who alone can qualify for his service in the vineyard which his own "right hand hath planted."

May the places made vacant, (by death,) in the removal of valued and useful members, be filled by the children of our own Society; those "gathered from the north and south, east and west" entering into their labors: all living branches, engrafted into the true Vine, yielding fruit in due season. May the weak be made strong in the Lord, and in the power of his might, so that the sceptre depart not from Israel.

C.

Selected.

The Blessing of Denial.—St. Augustine had an impulsive nature, which in his youth betrayed him into all manner of excesses. His mother, a devoted Christian woman, ceased not to pray daily in his behalf. He longed to visit Italy, but Monica earnestly besought God to interpose by some providence, and by preventing his departure save her son from the exposure which would inevitably come from a residence in corrupt Rome. The intercessions of the noble mother seemed to be disregarded. Augustine, so long the cause of anxiety on account of his wayward life, was permitted by an overruling providence to visit Milan. The sequel, however, was an answer to his mother's prayer. In Milan he found Christ. In his "Confessions" Augustine says, "Thou didst deny her what she prayed for then, that thou mightest grant her what she prayed for always."

Through all our Christian life, God would teach us that the method of answering our petitions is *absolutely his own*; that his method is conceived in the highest wisdom, and that the fitful interruptions of our personal choice might work out our greatest evil. Thus very often the denial of our will proves an immeasurable blessing in the end. In this respect prayer becomes a real test of our submission to him. O, happy shall it be, if, when we are thrown back upon the divine will, and *upon that alone*, we still wait upon Him in child-like trust. The delayed answer may try us; but God has a benign purpose in this delay, which infinite love dictates, and which is deeper than human reason. The way he chooses to answer may oppose in every particular our private judgment; but this is only that supreme good may be realized by us in the most effectual manner. How assuring is this scriptural view of prayer, "Nevertheless, not as I will, but as thou wilt," given in the closing period of Christ's life.

THOU GOD SEEST ME.

Selected.

"When my spirit was overwhelmed within me, then thou knewest my path."—Psalms cxlii. 3.

My God! whose gracious pity I may claim,
Calling thee "Father,"—sweet endearing name!
The sufferings of this weak and weary frame,
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel,
But, oh, this thought does tranquillize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each sick'ning fear, "I ne'er the prize shall win,"
Each pang from irritation, turmoil, din,
All, all, are known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little rest can take;
This brief appeal submissively I make,
All, all is known to Thee.

Nay all by Thee is ordered, chosen, planned,
Each drop that fills my daily cup, thy hand
Prescribes for ills none else can understand;
All, all is known to Thee.

The fittest means to cure what I deplore,
In me thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all are known to Thee.

And this continued feebleness—this state,
Which seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await;
That cure I leave to Thee.

Nor will the bitter draught distasteful prove,
While I recall the Son of thy dear love;
The cup Thou wouldst not for our sakes remove,
That cup He drank for me.

He drank it to the dregs—no drop remained
Of wrath—for those whose cup of woe he drained;
Man ne'er can know what that sad cup contained;
All, all is known to Thee.

And welcome, precious, can His Spirit make
My little drop of suffering for His sake;
Father! the cup I drink, the way I take,
All, all are known to Thee.

THE IVY.

Selected.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew;
The pallid leaflets only drank
Cave-moistures foul and odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky:
It slept upon the grateful floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres to the root:
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb,—
Long had the darkness been its home;
But well it knew, though veiled in night,
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,
It blessed the warmth that cheers the world;
It rose toward the dungeon bars,
It looked upon the sun and stars.

It felt the life of bursting spring,
It heard the happy sky-lark sing;
It caught the breath of morns and eves,
And wooed the swallow to its leaves.

By rains and dews and sunshine fed,
Over the outer wall it spread;
And, in the daybeam waving free,
It grew into a steadfast tree.

Wouldst know the moral of the rhyme?
Behold the heavenly light, and climb!
To every dungeon comes a ray
Of God's interminable day.

—Charles Mackay.

For "The Friend."

What Shall I Do to Be Saved?

When, through the convicting power of the Holy Spirit, by its *operation in the heart*, man is brought to a sense of his alienation from God and heaven; and enabled to see his lost and undone condition without a Saviour, the query arises; what is my part in the great work of my soul's salvation?

I am convinced that the first needful step is a belief in the divine authority of those convictions which the Spirit of God makes on the mind and heart, and a submission of the will to his government. It is through the operations of this Spirit alone, that a full saving belief and acceptance of the atoning sacrifice of Christ on Calvary, comes to those who have been favored with a knowledge of what He has done for us without us; and a belief also of all that He is willing to do for us.

When the jailor asked the above question of Paul and Silas in the prison, he was told to "Believe on the Lord Jesus Christ and thou shalt be saved."

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." But no amount of intellectual belief or assent to the wonderful truths of the gospel can alone avail. We must *from the heart*, lay hold on and accept all in such fullness as to be willing to submit to the *baptizing power* of the Holy Spirit. We must yield to the influence of the voice of God in the heart, and *close in* with the offers of mercy extended to us in Christ; and, by his blessed help receive his gift of eternal life. "Therefore, we must not only believe, but acting upon that belief, we must come to Him." Our Lord's word to the Jews of old was, "Ye will not come unto me, that ye might have life." Thus we can accept or reject to our peace or loss forever.

Again, the promise is given, "Him that cometh unto me, I will in no wise cast out." And "The spirit and the bride (the church) say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take the water of life freely."

"Ho! every one that thirsteth, come ye to the waters. Come ye, buy and eat, Yea; come, buy wine and milk, without money and without price, and let your soul delight itself in fatness."

Having yielded ourselves as passive in his hands, we shall realize that we walk with Him "in newness of life." "Old things are passed away, and behold all things are become new," "and all things are of God," "who hath reconciled us to himself by Jesus Christ," &c. In our walk and converse we shall show forth the praise of Him who hath called us with an "holy calling," and who "hath redeemed us by his own most precious blood." As we give heed to the leading of the spirit of God in the heart; He who hath brought us into this holy life which is "hid with Christ in God," will more and more lead us into "all truth." We shall become as "Trees of righteousness," "The planting of the Lord, that He might be glorified."

Then can the lips express the fullness of the heart; for, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Thus shall we know of a growth in grace and in the "Saving knowledge of our Lord and Saviour Jesus Christ." We shall become "rooted and grounded" in the love of God, and realize indeed that "The blood of Jesus Christ his cleanseth from all sin."

J. H. Y.

N. Y. City, Fifth Mo. 23d, 1887.

For "The Friend."

A Meeting for Worship of Sixty Years Ago.

[Our aged friend George Reid, has sent the following account of a meeting at which Samuel Bettle ministered many years ago. There is probably no other person living who can remember the occasion. It is interesting to notice the sound, practical character of the discourse. B. was led to deliver.]

First-day, Eleventh Month 16th, 1823, at a meeting in the old Merion house, Samuel Bettle opened his communication with a query which had rested upon his mind during his silent sitting amongst us, whether, in any case, worship could be acceptably performed unto God unless the mind was previously prepared by the aid of the Divine Spirit. He concluded that it could not; that a previous preparation of heart was absolutely necessary in order to offer an acceptable offering unto the one Eternal and Invisible God; and that our blessed Redeemer had pointed out the way in which the qualification might be obtained, "Where two or three are gathered together in my name there am I in the midst." Our minds, he said, were variously occupied when convened together, but it did not require great depth in religion to comprehend that when met together, a short mental prayer, an inspiration, or a sigh unto God was accepted as worship, and though many besetting temptations hindered us from approaching in the manner we wished, yet the object of worship regarded the heart, the sincerity of the desire. He stanced the proud Pharisee, who dared to offer us good deeds to the holy and invisible One as an act of worship; and thanked, yea arrogantly thanked God that he was not as that poor publican, who, standing at a distance, sensible of his own weakness and unworthiness, scarcely dared to lift up his eyes, and instead of using the pompous language of pharisaical righteousness, could only smite on his breast and say, "God be merciful to me a sinner." I could, said he, follow him to his house and see in his conduct that the answer of peace had been bestowed upon him, and received with meekness and humility.

He mentioned the simple language in which the truths of the gospel were first promulgated. Those times were dark times, yet they were times in which men were searching after truth, disposed to try and to question all things, so much so that in the strong language of Paul, the Athenians passed their time in nothing else but hearing or telling some new thing; and it was this curiosity which prompted them to hear what Paul had to say. Their researches, too, were extensive, for they had an altar inscribed "to the unknown God." They were forced to believe that there was some almighty power which made and sustained the universe, but this power was to them unknown; and they were told that they were too superstitious; yet the language to them was simple, such as, believe in the light, walk in the light, whatever maketh manifest is light, bring your deeds to the light, believe in the Lord Jesus. It was not necessary that they should be learned in theological reading and controversies; no hard doctrinal points were proposed to them, but simple obedience to that light, grace, &c., made manifest in the heart of man. And the language of our Lord to his immediate followers, those who in his name had worked miracles, had healed the sick, raised the dead, and cast out devils, was beautifully simple; showing them their weakness as poor fallen helpless creatures: "What I say unto you I say unto all, Watch." And yet we find for our warning

and instruction, that one of these, his followers, denied his knowledge of Him, even in the presence of his Lord and Master. "While I am engaged in preaching the gospel unto others, and endeavoring as much as in me lies, to turn your attention to the alone Rock of safety and strength, I feel my own weakness. I feel, dear Friends, that I stand on a sea of glass, mingled with fire. I feel many times poor and helpless, occupied with unprofitable thoughts, and in vain endeavoring to disengage my mind from them, forced to acknowledge that I am a poor creature—Lord have pity on me. Ah, Friends, in such a state as this, there is no room for little bickerings and disputes, no room for the loftiness of man's proud heart, but rather a prayer for daily bread, and may it be reverently adopted, "Our Father, &c." Our Lord has made it a standing condition, that if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses. We should have no room for any thing but divine universal love without distinction."

How did he press the consideration of these subjects upon the minds of all present, more especially the young and rising generation, affectionately and tenderly recommending them, since good and evil were set before them, to choose the good, and thus be preparing for the last and accountable day. He wished all to adopt the practice of drawing near to God every morning, and thus reviewing the actions of the day which was past, thanking Him for his protecting care during the hours of rest, and craving his help to meet the various temptations and occurrences of the coming day. This silent introversion might not always be of the most agreeable kind, but perhaps as profitable and instructive. It might occur to the mind, and naturally would, what was I doing yesterday? It might be, I was at meeting, and my mind was unsuitably occupied for the occasion. Perhaps I was visiting, and drawn into lightness, and knowing this we should acknowledge, "Lord, help me for the time to come; forgive me, for I am a poor creature. I have no might of my own." This being a daily occupation, and a continual care arising that the account might be kept clear, day after day would pass as wave rolls on wave, till we were borne to the everlasting shores of eternity. It behooves us to be wise and consider our latter end; to remember the example of our dear Lord, who was tempted in the wilderness, passed whole nights in prayer unto God the Father. The seashore, the mountains, and the garden were witnesses to his devotion, recorded for our example. In this manner should we be prepared to join the one hundred and forty-four thousand of the redeemed of Israel, who stand on the sea of glass mingled with fire, ascribing all the praise, the honor, and the glory unto the Lamb for ever and ever.

After this sermon, he knelt down in prayer. My heart was tendered, my eye overflowed, and my spirit was in unison with his in the work of prayer, thanksgiving and praise. "O, thou celestial spirit, who of old didst rest between the cherubim, redeem and sanctify our hearts more and more; take away these hearts of stone and give us hearts of flesh; teach us as little children to call thee Father, and render obedience to thy law; bring home those who are now wandering from thy fold of rest and peace, and let their steps be again with the flocks of thy companions; strengthen the aged, and those who in a long course of life have acknowledged thee for their Lord; leave them not in their gray hairs, but be with them and be their rock for ever; draw the young and rising generation to see thy glory

revealed in Christ; show them the veil of the temple rent from top to bottom, and disclose to their view the richness, the mercy and the magnitude of redemption through Him. Finally, gracious and adored Jehovah, give us unitedly to rejoice in the assembly of the blessed before thy throne, where we may sing Hallelujah, to Thee and the Lamb forevermore. Amen."

A Remarkable "Find."

We have received a letter from Charlotte F. Brown, of Sidon, Syria, giving an account of a remarkable discovery near there of sarcophagi. We quote from her letter, adding some passages from a letter since received from W. K. Eddy.

A poor man, a Protestant, stumbled on a sort of cave; and now the place has been opened, soldiers are on guard, and only those having permission can go down into it. The law is, that the finder of antiquities has a third of the proceeds, the owner of the land a third, and the Government the remaining third. The man came to W. K. Eddy for advice, saying that he had been offered £500 for his share. W. K. Eddy advised him by all means to take what he could get, and not trust to getting a third from a tricky government.

Ira Harris, M. D., of Tripoli and W. K. Eddy went to the place to-day, as they had permission to see what there was to be seen. There is a large opening cut in the solid rock about a mile northeast of the city, in an open field above the line of gardens, thirty feet square, and perhaps thirty-five deep, that has been cleared out. They were let down into the hole by a rope. In each of the four walls was found a door leading to a chamber. In the south room, about fifteen feet square, were two sarcophagi, one of black marble, beautifully polished, and severely plain, with no carving. The other was of pure white marble, eleven feet long, five wide, and twelve high, dazzlingly bright in the light of the candles they carried. The top was a grand arch of shining marble, the front of which was divided by a line into two panels, and so the back. At the four sides were four projections with noble lions' heads. On each panel was a symbolical figure—body of animal, head of eagle, with uplifted wings, facing each other. Below, on the front of the tomb, beneath a very elaborate cornice, were two Centaurs facing each other and trampling on a warrior who strove to defend himself by a shield. On the sides, which were alike, were first two human figures with four spirited horses ahead of them; some of the horses have their heads turned back; and beneath the horses' feet, a lion on the one side, and a boar or hyena on the other; then two more figures with four more horses.

At the back, in the upper part, were also figures—bodies of birds, heads of men, with beautifully extended wings. Below, two Centaurs carrying a captured stag between them. The cloaks falling from the shoulders of these Centaurs had lions' heads in the corners. One Centaur carries the branch of a tree like a gigantic arrow upon his shoulders. Below these figures all around was a band of figures quite small and exquisitely cut, representing hunting scenes, &c. This was partly covered with stones, so that we could not see it. The workmanship of this was good, but not remarkable. A hole had been broken in the front through which the contents had been rifled, but in general it was in a fine state of preservation. Three skeletons and five dogs' heads. From the long noses of the latter, it is easy to infer they were hunting dogs.

Dr. Harris said that human skeletons were

plentiful around. They could see into the other sarcophagus too, and they said that it was filled to the brim with water that trickled down, drop by drop, from the roof above. The air became so bad that the candles starved to death and went out, and Dr. Harris turned faint from the foul air. So they ascended and sat under a tree while another place that had been covered for safety was re-opened. In this second room, toward the east, was a most beautiful tomb or mausoleum of white marble, in the form of a Greek temple, perhaps seven feet high, from base to apex. The cover was the roof, which was carved to represent flat tiles, and even the lead between the rows of tiles was shown. A funeral procession was carved on the sides, showing a horse led by attendants in short Greek tunics, mourners, bier, with urn, &c. There was a frieze running all around filled with little figures. Ionic columns seemed to support the roof. But the most beautiful part of all was a row of figures standing all around the sarcophagus, with backs touching it, each one seven spans high, according to Dr. Harris, and beautifully and delicately carved.

The western door led into a small room from which we passed by a southwest door where there were four sarcophagi, three of white marble with gable roofs and more or less ornamented with vines, &c. The fourth sarcophagus was the largest, being about twelve feet long, five feet wide and four feet high to the eaves, with two feet more to the ridge.—*The Independent.*

Elizabeth Hooton's Sentence at Cambridge.

Many of our readers who are familiar with the touching history of Elizabeth Hooton, will be interested in the following, printed just as it appears on the public records in the Court House, Cambridge, Mass. A friend who was recently examining the records there copied and forwarded it in a private letter, from which we print:

EXTRACT.

Elizabeth Howton appearing before the Court & being convicted of being a vagabond and wandering Quaker having ben taken in the maind in Cambertowne after their bold & impetuous way making an outery in their streets. This Court do sentence Her to be whipt ten stripes in the prison house before shee thence depart and from thence to be conveyed out of this jurisdiction from Constable to Constable throw Water-Towne & Dedham and to be whipt on her naked body 10 stripes in each of the said Townes as the law it yt case directeth.

On her exam she denied her name to be Howton said she was called to preach charged ye Court yt ye Lord would root out o'r practices yt o'r minister had proved.

The correspondent who made this copy adds some further particulars. He says: "About the same time, 1660, one Benamie Bowers gave the Cambridge authorities a great deal of trouble; he would not attend church, and one Henry Dunster also gave trouble because he would not have his children baptized. He and B. Bowers were continually before the courts for some offense or other. Bowers was at one time a Baptist, but afterwards turned Quaker with his family. I found one place where he had mortgaged his farm, to pay the fines, I suppose. Thomas Danforth, who was the county treasurer and magistrate, whenever short of business was in the habit of persecuting B. Bowers, and then he would enter it at full length upon the records.

"There is this much to be said in the favor of the old Puritans, that they did not treat the Quakers any worse than they did their own members whom they accused of heresy, and in

most cases they gave the victim the choice of paying a fine or taking a whipping. I found one case in which they gave a man a second whipping because he invited his friends to come and see him whipped the first time."—*Friends' Intelligencer.*

Natural History, Science, &c.

Seals and Music.—Lady Cumming, in her description of "The Hebrides," says that the seals are attracted by music. "Often, when sailing on one of the lochs, we have tested this curious fact, and watched the black shining heads appearing from time to time, as these music-loving creatures swam in the wake of our galley, attracted by the sounds of songs, or of old Scotch tunes played on an accordion.

Beach Grass and Sea Sands.—On the west shore of the Hebrides, in some places are beaches of white sand which are liable to drift over the cultivated lands. A wiry bent grass grows there whose long clinging roots make such a mat as binds the sand and keeps it in its place. After a while a thin crust of soil forms over these roots, and eventually finer grasses find a livelihood. The tussock grass is one which is said to take kindly to the double task of feeding the flocks and binding the sands. There is danger, however, lest, in years of scarcity, the flocks may nibble these grasses too closely, and so break this protecting surface, forming a little rent, which the winds are certain to discover, and very quickly enlarge; and one stormy night may produce such wild drifts as will leave promising fields sown with more sand than the poor farmer need ever hope to get rid of.

This is said to have been the cause of that overwhelming sand-drift which converted the fertile fields of Culbryn, in Morayshire, into that vast chain of sand-hills which now extends along the coast. Seven disastrous years of famine had reduced the people to such extremity of poverty, that they were driven to collect fuel where and how they could. Thus the broom and bent grass which had hitherto bound the shore were all torn up, and the wind catching the sand, blew it in thick clouds upwards of 25 miles along the coast, burying thousands of acres beneath this deep, ever shifting sand desert.

Happily for the islanders, the sand thus carried is not all destructive. The whitest sands are formed entirely of shells, ground to the finest powder by the pitiless action of the waves. These of course are lime, and act as a very useful manure, enriching all manner of crops. You can generally tell the little islands where the shell sand is most abundant by the richness of the grass, and fragrance of the sweet white clover which scents the air.

On some islands protected from the fury of the Atlantic, the shells lie unbroken in countless myriads. On one such we landed, near the coast of Ross-Shire, where to the depth of many feet, the little shells lie heaped up. There are no pebbles, no sand, nothing but shells closely packed together in inexhaustible store. Above them is a light crust of earth, on which the greenest of verdant pasture shows how well the shell-lime acts.—*In The Hebrides.*

Sleeplessness.—Dr. Reed of Atlantic City, says in the *Journal of the American Medical Association*, that sleeplessness when due (as is mostly the case) to brain exhaustion is best cured by tonic and restorative treatment rather than by narcotics. A light and easily digestible lunch at bed-time; a bath, a sponging of the body followed by thorough rubbing with a towel; the tonic effect

of sea-air, combined with rest from business, and the enjoyment of cheerful society, all have had beneficial effects. He thinks the administering of narcotic medicine in such cases is usually a mistake.

Quicksands.—The difference, so far as these meadows are concerned, between a "boiling" spring and a "quicksand," is one of dimension only; one being an intermitting, upward movement of a narrow column of water, bearing an insignificant amount of sand; the other a far greater bulk of water, so charged with sand that its movement is very deliberate: a spring is seldom more than a yard in diameter; a quicksand may extend over an area of several square rods. The fact that the temperature of the water in either case is always the same, 52° Fahr., shows that springs and quicksands do not materially differ except in size.

The danger attendant upon personal exploration of these quicksand areas, and a natural repugnance due to an adventure to be related hereafter, has deterred me from any extensive survey, and only one of them, two miles or more back from the creek, but in this valley, has been carefully examined. For years my neighbors have insisted that this particular quicksand is a veritable bottomless pit. To satisfy them I took a ten-pound lead, well greased, and brought up stiff clay from a depth of eighteen feet, and I think I learned the difficulty about sounding the quicksand's depth, so far as my neighbors are concerned. Not one of them but admitted he had never used any other means of measurement than a fence-rail.

My own experience with quicksands is too full of horror to be related, at least I shudder when I recall a sunny summer afternoon of long ago. I stood upon a patch of quaking grass, pleased with its elastic yielding and too intent upon watching a pair of nesting finches to realize that I was slowly sinking. At last I noticed that my eyes were gradually approaching the horizon of the low-built nest, and looking about and beneath me, saw the treacherous waters were creeping above the matted weeds upon which I stood. The latter were trembling more and more violently, and the fearful truth was plain, I was over a quicksand.

I had a double task to perform, and that right quickly—avoid fright and reach terra firma; but how? But one chance of escape appeared to offer, to distribute my weight, and at once I stooped and struck out, as though swimming. The theory was good, but not the application in this instance, for what I gained by the greater upholding power of additional vegetation under me was lost by violence, and I broke through the raft of weeds upon which I depended.

I have positive knowledge of nothing beyond this moment, I can only judge from the appearance of the tangled grass and weeds that my convulsive efforts to reach the meadow were finally successful. Once fairly beyond danger, my strength failed me and I fauted.—*Waste Land Wanderings.*

Items.

—*Increase in Church Membership.*—The number of members of the different religious denominations in the United States is estimated to be more than 1,600,000 greater than it was four years ago.

—*Northern and Southern Presbyterian Assemblies.*—At these meetings, held in the latter part of the Fifth Month, the subject of a re-union between the two branches of the Presbyterian family was again considered. The Northern Presbyterians appear to be the more nearly of one mind in the effort to effect

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in organic union, than their Southern brethren; some of whom object to the intermingling of white and colored churches in social relations. Committees of conference were appointed by both bodies.

A committee was also appointed by the Northern Assembly to confer with a commission of the Protestant Episcopal Church, to consider in what way the answer to our Redeemer's prayer, "that they all may be one," could be realized and manifested.

The same body adopted the following resolution, bearing on the subject of temperance:

"That in connection with all saints, finding their way obstructed and the work of the kingdom hindered by the liquor traffic, issuing from the same ports whence go the ambassadors for Christ, and under the same flag, this Assembly voices its most emphatic protest against the greed that is carrying this wasting scourge among barbarous people, and instructs the Foreign Board to co-operate in every practicable way with similar boards in this and other lands, that this evil may be stayed."

—*Transubstantiation.*—The recent Episcopal Diocesan Convention in Omaha, furnished an illustration of the fact that this dogma, which seems so strange to those who have been educated in a belief of the spiritual nature of the gospel, has obtained considerable foothold in that denomination. The preacher of a sermon before the Convention said, that attempts had been made to foist upon the Church the doctrine that Christ himself is present upon the altar in the form of bread and wine. The worship of them he regarded as idolatry. One of the other ministers left the meeting, saying that the speaker had insulted members of the congregation by branding as idolatrous, points of belief held by them as the most sacred features of religious life.

—*Lutheran Church.*—Of 276 church buildings of the Lutherans in America, erected in 1886, 152 were for German congregations, 62 English, 37 Swedish 22 Norwegian, and two Danish.

—*United Presbyterian Church.*—At the General Assembly of this body in Philadelphia, a resolution was adopted, that "the overwhelming majority of the church have declared their desire and readiness for union with the Associate Reformed Church of the South, whenever that Church is ready to adopt it." A representative of the Southern body, who was present, stated that four-fifths of their people were in favor of the union, but that some of their number were opposed to that article of the United Presbyterian Testimony which condemns slavery, and declares it contrary to the law of God. The agitation now existing in the Church over the use of instrumental music in worship, furnished another reason for delay.

—*Divorce.*—At the General Council of the Reformed Episcopal Church, lately held in Philadelphia, resolutions were adopted declaring that that body recognized no Scriptural ground for divorce, but that laid down by our Saviour; and that their ministers should not perform the marriage ceremony where either of the parties had been divorced on other grounds; but permitting the re-marriage of a husband and wife who had formerly been separated.

—*First-day Schools.*—At an "International Sunday-school Convention," held at Chicago, it was stated by the Secretary, that there are in the United States nearly 100,000 such schools, with more than 1,000,000 teachers, and more than 8,000,000 scholars.

—*Dublin Yearly Meeting.*—This body convened on the 27th of Fourth Month. The Annual Statistical returns gave the number of members on the rolls as 2,774, which is 61 less than the previous year. This decrease was principally owing to the excess of deaths over births, and of the number who had removed from the Yearly Meeting over those who had been received by certificate.

A proposal from the Quarterly Meeting of Munster that men and women should in future transact the business of the Quarterly Meeting in joint session, was not agreed to.

James N. Richardson, George Grubb and Thomas W. Fisher, were appointed delegates to the Conference of Yearly Meetings proposed to be held at Richmond, Indiana, next fall.

London Yearly Meeting was opened Fifth Month 18th. The report of the Conference on American correspondence, held by authority of the Yearly Meeting of 1886, occupied much time, and the discussion on it was participated in by many of the members. The first proposal it contained was, that the correspondence as heretofore conducted by the Yearly Meeting should be continued, substantially on the same basis, with some change in matters of arrangement, the principal of which was the appointment of an increased number of correspondents, who should constitute an American Committee of the Meeting for Sufferings, and who were expected to keep themselves informed as to the condition of the Society in America. This proposal was finally adopted.

The second proposal was to issue a minute or address to Friends, which should be sent not only to the Yearly Meetings with which London corresponds, but to those bodies which it does not recognize. In the consideration of this proposition, one of the speakers suggested, that those to whom the minute be sent, should include "those whom we are accustomed to call Hicksites." After considerable expression of opinion on this second proposal, the Clerk decided that the meeting was not sufficiently united to adopt it, and it was accordingly set aside.

The third part of the report recommended to the meeting to consider the question of re-opening correspondence with Philadelphia Yearly Meeting. The conclusion was arrived at that the time had not come for this step.

During the consideration of the Epistles received from America, some outspoken remarks were made on the position occupied by some of the bodies from which they came. The Epistle from Ohio [Binns] reaffirmed its faith in the truth of Holy Scripture as to the baptism of the Holy Ghost being the only saving baptism, &c. In reference to this, a Friend said he could not but feel how easily words could misrepresent the spiritual condition, when he knew that shortly after the writing of this epistle, several recognized ministers in that Yearly Meeting publicly underwent the rite of water-baptism. Some of their ministers also accepted payment for their services, and the title of "reverend."

Objection was also made to continuing a correspondence with Iowa Yearly Meeting [the Larger Body] because it had practically established a paid ministry, under the title of a pastor, and had dealt in a most arbitrary manner with some of its subordinate meetings. One Friend said, "If we are to keep in communion with a society like that, I do not see why we should not open our doors to any other religious denomination in the world."

Finally committees were appointed to prepare replies to all the Epistles received.

In response to the proposal of Indiana Yearly Meeting, Joseph Bevan Braithwaite, Jos. Storrs Fry, Marriage Wallis, George Gillett, Sarah B. Clark, and Maria Richardson were appointed delegates to a Conference of Yearly Meetings to be held at Richmond, Ind.

When the reports from Scotland were under consideration, attention was called to the people known as "Ayrshire Quakers." A number of men who had been engaged in connection with the Ayrshire Evangelistic Society had found that they were walking very much in their own

strength, and they were enabled to see that the work in which they were engaged was not so profitable as it would be, if they were able to cease from self and to depend more immediately on Divine guidance and help. They went to various places to seek for religious sympathy and help, but they were enabled to come back to what we believe to be the right way, and to sit down and wait upon the Lord. They were now engaged in holding meetings among their neighbors after the manner of Friends; and their influence was very great in the neighborhoods where they lived.

The Tabular Statement showed a total membership of 15,453, an increase of 73 on last year's membership. The births had been 182 during the year, and the deaths 258.

A minute was adopted, to be presented to the House of Commons, protesting against the State regulation of vice in India, and elsewhere throughout the Crown colonies.

When the report of the Home Mission Committee was read, serious uneasiness was expressed, lest its action in employing pastors and stationing them in particular meetings, should endanger the testimony of the Society as to Gospel ministry, and introduce a system of settled preachers, like that which prevails in other denominations. Several of those who spoke participated in this uneasiness, and the desire was expressed that the Committee should not be reappointed. Several hours were spent over this subject, and the Clerk in concluding it stated, that there had been a good deal of adverse criticism, but he thought the meeting was prepared to reappoint the Committee, and this was done.

A suggestion has been made by the Episcopalian of New York, to build a magnificent Cathedral in that city. This subject was spoken of by some of the preachers recently in terms of approval. One of them, who called it a "noble enterprise," said:—

"We ought to build the largest, the grandest, and the most beautiful edifice on the globe. It should be an honor to the civilization and progress of the Western Continent. Look at the government buildings of our State and National Capitols. They are imposing and admirable structures, but how much greater and grander should be the temples of the Lord! The proudest Cathedral of the proudest city of the proudest nation on the globe should surpass St. Paul's, St. Peter's, the Houses of Parliament or the Capitol at Washington in vastness and grandeur of conception."

We can readily understand how "the proudest city of the proudest nation on the globe" may desire to gratify that pride by the erection of a magnificent edifice which would attract the admiration of mankind, and bring to those who were concerned in its erection the praises of the unthinking and the worldly-minded. But we fail to see how the gratification of such pride will advance the kingdom of Him who was "meek and lowly of heart," whose example and teachings tended to humble and not to puff up the mind of man, whose kingdom is not outward and worldly, but inward and spiritual, and whose apostle exhorts his followers not to be conformed to the spirit of this world.

The disposition which, with increasing wealth, has been manifested of latter years in this country to build costly and ornamental places for worship, has long seemed to us a sad mistake. If a wealthy congregation can appropriate \$100,000, or several times that amount, for building purposes, instead of expending the whole sum on one edifice for

themselves, would it not be doing far more to advance the cause of religion, if they would content themselves with a house of moderate cost, and use the remainder in the erection of meeting-houses in other localities where the people were less able to bear the expense? Or in some other of the many ways in which they could imitate Him, whom they profess to serve, and who went about Judea, doing good to man?

Under the Jewish dispensation, there was an outward temple at Jerusalem in which worship was offered to the Almighty; but our Saviour instructed the woman at the well of Samaria, that the hour had come in which worship was to be in spirit, and was not to be confined to any place. But now, under the government of Christ, his faithful followers are the temples, in which He abides; as Paul said to the Corinthians, "Know ye not that ye are the temple of God?" "The temple of God is holy, which temple ye are." To call, in these Gospel days, the buildings of brick, stone or wood, in which the worshippers meet, the "temples of God," has a tendency to invest them with a sacredness which belongs not to any outward things.

SUMMARY OF EVENTS.

UNITED STATES.—It has been demonstrated by the count of cash now going on in the United States Treasury at Washington, that the vault capacity is entirely inadequate for the safe handling of the silver. "The silver vault was filled to its utmost capacity some time ago, and there still remained about 8,000,000 standard dollars which, for want of a better place, were piled in bags in the passageway leading to the vault." The count will last five weeks more, and the silver cannot be returned to the vault until it is finished. It is hoped that the new silver vault, with a storage capacity for 100,000,000 standard dollars, will be ready for use in Ninth Mo. next.

It was supposed that the death of the late Captain Eads would end the Tehuantepec ship railway project, of which he was the originator. It seems not. The stockholders in the enterprise, twenty-five or thirty of whom (representing \$15,000,000 of stock) reside at Pittsburg, have determined to continue the work, and have selected one of their number, Col. James B. Andrews, to take charge of it. He is a brother-in-law of the deceased engineer, and said to be entirely competent to carry on the enterprise. The stockholders have abandoned the idea of asking for a Government loan, and will prosecute the work on its merits.

The Agricultural Department has issued a report which shows that 10,000,000 acres of forest are used yearly in this country for fuel and lumber. Fires, it is calculated, destroy about 10,000,000 acres more. The forest area of this country is less than 450,000,000 acres. At this rate we will in less than a quarter of a century have no forests. Whatever relief may come in the future from the change in the fuel question, the demands for timber will increase as the country increases in population. The whole thing seems to point to arboriculture on a large scale and systematically, and in no long time either.

The Chicago *Times* has printed reports of crop conditions collected from over 1000 points in the Northwest. The general prospects for wheat are favorable; there is a largely increased acreage, especially in Dakota, and the aggregate yield in the Northwest promises to be the largest ever known. The outlook for corn is very good. "There will be short crops of timothy and flaxseed, and the barley crop also threatens to be a partial failure."

The travelling freight agent of the Gulf, Colorado and Santa Fe Railroad, just returned to Dallas, Texas, from the wool districts of the West, says the sheep are in fine condition on account of an unusually favorable winter, and that the average yield was from 7 to 9 pounds. Speaking of wool centres, he says: San Angelo will handle 1,250,000 pounds of wool; Lampasas, 1,500,000; Brownwood and Ballinger, about 1,000,000 each. The first train run west on the Allegheny Mountains with crude petroleum as the only fuel, was a mail train west on the Pennsylvania Railroad, which arrived in Pittsburg on the 17th inst. "It came through from Altoona on time, and it came without a stick of timber or a scuttle of coal to make steam for its motor. There

was entire uniformity of heat in the fire-box, without any stoking to make it. The pipes from the 200 gallons of crude oil in a tank in the tender did the business. The experiment was a complete success. Splendid time was made, and there was no annoyance from smoke or cinders." The process is the invention of a Russian.

The Supreme Court of Illinois, on the 18th instant, decided a case in which a depositor in the Banker Hill Bank, who had lost his money by its failure, brought suit against the directors individually, claiming that, "if deposits were received when the directors, by exercising due diligence, might have known that the bank was insolvent, they were legally liable for the deposits." The Circuit Court of Macoupin County gave judgment for the depositor, and the Appellate Court sustained the judgment. The case was then carried to the Supreme Court, which affirmed the judgments of the lower Courts. The Supreme Court declares: "First. That the directors of a bank are trustees for the depositors, as well as for the stockholders. Second, That they are bound to the observance of ordinary care and diligence, and are hence liable for injuries resulting from its non-observance."

Following the failure of the coffee speculation, on the 14th instant there was a panic in the wheat market in Chicago, which declined 17 cents per bushel. Several firms in that city suspended.

The steamer Champlain, of the Northern Michigan line, bound for Cheboygan from Chicago, burned at midnight on the 16th instant, between Norwood and Charlevoix, at the mouth of the Grand Traverse Bay. Fifty-seven persons were on board, of whom only twenty-seven are known to have been saved.

The Senate of Michigan has passed a Local Option bill from the House, after making some slight amendments. It is expected that the amendments will be concurred in by the House.

A telegram from Reading says that owing to recent legislation threatening the liquor interest, a call has been issued to the brewers of this State to meet at Harrisburg on Ninth Month 8th, for the purpose of forming the Brewers' Association of Pennsylvania. The organization is to be entirely separate from the State Liquor League of Pennsylvania, which has headquarters in Reading. The object in forming the association is to resist prohibition legislation in this State.

A severe shock of earthquake was felt at Summerville, South Carolina, on the 19th inst., at 37 minutes past 10 o'clock, A. M. It was accompanied, by "the most prolonged roaring since Tenth Mo. 22nd, of last year. Nothing was felt in Charleston. The shock at Summerville caused a "sensible vibration of houses and furniture."

The deaths in this city last week numbered 341, which was 48 less than during the previous week, and 26 more than during the corresponding period last year. Of the foregoing 178 were males and 163 females; 186 adults and 155 minors; 40 died of consumption; 23 of diseases of the heart; 21 of pneumonia; 18 of convulsions; 15 of old age; 15 of inflammation of the stomach and bowels; 13 of debility, and 12 of inanition.

Markets, &c.—U. S. 4½'s, 110; 4's, reg., 128½; coupon, 129½; currency 6's, 123 a 131.

Cotton was quiet and ½c. lower, at 11½ cts. for middling uplands.

Feed was abundant, dull and weak. Sales of 1 car good winter bran at \$15 per ton. Quotations: Bran, winter, choice and fancy, \$15.50; do. do., medium to prime, \$14.50 a \$15.25; bran, spring, \$13.50 a \$14.25.

Flour and Meal.—Flour was very quiet and generally weak to sell. Sales of 125 barrels Pennsylvania, roller straight, at \$4.30; 250 barrels Ohio, straight, at \$4.50; 375 barrels winter patent, at \$4.75 a \$4.90; 125 barrels Minnesota clear, at \$4.20, and 500 barrels do., patent, at \$4.75 a \$4.90. Rye flour was weak; 100 barrels choice sold at \$2.70 per barrel.

Grain.—The wheat market was strong, No. 2 red closing at 88 cts. bid and 88½ cts. asked. Corn was without important change; No. 2 mixed closing at 45 cts. bid and 46 cts. asked. Oats were quiet but steady; No. 2 white closing at 37 cts. bid and 37½ cts. asked.

Beef cattle were inactive and from ¼ to ½c. lower, at 3¼ a 5¼ cts. Sheep were ½ to ¾c. higher, at 3 a 4½ cts.; lambs, at 5 a 7½ cts.

Milch calves were active at 5 a 7 cts. Milch cows were fairly active at \$25 a \$55. Fat cows were lower, at 2½ a 3¼ cts.

FOREIGN.—Elaborate preparations have been made in various places in Great Britain and several of the Colonies, to celebrate the fiftieth anniversary of the

accession of Queen Victoria to the throne. Westminster Abbey has been thoroughly searched for explosives that might have been hidden there, but none were found.

Minister of the Colonies, Balaguer, read the Cuban Budget in the Spanish Cortes on the 14th instant. The receipts amount to \$23,000,000, and the expenses to \$22,862,000. After referring to the reorganization of the colonial tariff, which he described on Fifth Mo. 30th, he announced that provision would also be made to empower the Government to increase ten to twenty per cent. the duties on goods from all countries whose tariffs injured Cuban interests. He also announced that an arrangement would be made to settle the claims of American citizens.

While a party of 250 pilgrims were crossing the Danube River, near Paks, the boat on which they were making the passage was caught in a hurricane and capsized. Only a few of the party were saved. Over 100 bodies have been recovered.

The floods in Hungary are subsiding. The towns of Mako and Vasarhely are now out of danger. If the present dry weather continues the water in the flooded districts will be gone in six weeks. There is great distress among the inhabitants of the inundated regions, and there is danger of fevers arising from the decaying vegetable matter left by the floods. Fifteen hundred farmers are totally ruined, and the entire damage is estimated at \$5,000,000.

Ristics, the new Premier of Servia, is a man of strong pro-Russian sympathies. His elevation is considered a check to Austria and a gain for Russia in the Balkans.

There has been a great conflagration in the town of Botoschany, Roumania. Eight hundred houses were destroyed and seven persons were killed.

Hail stones, strangely shaped, pointed and weighing over a pound each, recently fell in the districts of Aitos and Carnabat, between Adrianople and Shunla, on the south slope of the Balkan mountains, Eastern Roumelia. The hail stones destroyed the harvests, killed many laborers and cattle in the fields, and pierced the roofs of houses like bullets.

U. S. Consul Seiler, at Cape Town, has sent to the State Department a report on leprosy in South Africa. The first case of leprosy in Cape Colony was introduced by Malay slaves more than one hundred years ago, but not until 1845 was any attempt made by the Government to stamp out the disease. In that year a leper asylum was established at Robben Island, seven miles from Cape Town, and up to 1884, 744 lepers had been admitted to the institution, and comprised but a very small proportion of the leper population, as the segregation of lepers was not made compulsory. The rapid increase of the disease, particularly among the European population, as described in the reports of district surgeons, has aroused the Colonial Government to action, and a second and larger asylum is in process of construction, the present accommodation being wholly inadequate to provide for all the afflicted applying for admission.

DIED, at his residence in Rancocas, N. J., Fourth Month, 5th, 1887, CALEB DARNELL, in the 70th year of his age, a member of Burlington Monthly Meeting, New Jersey.

At her residence in Philadelphia, on the 11th of Fourth Month, 1887, SOPHIA JONES, daughter of the late William and Phoebe Jones, an elder and overseer of the Monthly Meeting of Friends of Philadelphia for the Western District. This dear Friend was naturally endowed with a bright mind, and a cheerful, hopeful, self-reliant spirit. These being sanctified by Divine grace and united with a quiet, courteous demeanor, she was peculiarly fitted for usefulness in the meeting of which she was a member, and was greatly esteemed by a large circle of older and younger Friends. An important part of her life work was among the poor of her native city, and the rare blending of sympathy and judgment which she brought to her labors among the destitute and the improvident, made her a most helpful visitor in their homes, and a wise almoner of the bounty she disbursed. Her trust was alone in the mercy of God in Christ Jesus our Saviour, and a realization of that mercy was felt in the remarkable peace and calm with which she met the summons to lay down her work here, called, as we reverently believe, to enter into the joy of her Lord.

At his residence in Moorestown, N. J., on the 9th of Sixth Month, J. WILLIAMS WORTHINGTON, a member of Chester Monthly Meeting of Friends, aged 40 years.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 370.)

Fifth Mo. 7th, 1857. I have, O Heavenly Father! endeavored in simple faith to follow Thee; being willing that thou should lead and guide me. But if I have in any way stepped aside, and erred from thy commandments, be pleased to make it manifest, lead me in the way thou wouldst have me to go, and speak peace to my troubled soul. Thou alone, dearest Father! knowest how it is with me, even the wrestlings of spirit, till the day breaketh! I cannot let thee go. If I perish it must be at thy footstool.

Sixth Mo. 28th. Have been reduced of late to a state of entire helplessness and dependence; the blessed effect of which hath been, to drive me closer than ever before to our alone great Helper; and to the asking of Him in all sincerity of soul, to do by and through me, a poor worm of the dust, as seemeth to Him good. Thy will, and not mine be done, has been the secret, and may I not say continual prayer of my spirit. I have had this day, a little faith given me to believe, that if I hold fast my allegiance unto Him, that He will uphold me through and over all. Last Fifth-day afternoon, with our dear friend James Emlen to bear us company, — and I, visited a young man in West Chester jail for murder. He received us civilly, but appeared to me in a very thoughtless and unconcerned state of mind. — labored honestly with him, strength being given for it. I could but believe that some things which were said would, in his more serious moments, (for surely he must have some such) come up before him. My prayer for him at the time, and continues to be, was and is, that the word might not be preached in vain; but that while his time is lengthened out, his soul's salvation may be worked out.

25th. For the past two and a-half weeks have been absent from home. How I long for a settled home, if I dare ask it, and were worthy—a home in that house not made with hands, eternal in the heavens. But if it is the will of my Heavenly Father, a little longer to continue me here in mutability, may He be pleased to give strength to endure cheerfully to the end. What are all these afflictions, if my cup of suffering be only filled up! and I be found worthy at last, to join that innumerable company, who have come out of great tribulation, &c. For the past week I have been led as by the "still waters." A

favor unspeakable! Oh, for that state of mind, which an eminent apostle was found in when he could say: "None of these things move me, neither count I my life dear unto myself, that I may finish my course with joy," &c.

Eighth Mo. 9th. I am now at ——. Have been absent a week at the sea-side with sister S., who has not been well for a long time. We thought perhaps sea-air and bathing might benefit her! I gave up to go entirely on her account; it being no personal gratification. The "deaths off" I have been plunged into of latter times, seem to have spoiled, may I not say, every "pleasant picture." But through and under all, my eye is unto our ever adorable Head; endeavoring through crowds of discouragements singly to follow Him; and was it not for his all-sustaining Arm bearing up, where would I be? I was hastened home some days earlier than I expected, on account of the death of our dear friend Pennoek Passmore. "Blessed are the dead who die in the Lord; they do rest from their labors," &c. May we who are left a little longer to endure the conflicts of time, more earnestly seek after this rest; that we may have within ourselves, as we pass along from day to day, a well grounded hope that a happy immortality awaits us, through the mercy of Him who died for us and rose again.

Ninth Mo. 6th. It may be well here to remark, that I am looking towards entering into a marriage covenant now before very long. It is a subject that has caused me deep thoughtfulness; yea more than any mortal knows of. Have been ready to think that no one ever passed through such sore conflicts! But I can honestly and in all sincerity say, that the engagement was entered into in the fear of the Lord, whom I desire to serve above every outward consideration.

Tenth Mo. 25th. "Lord thou hast been our dwelling place in all generations; from everlasting to everlasting thou art God."

Ohio, Eleventh Mo. 14th. Many are the vicissitudes of this changing scene of existence. If only prepared for the one great change at last, it matters not. I have believed it to be in the line of Divine appointment that I am here; and whether my tarriance be longer or shorter, may the day's work keep pace with the day, and the salvation of the poor soul be worked out with fear and trembling. I have experienced great self-reduction since coming here, so that there has seemed hardly left the "little oil" or the "handful of meal;" not enough even to serve my dear Lord and Master. Increase, O Lord, my faith.

22d.—First-day afternoon. During our meeting this morning there was a patient struggle for life kept up; though my little bark seemed tossed as on a troubled sea. I remembered how it was with Paul and Silas; who even in the prison-house and in the night season, too, prayed and sang praises unto God; and how their chains were loosened, &c. Enable me, O Heavenly Father! yet more and more to lift up my prayers unto thee, and in mercy regard. Open the prison door and set my captive spirit free. Make my

way (thy way) clear before us; that so, poor and unworthy as we are, we may glorify Thee here on the earth, and be made meet for an inheritance among all those that are sanctified and justified in heaven.

Twelfth Mo. 26th. My diary has been neglected, for which I feel condemned. During the interval of silence, have experienced the vicissitudes of day and night; there having been some seasons of refreshment, in which I have been strengthened to speak well of the name of the Lord; but more often has abaseness of spirit been mine. There has at times been felt the "woe" if I preach not the gospel, when I have stood forth in great weakness. But He who remains to be "a present helper," hath been near: praised and magnified be his ever worthy name.

Several late letters from home, have borne the intelligence of death among my kinsfolks and friends. — in her last to me says, "It seems a very eventful time; may we live so as to be prepared for what may come next," to which my heart did respond. Enable me, O Heavenly Father, to walk more worthily before thee, the few days that may be lengthened out to me here.

First Mo. 8th, 1858. I feel this morning, that I can adopt the language of dear John Cooran, where he says: "I still see much for the fire, and more for the fuller's soap;" the prospect of which brought me very low: being even ready to give up all, under a deep sense of unworthiness; in which the Lord was exalted, whose right it is, and the creature abased: here I felt the truth of that saying of the apostle, "Unto us belongeth shame and confusion of face."

10th. I have been afresh confirmed in my belief this day, that strength is laid on One who is mighty, and able to deliver unto the very uttermost. Think I never was more reduced into a state of entire helplessness, than during the most of our meeting this morning. Towards the close a helping Hand was reached forth. How good the Lord is! "To those who have no might, He increaseth strength."

Second Mo. 3rd. Instructed this morning in reading the 4th chapter of Matthew. The dear Master himself was led up into the wilderness, and fasted forty days and forty nights, being tempted of the devil; and can we who are endeavoring to follow Him, expect any other than to drink of the cup that He drank of, or than to be baptized with the baptism He was baptized with! "The disciple is not above his master, or the servant above his lord." "It is enough for the disciple to be as his master, and the servant as his lord."

Third Mo. 2nd. It is now nearly four months since we came to Ohio. For a while it seemed as though we were to take up our abode here, which was, in prospect, a close trial; still there was a yielding, and I looked towards no other than settling here. Latterly there has seemed a liberty given to turn our faces homeward. I say our, for my dear husband has a home feeling in Pennsylvania. It has seemed to me Divine mercy has condescended to the "low estates" of some of us. I do believe prayers have been put

up, that have been heard by Him who is the hearer of prayer; and that He has turned our faces thitherward. Wherever our lots may be cast, I feel "that bonds and afflictions abide me;" but can I not say, "I'm only permitted to lay down my head at last in peace," "none of these things move me." Next Sixth-day is the time now fixed for our return. If only permitted to arrive there safely, there will be fresh calls for gratitude.

Fifth Mo. 9th.—Whiteland, Chester Co., Pa. I feel that I have been remiss, in not recording favors and blessings which, unworthy as I feel myself to be of the very least of the Lord's mercies, have been from day to day extended. We were safely brought through our journey to this our new home; and surely we have been cared for since thus far. Earthly cares have pressed heavily, though now lightened. I have tried not to let them "choke" the good seed; but it seemed sometimes, as if they would swallow me up. My faith has of late been renewedly confirmed in Him, who remains mighty to save and able to deliver, even unto the uttermost, all those who come unto Him. In our meetings both to-day and last Fourth-day, how did light arise out of darkness, and obscurity become as the noon-day! that I feel this evening afresh bound to return thanks unto Him, whose mercies are new every morning. Keep my heart alive to this, O dearest Father!

Ninth Mo. 5th. Remissness still apparent in my little journal. Still, I humbly trust, there has been, during the past four months, an earnestness to press forward in my heavenward journey, though my steps have too often "declined;" thus making work for repentance. Sincere and fervent desires have afresh been raised of late for increased watchfulness unto prayer, that I may experience daily preservation; and thus, glorifying our Father which is in heaven, know the great work of my soul's salvation to be worked out, while the day lasteth; for truly the night fast hasteneth unto us all. How solemnly have my feelings been stirred by the removal, one after another, of dear friends, from works to rewards.

We had a very good meeting to-day; our dear friend David Cope was engaged in the ministry, very excellently so.

East Whiteland, 3rd of Twelfth Month. My diary has been much before me for days past; and feeling afresh incited to go on with it, I again venture forth to record the manifold mercies and deliverances still extended to my poor soul; which, though off a partaker of the wormwood and the gall, is still prepared to celebrate and praise his ever worthy name, who "leads in the way of righteousness, and in the midst of the paths of judgment."

23rd. Am moving on from day to day, striving to keep constantly before my eyes the solemn truth, that "It is appointed unto all men once to die, and after death the judgment."

(To be continued.)

If any of our dear young Friends, upon reading the memoranda of one who seemed often to have her encampment by the waters of Marah, are tempted to think them too discouraging and forbidding examples for them to follow, may they not lose sight of the wells and groves of Elim, where our Diarist was permitted to rejoice in her pilgrimage; nor the Ebenezers she was strengthened to set up, saying, "Hitherto the Lord hath helped." Thus she records, and we thought frequently, of feelings of thanksgiving and gratitude for the condescending goodness

and mercy of her Father in heaven; of the filial emotion that she was His child; of being permitted to hold communion with Him whom her soul loved; with also the precious Christian experience of pouring out her prayers and tears in the sweet solace of heavenly peace and joy, which surpasses every earthly enjoyment. These being set over against the exercises of spirit alluded to, should animate and encourage to abide under the Chastening Hand, all the days of trial and of baptism in the proving of our faith and faithfulness, unto the eternal recompense of the reward reserved in heaven for those who by patient continuance in well-doing, seek for glory and honor and immortality.

May none of this class be induced to think that tribulations and the discipline of the cross can be avoided in a school and warfare wherein are involved the putting off of the old man with his corrupt deeds, and the putting on of the new man, which after God is created in righteousness and true holiness. While all who enter heaven must first be turned from darkness to light, or, in other words, experience the new birth unto righteousness, He who is the way has promised to prepare it before his humble and obedient followers, and ever to make his yoke easy and burden light. May none be offended in Jesus, the meek and lowly Captain of salvation; nor seek an easier path to the kingdom than by the cross—the only one to the crown.

For "The Friend."

A Visit to Lancaster County.

On the morning of the 16th of Fifth Month, I left Philadelphia, accompanying a friend on a visit to Lancaster County. The railroad, for the first twenty miles or more, passes over the granite and gneiss, which covers most of the south-eastern corner of Pennsylvania. As it approaches Malvern, the highest point on its track east of the Susquehanna, it crosses in an oblique direction the wide belt of mica slate which borders on the south the long and comparatively narrow bed of limestone rock, which extends from Norristown, on the Schuylkill, for many miles in a south-western direction, and is known as the Great Valley. Into this valley the road descends, and follows it until, near Christiana, it turns almost at right angles, and working its way to the north-west, crosses Coppermine ridge at a remarkable depression, known as the Gap, and enters the broad and fertile limestone valley of Pequea.

It was a pleasant morning, and the ride was rendered more agreeable by the peculiarities of the scenery, the vegetation and the rocks, dependent on the difference in the geological formations through which we passed. To one whose interest has been awakened in such studies, these furnish a constant source of instruction as well as of entertainment, as he journeys over the land. The character of the soil is dependent on that of the rocks, from whose decay it has been formed; and this character in its turn affects the forms of vegetation which grow upon it. For, although some plants are very widely diffused, and may be found in almost every part of the country where a similarity of climate prevails; yet there are many others which are more exclusive in their tastes, and do not grow except in localities which are peculiarly adapted to them. Thus we find in the sandy soils of lower New Jersey, many species, such as the *Pyxidantha* the *Hudsonia* or False Heath, the White Cedar, &c., of which, years of diligent exploring never showed me a specimen in the fields or swamps of Delaware and Chester Counties, underlain with the primary rocks. Again, in the rich soils result-

ing from the decomposition of these rocks, plants flourish for which I have searched in vain in the drift formations of New Jersey. In the belt of mica slate on the south of the great valley, that handsome, orange-colored Orchid, *Habenaria ciliaris* (Yellow Fringed Orchis), which Gray calls our handsomest species, is frequently found in the damp meadows; but I have never seen it in the richer lands of the adjoining districts. Many similar instances might be mentioned.

One illustration of this choice of locality by plants, I met with in the course of our railroad ride, and I had often before noticed the same, and that was the abundance, on the railroad embankments, of the Horsetail or Scouring rush (*Equisetum*), a flowerless plant, whose stem is loaded with siliceous flint, which gives it a harsh feeling, and adapts it for scouring the surface of vessels of wood or metal. From each joint in the erect stem, a circle of branches radiate. Of this genus there are several species. In some of them the stems which produce the fruit appear early in the season, are without branches, and soon disappear; while the sterile stems are supplied with numerous branchlets, and continue to flourish through the season. This, I believe, was the species which was so plentiful along the railroad.

I met with but few wild plants of interest in Lancaster County, except such as have already been described in former articles in "The Friend." The land is so valuable, and so carefully cultivated, that in the rich limestone valleys, which occupy much of the county, the woods have been generally removed, and little waste land is left, in which the plants natural to the country can find a home. The Celandine (*Chelidonium majus*), a native of Europe, has found a congenial home here, and was abundant on many of the roadside banks. Its bright yellow flowers, scattered in profusion, were really very pretty; and I never before admired it so much. The juice of this plant is saffron-colored, and possesses acrid properties. In domestic medicine, it is sometimes applied as a remedy for warts and tetters—with what success I cannot say. Dr. Darlington speaks of it as "a very innocent application."

On some of the leaves of the common May Apple (*Podophyllum peltatum*), I observed an orange-colored rust, or growth of fungus, very similar in general appearance to that which often infests the leaves of the wild briars. An examination of this with a pocket-lens showed the surface to be marked with minute pits, like those made with the point of a pin; and under the microscope, these cavities as well as the general surface of the affected part were lined and covered with clusters of very small grains, yellow and white, which I supposed to be the seeds or spores of this species of fungus. Many of the small transparent hairs on the margin of the leaf were ornamented with these spores, either singly scattered, or collected in groups.

The May Apple has a creeping root-stock from which the stems spring. These grow a foot or more in height, and divide into two branches, each of which is terminated by a large deeply-lobed leaf. At the fork of the stem a large white flower appears, which is followed by the fruit, a smooth yellowish, pulpy berry, which is often eaten by boys, and has a flavor somewhat like that of the banana and papaw. The leaves and root of the plant are rather poisonous. The cathartic properties of the latter make it a substitute for jalap.

As already mentioned, much of Lancaster County is underlain with limestone, and the soil is highly productive. Although land in the east has generally fallen in value, owing to the reduc-

tion in prices of produce, caused by western competition, yet we found in many parts of the county good farms would still sell for \$200 per acre. Dairying, which in the counties nearer to Philadelphia appears to be the principal business, here holds but a secondary place. A large proportion of the land is ploughed every year, and grain, and, I regret to add, tobacco, are depended upon as the sources of profit. Fattening cattle is almost universal. The stock cattle are bought in the fall of the year from western drovers, and fed in the capacious barns which are seen on all sides. Even if there should be little apparent profit in this branch of the business, it seems essential to convert the straw of the wheat crop into manure, and furnish a supply of fertilizing material for the cultivated crops. Most of the cattle had been sent to market, but in one barn we saw a noble herd of 33 animals.

The northern part of the county reaches into the red shale or sandstone formation which extends from Connecticut into Maryland; and furnishes the brown building-stone, which is largely used in New York and other cities. Besides this, there are isolated ridges of slaty and other rock, such as the Welsh Mountain in the eastern and Chestnut Ridge in the western part; where the soil is less fertile, and which are largely used for the growth of timber.

During our visit, we crossed the eastern end of the Welsh Mountain, where it slopes down towards the limestone valley. On its upper and rougher parts resides a colony of poor people, whites and blacks, inhabiting very rough and cheap cabins, often erected on land to which they have no title, who find subsistence by working for the farmers in the richer lands adjoining. To this source of supply, some of them are charged with adding that petty pilfering, which is a common temptation to people who are surrounded with an abundance, in which they have little share. Some of the more daring spirits among them progressed so far in this criminal course as to break open stores and carry off part of the contents. Among these, "Abe" Buzzard, (whose home was pointed out at a distance) obtained a local notoriety, and is now in prison. We found that people in that neighborhood believed that he was made a convenient scape-goat, and that, of the robberies charged to his account, some were committed by other parties. He was a man of great activity, and probably of much sagacity, for he long eluded the efforts made to capture him, which were stimulated by the offer of a reward of \$1000. But, becoming wearied of living in constant fear and watchfulness, he finally surrendered himself to the jailor at Lancaster. To save the county the expense of the \$1000 reward, it was arranged that he should appear at the door of the prison about midnight, and that everything should be prepared for his immediate admission, lest any one should lay hands on him and claim the reward. This plan was successfully carried out. J. W.

(To be concluded.)

For "The Friend."

"Take nothing from nothing, nothing remains."

In arithmetical calculations, wherein it is found needful to cypher out a question or problem, how relieving to find that when the end of figuring is reached, nothing from nothing results in neither loss nor gain. It is even better than to find, by division, subtraction and multiplication, there yet remain odd figures that create a puzzle to know what to do with them.

The difficulties of life are great. The energies of the human mind are sometimes taxed to a

painful extremity, while it is for the high and the low, the learned and the unlearned to take advantage of opportunities for instruction in one of the best lessons poets ever taught, "Man, know thyself—enough for man to know." And as man cannot rightly know himself, except as the Lord shows to him his real condition, how needful to seek unto the Lord while He may be found; to call upon Him while He is near. The lesson of salvation is understood to mean this: "To know thee, the only true God and Jesus Christ whom thou hast sent, is Life Eternal." "Away, then, with that felicity whose price is to abandon the faithful" in support of a testimony for the ever-blessed Truth as it is in substance, and not in shadow or symbol. P. R. G.

Providence, Sixth Mo. 18th, 1887.

For "The Friend"

"What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—Is. viii. 4, 6.

"As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."—Ps. ciii. 15, 16.

How vividly the Psalmist here describes the frailty of man! and yet how many there are who elude to life with such tenacity that nothing but death staring them in the face will make them realize the truth of this declaration. They allow one thing after another to come between them and their Creator, till, oft-times, they forget what manner of man they are; but He who "knoweth our frame, remembereth that we are dust," and repeatedly gives us warning in many ways, sometimes by taking from our midst some loved one, perhaps in the bloom of youth or the vigor of manhood. The brittle thread of life is often severed when least expected, even without a moment's warning, thus clearly showing us what poor, helpless creatures we are.

When we take these things into consideration, we are ready to query, with David, "What is man?" truly nothing, but a poor dependent creature, unable to draw even so much as one breath without that Almighty power which ever holds him up,—the Creator of all things, who is "mindful of him" (man), who knoweth that his "breath is in his nostrils," and that he is dependent on Him for everything. Why then should man, who "cannot make one hair black or white," or "add one cubit to his stature," allow the thought to once enter his mind that he is anything, or can do anything? It is so clearly shown that of ourselves we can do no good thing, nor in truth anything without the aid of a Higher Power to give the ability.

Oh the frailty of human nature! Our Heavenly Father's love and care for us are so great that our Saviour declared to his disciples, "Even the very hairs of your heads are all numbered." And yet for all this care and love, man is often ungrateful, although the Lord hath given him power to discern good from evil, and the ability to love and serve Him.

"O the depth of the riches both of the wisdom and knowledge of God!" And yet He does condescend to men of low estate, and through his cleansing, purifying power make them fit subjects for his kingdom, even such that He is "not ashamed to call them brethren." Thus we become "children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Then would the world be full of

thanksgivings and praises (though silent), instead of the curses and complaints that fill the air when things do not go smoothly as desired by many of the unregenerate. Yet there are many whose every action shows that their hearts are overflowing in gratitude for the many blessings bestowed upon them, but alas! what a small per cent.

The Psalmist in an ecstasy exclaimed, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." This he said, not from the mere fact that the Lord is merciful; but from a sense of acceptance with Him, a well-grounded hope that He was *his* God, and would uphold him by His free will. So we of this present time may become so rooted and grounded in Christ Jesus, that nothing will move us. "For I am persuaded," said the apostle, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God, which is in Christ Jesus our Lord."

For "The Friend."

A Visit among the Mennonites.—No. 2.

Familiar as we are with the fanaticism and intolerance which so long ruled over the minds of men, quenching the Spirit of Christ which ever teaches peace on earth and good-will to men," and assuming to control not only the outward acts but the inner sentiments for which we are responsible to God alone; it still seems very strange that the peaceable, unoffending Mennonites should have so long been exposed to the fury of persecution, and especially that they should have been so cruelly treated by fellow-reformers,—by those who, like themselves, had rejected the papal dominion over their consciences. The *Encyclopedia Britannica* says: "To us at the present day, it appears not merely strange but shocking, that the Protestant Council of Zurich, which had scarcely won its own liberty, and was still in dread of the persecution of the Romanists, should pass a decree, ordering, as the reformer, Zwingli himself reports, that any person who administered anabaptism should be drowned; and still more shocking, that, at the time when Zwingli wrote, this cruel decree should have been carried into effect against one of their leaders, Felix Mantz, who had himself been associated with Zwingli, not only as a student, but also at the commencement of the work of Reformation. The hymn book is still in use among the Amish Mennonites, in Lancaster County, Pa., which commemorates his death in 1526.

E. K. Martin, of Lancaster, in a pamphlet about these people, says, "Three thousand of them suffered martyrdom in Suabia, Bavaria, Austria and the Tyrol; six thousand under the rule of Philip the Second of Spain. There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole reign of Bloody Mary." The extreme severity of the Swiss Protestants against them drew a protest from the burgomasters of Rotterdam, who sent an ambassador to Switzerland to intercede for them.

"But while the iron hand of persecution was tightening its grip at one end of the Rhine Valley, it was relaxing its hold at the other." Towards the close of the 16th century the Mennonites obtained a fixed and unmolested settlement in the United Provinces under the shade of a legal toleration procured for them by Wil-

liam, Prince of Orange, the founder of Belgic liberty. He acted from principle in allowing liberty of conscience and worship to Christians of different denominations; and was also engaged by gratitude to favor the Mennonites, who had assisted him in the year 1572 with a considerable sum of money. He was frequently urged to persecute the Mennonites, and violently assailed for his refusal to do so. His trusted friend, Saint Aldegonde, complained because he would not do it; and Peter Dathenus denounced him as an atheist for the same reason. Both civil magistrates and clergy made a long and obstinate opposition to his proclaimed toleration towards this people—an opposition not entirely conquered by him at the time of his death, but which on every occasion he resolutely discountenanced through his whole life.

The Mennonites in Holland grew rich and numerous, and occupied high social and commercial positions. Mosheim says of them at a little later period, "They are at this day, in their tables, their equipages, and their country-seats, the most luxurious of the Dutch nation. This is more especially true of the Mennonites of Amsterdam, who are numerous and exceedingly opulent." This is an interesting illustration of a cycle of events, which is not uncommon. The self-denial and economy in manner of living which their principles taught, naturally led to the accumulation of property. The wealth thus acquired as naturally leads to luxury and display!

The principal source of information respecting the sufferings of the Mennonites is "The Bloody Theatre or Martyrs' Mirror of the Defenceless Christians," written by the Dutch historian T. J. Von Bracht and published at Dortrecht in 1660. This has since been translated and published in German and in English. A new translation into the latter language has just been issued by the Mennonite Publishing Company at Elkhart, Indiana. This voluminous work essays to give a history of those martyrs in each century of the Christian era "who suffered on account of baptism." It contains a summary account of the various persecutions to which the Christian Church was exposed, and of the firmness and constancy exhibited by numbers who sealed their testimony to the truth with their lives, "of whom the world was not worthy." Of most of these, in the earlier centuries, it may be doubted whether their peculiar views of baptism were the ground of their sufferings. Many appear to have been the victims of the rage and cruelty of those who were avowed enemies of Christianity in any form. But among the "Martyrs" may justly be classed hundreds who were put to death by the Papal Church as heretics; but who really held the doctrines of Christ and his Apostles with less mixture of error than had crept into the Church of Rome—such as the Waldenses and their predecessors, whom the Mennonites regard as in a certain sense their forerunners. For both reject infant baptism, live blameless lives; assist each other as brethren, so that there are no beggars in their communities; and hold that it is unlawful to swear.

In his description of the sufferings of the Waldenses in the 14th century, Von Bracht quaintly compares his narrative to a journey, where "fire and flames are on the right; on the left there are deep waters; between there is nothing but bloody theatres, scaffolds, wheels, stakes, and innumerable instruments of torture and death, by which men are destroyed in a lingering manner, as with a thousand deaths."

Nearly 700 pages of the book are occupied with the account of the sufferings of the Men-

nonites proper, during the century and a half ending with the year 1660, when the work was published. As already mentioned, the Zuinglian Reformers at Zurich issued a severe edict against them in the year 1525, and in 1526, Felix Mantz was drowned at that place for his testimony to what he believed to be the principles of the Gospel of Christ. He left behind him a statement in which he says, "My soul rejoices in God, who has given and imparted to me much knowledge, that I may escape an eternal, unending death."

It would be a tedious task to enumerate the many hundreds of innocent sufferers, many of whom were burnt to death, others killed with the sword or drowned; or to detail their faithful resistance of all attempts to persuade them to embrace the errors of popery; or to describe the numerous cases in which they believed the Almighty poured out his judgments on their persecutors. Their sufferings were principally from the adherents of the Pope, but one of their writers complains of the cruelty of Zuinglius and his followers, who imprisoned at one time, in a dark tower, twenty persons, consisting of men, women and young girls, and passed on them the following sentence; that they shall never more see the light of the sun, nor of the moon, and shall finish their lives on bread and water. For this purpose they shall all remain in the dark tower, the living having to endure the noisome stench of the dead, till there are no more of them remaining."

The reader may remember the accounts given of Martin Luther, whose fervid imagination so wrought upon him, that at times, he thought the Prince of Evil was present in a bodily form in his room; and it is said on one occasion he hurled his ink stand at the apparition! Von Bracht gives a curious illustration of the same mental phenomenon, in the case of one George Libich who was imprisoned for his belief at Filleburg, near Inspruck, A. D. 1544. He says:—"That place as is well known, being in subjection to evil spirits, this brother had in consequence, to suffer much opposition and persecution from the evil fiend. For he frequently tempted him visibly, and made numerous attacks on him, particularly the first year. One time he appeared to him in the form of a young lady, and wished to embrace him. When the brother knelt down and prayed, he endeavored to prevent him. He appeared also as a young man and a warrior, and attempted many things of this nature. But brother George having severely reproved him, he finally left him in peace."

(To be continued.)

Baltimore Yearly Meeting's Records on Slavery among Friends.

1760. A weighty consideration accompanying Friends' minds respecting some uneasiness with some Friends, respecting the words "buying of negroes," contained in our Discipline, and agreed to last year, which was advised against importing negroes, this meeting, under solid and mature consideration, with divers remarks thereon, Friends at present are not fully ripe in their judgment to carry the minute further than against being concerned in the importing of negroes.

1761. On reading the alteration of our Discipline made at our Yearly Meeting held at West River last Spring relative to negroes, a weighty exercise revived in this meeting and a solemn conference was held thereon and wholesome exhortations to attend to the mind of Truth; after which this meeting concludes that Friends

should not in any wise encourage their importation, by buying or selling them or other slaves, and those that have them by inheritance, or otherwise, be careful to train them up in the principles of the Christian religion, and if there should any difficulty arise relating to our testimony in this affair, that those Friends apply to the Monthly and Quarterly meetings for Friends' advice, as truth may be pleased to direct; and we hope and believe, that as they wait on the Lord for counsel, He will open a way for them in the Wisdom of Truth to act without invalidating this our Christian testimony.

1764. A friend of Gunpowder Monthly Meeting reports to this meeting that they have had several meetings appointed for negroes in particular, and that they were attended by a number of solid Friends, and that they were to good satisfaction, and if Friends should still see further cause, this meeting advises that they make further appointments for service, and make report thereof to our next Yearly Meeting.

1765. The case of Robert George being before this meeting, and Friends being informed that he intends to purchase another slave, think it best to use further entreaties with him, in order to convince him, if possible, of the inconsistency of such conduct with the testimony of truth: Therefore this meeting appoints Joseph Bartlett, Henry Troth and Joseph Berry to visit him, and treat with him in love for the same, and report thereof to our next meeting.

After a time of solid sitting together, and weighty testimonies were borne, tending to encourage and stir up Friends to a religious discharge of our Christian duty in regard to maintaining truth's testimonies against enslaving or keeping in bondage our fellow creatures, the meeting adjourned.

As the discouraging of that heretofore prevailing practice of dealing in, or detaining in bondage our fellow creatures, remains to be the incumbent duty of this meeting, it is the mind thereof that an epistle of caution and tender advice in this respect be now prepared and handed down to our several quarterly, monthly and preparative meetings, which was accordingly done.

1768. This meeting being solidly concerned to discourage the iniquitous practice of dealing in slaves among us, it is the unanimous mind thereof, that those who buy or sell them for term of life or otherwise, contrary to the former direction of this meeting, and on being dealt with in love by the Monthly Meeting where they reside, if no prospect appears of their making satisfaction for the same by granting them their liberty, or proceeding therein according to the direction of their respective monthly meetings:—that in such cases the said meetings are advised and directed to proceed to disown such persons, as disorderly walkers, until they so far come to a sight and sense of their misconduct as to condemn the same to the satisfaction of the said Monthly Meeting.

1771. The iniquitous practice of importing negro slaves, which has long prevailed in this Province, having at this time become the subject of our solid consideration, and Friends apprehending it our incumbent duty to manifest the inconsistency thereof, by bearing our testimony against said practice, it is therefore the sense and judgment of this meeting that a petition be prepared, to be presented to the legislative body of this Province, setting forth the iniquitous consequences attendant on said practice, and requesting an act may be made to remedy this evil as far as in them lies.

The following Friends are appointed to prepare an essay of a petition for said purpose and to produce the same to our next meeting, (to wit): Evan Thomas, Joseph Cowman, Gerard Hopkins, John Thomas, William Edmundson, James Berry, Isaac Dixon and Benjamin Berry.

1776. The advice of a former yearly meeting respecting extending labors of love to such of our religious society as continue to keep their fellow creatures in slavery, having been heretofore proceeded with by one of our quarters and continued under care, the other quarter reports that they have made some progress in that weighty affair, which they hope has had some good effect on some of the visited, though in general there appears a great obstruction in the minds of those who are possessed of these poor blacks, rather inclining to retain them in their present situation of bond slaves.

It is the advice of this Meeting that our several monthly meetings do each provide a suitable book to record the manumissions of slaves, and that in future the number entered therein with the names of those who grant them be sent up to the yearly meetings.

1778. Accounts of the manumission of one hundred and fifty-three slaves, brought up from our several quarters were now read, examined and received.—*Friends' Intelligencer and Journal.*

For "The Friend."

Many of the readers of "The Friend" doubtless remember Rachel Priestman, from England, who paid a religious visit to this country more than forty years ago. In the prosecution of her Gospel labors, she thought it right to hold a public meeting in the southern part of the city of Philadelphia; and for this purpose the use of the large meeting-house of the Methodists known among them as the "Wharton Street Church" was secured, and the meeting held accordingly.

The following letter describing the meeting was written by one of their "local preachers," a member of that congregation, to a fellow-member, who was at that time absent from the city; and is interesting as not only showing how the novelty of a Friends' meeting affects one not accustomed to it, but as also proving that the truths of religion, when uttered by Divine inspiration, do not fail to find a response in the heart of every true Christian:

Philadelphia, 2nd of March, 1844.

"On Fourth-day in the evening, the Friends held their meeting in the "Wharton St. Methodist Episcopal Church." The house was entirely filled; I suppose there were 1500 persons present. At the time appointed, about twelve or fifteen Friends made their appearance, and I conducted them to the pulpit, and there upon the platform, where you have been accustomed to see uncovered heads, were seen some five or six men and three or four women with their heads covered. This on the part of Methodists would have been out of order, but as a matter of course no one found fault in the present instance. As I was the means, in some sort, at least, of the meeting being held in our church, you may readily judge that I felt some anxiety for the success of the meeting; and knowing how the people would feel disappointed if nothing should be said by the Friends, I prayed most devoutly that the Lord would send his Spirit and move friend Priestman to speak to the people; which she did after a silence of about fifteen minutes. She laid off her plain bonnet—the next Friend took charge of it—when she arose, evidently somewhat embarrassed, which however soon wore off, and I add with pleasure, that we were all exceedingly

pleased: and though I listened to every word that fell from her lips, yet I heard nothing anti-methodistical, and for this plain reason, she preached as pure Gospel as ever Paul preached. She first addressed professors, when if you had been present you might have found something suited to your case; she then turned to the wicked and impenitent, and I trust, cleared herself of their blood; and though it was a Friends' meeting, yet we could not refrain from responding, amen, occasionally, yet fearful at the time we were out of order; I believe, however, it was all in place and well received. She spoke fifty-three minutes, when she sat down some ten minutes, then arose again and said, she thought it most safe to add a few words to the "under shepherds of the little lambs," and then addressed parents present in a close and pointed manner. This was thought to be the best of her address, but it was all good and delivered in a Christian spirit: the Lord prosper her wherever she may go. Silence prevailed a few minutes again, when William Evans arose and spoke most excellently a short time, when silence again prevailed, and then friend Priestman knelt down and offered up a most appropriate prayer, when the meeting ended. I understand it was satisfactory to the Friends, and I believe it was to all concerned: it certainly was a good time."

There is no way by which the strength of the church can be restored, but by members coming back to the first principle of individually waiting upon the Lord, and seeking to receive from Him the spirit of prayer, that He would return to us, and show us our real condition; what He would have us to come out of, and the high and holy way he would have us to walk in. His mercies are the same from generation to generation; and when we are rightly humbled and brought back, He will condescend again to our low estate, and lift us up, and put songs of praise into our mouths; and the children will be enabled to join in thanksgiving and praise to his great and ever adorable name.

WILLIAM EVANS.

THE TWO LIGHTS.

Selected.

"When I'm a man" is the poetry of youth.
"When I was young" is the poetry of old age.

"When I'm a man," the stripling cries,
And strives the coming years to scan,
"Ah, then I shall be strong and wise,—
When I'm a man."

"When I was young?" the old man sighs,
"Bravely the lark and linnet sung
Their carol under sunny skies,—
When I was young."

"When I'm a man, I shall be free
To guard the right, the truth uphold."
"When I was young, I bent no knee
To power or gold."

"Then shall I satisfy my soul
With yonder prize, when I'm a man."
"Too late I found how vain the goal
To which I ran."

"When I'm a man, these idle toys
Aside forever shall be flung."
"There was no poison in my joys
When I was young."

The boy's bright dream is all before,
The man's romance lies far behind.
Had we the present and no more,
Fate were unkind.

But, brother, toiling in the night,
Still count thyself not all unblest,
If in the east there gleams a light,
Or in the west.

—*Blackwood's Magazine.*

AT DAWN.

Selected.

At dawn the jubilant morning broke,
And its glory flooded the mountain side,
I said, "Tis eleven years to-day,
Eleven years since my darling died."

And then I turned to my household ways
To my daily tasks, without, within,
As happily busy all the day
As if my darling had never been!

As if she had never lived, or died!
Yet when they buried her out of my sight,
I thought the sun had gone down at noon,
And the day would never again be bright.

Ah, well! As the swift years come and go,
It will not be long ere I shall lie
Somewhere under a bit of turf,
With my pale hands folded quietly.

And then some one who has loved me well—
Perhaps the one who has loved me best—
Will say of me, as I said of her,
"She has been just so many years at rest."

Then turn to the living loves again,
To the busy life without, within,
And the days will go on from dawn to dusk,
Even as if I had never been.

Dear hearts! dear hearts! It must still be so!
The roses will bloom, and the stars will shine,
And the soft green grass creep still and slow,
Some time over a grave of mine;

And over the grave in your hearts as well,
Ye cannot hinder it if ye would;
And I—ah! I shall be wiser then—
I would not hinder it if I could!

—*Julia C. R. Dorr.*

ALWAYS GROWING.

Selected.

BY T. C. HARBAUGH.

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
"Why, do you not know?
I grow!"

What do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What! do you not know,
I grow!"

What do you do in the pond, little fish,
With scales that glisten so?
In and out of the water grass,
Never at rest, I see you pass.
"Why, do you not know?
I grow!"

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
"Ho! do you not know?
I grow!"

Always growing! by night or day
No idle moments we see;
Whether at work or cheerful play,
Let us all be able to say:
"In the goodness of God,
We grow!"

—*S. S. Times.*

Superstitions Connected with Red.

In building a house a careful Chinaman (having first engaged Taoist priests to sprinkle the ground with holy water, in order to drive thence all bad spirits) takes care to provide a first-class piece of timber for a ridge-beam. Not only is this painted red, but it is decorated with festoons of red cloth, or at least with strips of red paper, blessed by the priest, and smeared with the blood from the comb of a young cock sacrificed for this purpose. From this ridge-pole is sometimes

suspended a basket containing various symbols of good fortune, amongst others a *hank of red thread*.

This use of red as an amulet is strangely widespread; it figures in the use of red cloth and red thread by the wizards of Mongolia, and also of certain aboriginal tribes of Hindoostan. It has its place in medicine lore too. Both in Scotland and in the West Indies red flannel worn round the throat is supposed to prevent whooping-cough, and in England we still sometimes hear of a red rag worn round the throat to cure tooth-ache, or that a scarlet silk thread with nine knots, so worn, will stop nose-bleeding.

So, also in Chinese stories, a peculiar virtue is attributed to red pills; and when a sick man is supposed to be afflicted by evil spirits, a geomancer writes a charm with a new vermilion pencil on yellow paper, cut in the form of cash. He burns one of these charms, swallows the ash in cold water, and places another over his door. Then the exorcist (who is generally a Taoist priest, robed in red) ministers before a temporary altar, having in his hand a wooden sword made from a lightning-stricken tree, round this is wrapped a strip of red cloth.

It is not only the Taoist priest who secures the good influences of red; the torches which illuminate the great open court at the Confucian midnight festival are wrapped in scarlet cloth and fastened on tall red poles. Red candles are burnt on Buddhist altars, and red dumplings are there offered. Red eggs are offered by women at certain shrines and, (at least in southern China) the ashes of Buddhist monks who have been cremated are sewn up in bags of red cloth.

When a Chinese boy is a month old he is clothed in a bright red dress, receives his infantile name, and his head having been shaved for the first time, he is presented with a cap on which there are eight small metal figures representing the eight angels. He is also presented with a red chair and a red bedstead. As he grows older his careful mother will see that his pockets are lined with red, and on any days when evil spirits might come about, a red silk braid is entwined in the boy's long plait.

At the solemn betrothal of a Chinese damsel, the bridegroom-elect sends her a pair of bracelets tied together with red twine, and at the wedding two wine-cups connected by a red silk thread are drained by the bride and bridegroom.*

For "The Friend."

A few Lines in Love from a Friend of the Truth.

May the wisdom of God have its perfect work within our hearts! Let us take heed to the word that is nigh in the heart, and fear God and obey his commands in all things; that the blessing of the Lord may abide upon us, that the fruits thereof may spring forth on every side, that all may see what manner of spirit we are of. Oh, the blight that vain thoughts and desires bring over the minds, when they take our whole attention. Let us turn from these as much as within us lies.

Every tree is known by the fruit that it brings forth; even so, our secret thoughts will be known and expressed in words and actions; not only so, but in the great day of reckoning, they will be published, as it were, on the very house-tops. Oh that our desires may be constantly raised unto Him who was touched with the feeling of our infirmities, and is waiting to be merciful to all those that seek earnestly unto Him. Such

*Similarly, at a Mahratta wedding, the young couple are tied together by a consecrated scarlet scarf.

as these will be enabled to walk in that hidden path that is cast up for the ransomed and redeemed to walk in, when the trials of time here will have no power over them. Nay! the dark cloud cannot always cover the Sun of righteousness; the bright rays thereof will break forth in due time through the dark mist, and shine in on the faithful servants of the Lord. Thus they will be guided and led. Oh that we may ever discern this heavenly light shining in our hearts, going before and around about us. Then let us fear not what poor fallen man can say or do to these frail bodies.

If we are the servants of Christ our Saviour, we must be willing to partake with Him the sorrows of time, that we may be worthy to be glorified with Him before our heavenly Father. Oh I would that all might partake of this heavenly glory, for great is the travail of spirit that I feel for those that are striving to fulfil every command of our Lord and Master; yea, my desire and prayer is for these as for myself; for when our hearts are full to overflowing with the Father's love, how it reaches forth to all, and in especial manner to the tender babes in Christ who are observing and looking unto those that are older for counsel and advice. How necessary then it is for us, who are older, to be as polished stones, pure and white, that we may be as lights by the way-side, ever watching over the tender babes in Christ, leading them carefully by our example and tender love to the true fold of Christ.

Oh how precious it is to be worthy to deliver the pure word which comes from the Holy Spirit of Him who is ever ready to administer to the humble desires of his faithful servants. How cheering and enlivening to hear his admonition and feel his kind chastening hand, when we have gone counter to his wishes. By this do we know that we are not forsaken. If we are humble and truly penitent, how quickly he will draw us back to his tender embrace!

It is not the outward form or zeal of man that will make us acceptable in the sight of God, but it is the inner anointing of the Holy Spirit of the Lord, and living in subjection thereto, that will be accepted of the great Father of mercy. Let us seek earnestly unto Him, that we may be pure vessels, ready at any time to fulfil his every command, that the blessing of the Lord may ever rest upon us.

H. T.
Mansfield, Fourth Month 13th, 1887.

Natural History, Science, &c.

Astronomical Medal.—The gold medal of the Royal Astronomical Society of Great Britain, has this year been awarded to an American—Hill of Washington, in recognition of his mathematical researches upon the motion of the moon.

Defective Flues.—The statistics of losses by fire in this country, show that a large proportion of the buildings burned, take fire from some defect in the construction of the flues which convey the hot air and gases from stoves and fires; often times there is only the *width* of one brick (about four inches) between the inside of the flue and the adjoining woodwork. And, as the sulphurous gases which come from our coal, tend to disintegrate the mortar, small openings may gradually be formed between the ends of adjoining bricks, which expose the wood still more fully to the action of the fire. Indeed, careless or unscrupulous builders have often rested their timbers on the brick-work of flues, so that there is little or nothing to protect the ends of the beams. These gradually char and are eaten away by the

fire, until a small opening is made into the interior wood-work of the house, through which a current of air is established. A flame kindles as the result, and the destruction of the building often follows.

In the Report of the Indian Committee of the late Philadelphia Yearly Meeting, it was mentioned that in the erection of the new school buildings for the Indian children at Tunessash, the walls of the flues had been made *nine* inches thick, which was a proper precaution.

Rhubarb.—The Pie-plant Rhubarb so largely cultivated for the table, although belonging to the same genus (*Rheum*) as the medicinal root, is a different species. The Rhubarb root of commerce is obtained from the central parts of Asia, Tartary and China. It differs from that grown in Europe, in containing more of the crystals of oxalate of lime, whose presence is shown by the gritty sensations experienced on chewing a piece of the root. After being gathered the roots are dried by exposure to the sun and air: a process which requires considerable time.

Shad Fry.—A recent bulletin of the U. S. Fish Commission states that the total distribution of shad fry for the season of 1886 amounted to 90,000,000. As the entire number of shad taken for the market is less than 6,000,000, it will be seen that, for every shad taken from the waters this season, there have been artificially hatched and returned to the waters 15 young shad. Assuming that the entire cost of production and distribution has been \$20,000, the young fish have been produced and distributed over the entire United States at a rate of about \$215 a million, or about 46 fry for one cent. Another interesting fact to note is that, for the entire time up to and including 1882, there were produced 200,000,000 young shad; while, for 1883 alone, the total was over 90,000,000. This seems to indicate that we are approaching a position where the work may be regarded as profitable from a commercial standpoint.

Tea Plantations in China.—The tea-plantations are scattered over the hills, forming little dotted patches of regularly planted bushes. Here the girls and women are busy selecting the young, green leaves, which they pick and collect in large basket-work trays of split bamboo. The leaves are then spread on mats and are left in the sun till they are partially dried. After this, they are placed in very large, flat circular trays, and bare-footed coolies, proceed to use their feet as rollers, and twirl the leaves round and round, till each has acquired an individual curl. This doesn't sound very nice, does it?

Then the whole process is repeated a second time. The leaves have another turn in the sun, another foot curling, and a more elaborate hand rubbing. Then once more they are exposed to the sun, till they are so dried that no trace of green remains. They are then packed in bags, and are sent off to the tea-merchants to be fired under their own supervision, in the great tea-hongs, where the hitherto unadulterated leaf receives that coating of indigo and gypsum to which I have already alluded. Some of the tea-farmers have charcoal stoves in their own houses, where firing is done on a small scale, but this is exceptional.—*Lady C. F. G. Cummings.*

A Bird Defending its Young.—A neighbor was mowing a rank growth of weeds, and while thus engaged, noticed a few peaces before him a clump of elders about which a pair of little yellow warblers were constantly flying as though in trouble. Suddenly one of them flew directly in his face, snapping its bill and chirping excitedly.

Not stopping his work, the mower was again and again saluted in the same manner, and he saw that the bird's actions meant unmistakably a protest against his further progress. He quit mowing and the bird flew back to the bushes. He cut another swath, and brought the bird back almost at the same moment. The mower's curiosity was now thoroughly aroused. He walked ahead to the bushes and found a nest containing young birds. Weeks after I went to the place, and found the cluster of elders as he left them. The nest now was, of course, empty.

My neighbor's story of the little warblers recalled the fate of a brood of king-rails in my mucky meadow. The tangled white-joint grass was being cut, and steadily over the marshy stretch the mower forced his way. Not a bird there but must have heard the meaning "swish" of the deadly blade, if it did not divine what the sound meant. The blackbirds hovered overhead and protested at the invasion of their weedy haunts, although their young had been long upon the wing. The liquid notes of the swamp-sparrow trickled from the hedge-row, mourning, I thought, that the protecting grass should be no more, and all unmoved upon its nest sat a king-rail, which, deprived of its earlier brood, was patiently rearing another. There it sat, and another sweep of the scythe would pass closely over it, if not, indeed through the poor bird's body. The mower drew nearer with arms drawn back, when quick as a flash of light, the bird fled from the swift stroke of the shining blade, and with a wild cry forsook her nest. An armful of grass was piled about it, and the mower passed on. Towards evening the poor bird returned, but only to find her young dead from neglect or exposure.

Again and again, in the gloaming, I heard the wild cries of the bereaved king-rail, as it seemed to utter curses on those who would not leave unmolested even that little tract of waste land.—*Waste Land Wanderings.*

Items.

—*Westtown Boarding School.*—At the meeting of the General Committee, held Sixth Mo. 22d, it was stated that the whole amount of subscriptions for the new buildings up to the date of the report, including the interest on a part of the funds, temporarily invested, was \$285,666.89. About \$20,000 more will probably be needed for the completion of the Girls' wing, the grading, and other incidental expenses.

With the exception of some cases of mumps, which were chiefly among the boys, the health of the family during the present session had been generally good.

The Committee which had visited the schools, in their report to the General Committee, spoke favorably of the order of the school and of the good feeling that prevailed between the pupils and their teachers: they had been impressed with the seasoning effect upon the spirits of the family of the seasons of solemn silence observed before and after meals, at the times of reading the Scriptures, and on other occasions; and they believed that the presence of the Head of the Church had been manifested in the meetings held for Divine worship in the school.

—*White's Iowa Manual Labor School.*—The *Christian Worker* of Sixth Mo. 16th, mentions the burning of this building. The fire started in the roof, and was too far advanced when discovered to be extinguished. No one was seriously hurt. The family of 53 children and care-takers are sheltered in the other buildings, and the work goes on with as little interruption as possible.

—*Reform the Newspapers.*—The *London Saturday Review* says: "To fill the newspaper of a clean-minded man, much more of a clean-minded woman, with elaborate details of disgusting stories is to give

just and serious cause of complaint. To pander to the nasty vices of those who enjoy reading such stuff is more reprehensible conduct still. It is unnecessary to demonstrate the fact that indecent publications give offense to well-behaved people under whose notice they are brought. It is the universal experience of civilization—and the criminal courts have for some time renewed and confirmed that experience in the most striking manner for those that have eyes to see—that such publications are deleterious in a high degree to persons who are not well behaved. On both these grounds publications of the kind in question ought to be rigorously prevented by the law wherever that can be successfully accomplished, and effectively discouraged by the moral sentiment of the public outside of the proper scope of legal interference. The present condition of things, including the immediate cause already referred to, could not have occurred in a thoroughly healthy state of society. The doctrine and practice that everybody is to be free to do and say exactly what he pleases, at least as long as he abstains from personal violence, has in modern times ceased to be tolerance and become shameful flabbiness."

—*Infidelity and Morality.*—J. W. Toland, of Canton, Ohio, has been comparing the statistics furnished by the County officials, of seven counties in that State in which the largest number of spiritist organizations, infidel clubs and free-love teachers are found; and of seven counties in which there is but little trace of these influences. The first seven selected were Ashtabula, Stark, Summit, Erie, Portage, Lake, and Geauga. The combined population of these was 232,000; and the number of divorces for the year ending Sixth Mo. 30th, 1885, was 262. The second seven counties were Muskingum, Belmont, Coshocton, Guernsey, Holmes, Noble and Monroe. Their population amounted to 228,000, and the divorces for the same period to 90. In the counties where infidel tendencies are most influential there was one divorce to every eight marriages; and in those where they least prevail, one divorce to twenty-three marriages.

—*Conviction for Blasphemy.*—Under a law of New Jersey, inflicting a penalty of fine or imprisonment for blasphemy, a man who had been a Christian minister, but had become an infidel, was recently convicted and fined for circulating an infidel pamphlet, published by him at Morristown in that State. There was no denial of the fact. *The Independent*, in commenting on the case, says that while men in this country have a right to express their opinions on the subject of religion, provided it is done in a decent manner, no one has a right to outrage the general sensibilities of the community by gross and vulgar contumely against the Christian religion.

—*The Tongue-Guard Society.*—The members of this society, which has recently been organized in Hartford, Conn., pledge themselves to pay one penny into its treasury every time they speak disparagingly of another person. The money thus accumulated is to be used for some charitable purpose. An increased care over "the words of the month" as well as "the meditations of the heart," from which they proceed, would be of use to many who are not members of any such an organization.

—*Growth of Roman Catholic Doctrines in the Episcopal Church.*—The *Southern Churchman* comments on a pamphlet recently issued by F. S. Jewell, a clergyman in the Episcopal society, advocating the doctrine of Purgatory, or an intermediate state between this life and one of fixedness, in which further opportunity is given for repentance and preparation. It calls upon the bishops of its denomination to protect the members from such teaching, and predicts that if something is not done to bring to trial those who advocate doctrines inconsistent with the church principles, it will lead to a division among them. It adds: "It is simply impossible that these false teachers can be permitted to remain in a Church whose Reformers died at the stake protesting against these very falsehoods." Among the errors against which it protests, the *Churchman* enumerates, the sacrifice of the Mass, transubstantiation, purgatory, and the invocation of saints.

We cannot have a happiness in time independent of eternity.

THE FRIEND.

SEVENTH MONTH 2, 1887.

The Diary of our late friend, Abigail W. Hall, which has appeared for many weeks in successive numbers of "The Friend," is now approaching its completion,—for it is expected that the selections from it, which are being published, will be completed in the present volume.

The impressions which it has made upon the minds of its readers have no doubt been very different with different persons. Many of those who, in former days, were under her care while engaged in keeping school; and had then learned to esteem and love her for her kindness and sympathy, and the unaffected sincerity and devotedness of her character; have traced with affectionate interest her inner history as developed in her diary, and have noted how in all her trials she constantly turned to her Heavenly Parent for guidance and help, and found in Him a place of refuge, and source of strength.

The earnestness of her concern for the best welfare of the children over whom she was placed, especially when teacher and governess at Westtown School, and the manner in which her heart was often turned to the Source of all good, in prayer for their preservation from evil, are (and we hope have proved) instructive lessons to those who have similar duties devolving upon them; and they furnish a valuable illustration of that true religious influence, which Westtown School has exercised in times past, and which the Committee in charge of it desire, may ever continue to be one of its prominent features.

We have little doubt that many have been stimulated to increased watchfulness against temptation, and zeal for their own growth in grace, by these records of the ardency of her spirit, which so plainly showed that she counted all else as nothing, if she might win Christ, and become united to Him as a branch to the vine, in a perpetual covenant, and thus be prepared to be owned of Him in the presence of the Father and of the holy angels.

We have received many evidences that these extracts from her diary have been interesting, encouraging, and refreshing to their readers; but there have been fears felt by some, lest they give of the deep baptisms of spirit, and the many humbling dispensations through which she passed, may prove discouraging to some of those who are young in religious experience, and whose faces have been turned Zionward. We hope they may not have such an effect on any; for her memoranda contain numerous acknowledgements of the goodness and mercy of Him whom she loved and served, and who was to her "the chiefest of ten thousand and altogether lovely." The strong language she uses in speaking of her own weaknesses is only a proof of the intensity of her desire to be in all things conformed to the Divine will, which rendered her sensitively alive to any omission or neglect on her part.

The experience of all mankind confirms the truth of our Saviour's declaration, "In the world ye shall have tribulation." In this respect, "One event happeneth to the righteous and the wicked." But what a blessed saying is that—"Be of good cheer, I have overcome the world!" "In me, ye shall have peace." The dedicated followers of the Lamb, have the unspeakable privilege, in all their afflictions, of knowing that they have a Friend who sticketh closer than a brother, and who will support them through all

those trials which He permits to come upon them, either for their own refinement and development, or for the promotion of his plans and purposes. If they have faith to accept in its fulness the Scripture statements, "Nothing shall harm you, if ye be followers of that which is good," and "All things work together for good to them that fear God," the trials of time will be robbed of the severest part of their sting; and, even when bowed under a sense of merited chastisement for shortcoming, they will find a secret satisfaction in this "ministration of condemnation," arising from the hope that it will prove instrumental in working their fuller deliverance from the thralldom of sin.

There is no advantage to be gained by attempting to conceal from ourselves or from others, that life is a *serious* thing, and that a preparation for eternity involves an awful responsibility. But while this knowledge tends to chasten the spirit, and to repress lightness and frivolity, it need not prevent that innocent cheerfulness and enjoyment of social intercourse, and the many outward blessings which our Father in Heaven has provided for us. A. W. Hall was a woman of a cheerful spirit, and enjoyed the society of her friends, especially of those whose desires were set upon Heavenly things. We believe she could testify, as many others have done, that those who have come into submission to the power of Divine grace, are favored with higher, nobler, and more soul-satisfying happiness, even in this life, than can be experienced by those who are out of the Divine harmony. One who had experience of both the "broad" and the "narrow" way, thus writes:—

"There are no joys like those of the righteous; no peace at all comparable to that which Jesus gives unto them that honor and obey Him,—a peace which passeth the understanding of the natural man, and which the world can neither give nor take away. And then, the glorious end!—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

SUMMARY OF EVENTS.

UNITED STATES.—The postal treaty between the United States and Mexico having been signed by the President will go into effect on the 1st instant. Under its provisions the rate for all mailable matter are the same as all domestic rates in the United States, and the prohibited articles are the same as prohibited in our domestic mails. Ounce letters go for two cents. Newspapers from the office go for one cent per pound, and third class matter one cent for two ounces.

The total value of the exports from the United States during the twelve months which ended Fifth Mo. 31st last, was \$724,559,702, against \$672,100,546 during the previous twelve months. The total value of our imports of merchandise during the twelve months which ended Fifth Mo. 31st last, was \$685,341,819, against \$650,536,790 during the twelve months which ended on Fifth Mo. 31st, 1886.

Collector Cutler, at Niagara Falls and Suspension Bridge, New York, has notified the employers of about 200 Canadian laborers who came over to the American side to work every day, that if they continue to employ such foreign labor after Seventh Mo. 1st, the U. S. District Attorney will be advised to proceed against them under the law. It is said this action "has created no little displeasure in official circles" at Ottawa, Canada, where it is regarded as "an unfriendly act on the part of the United States."

The Lick telescope, it is now calculated, will be in position ready for use by the middle of Ninth Month next.

During the last five weeks, forty horses have been stolen in Albuquerque, New Mexico, and the surrounding country. Last week two boys, 14 and 15 years old, were captured while in the act of riding off with a couple of stolen animals, and made revelations indicating the existence of a large band of organized rob-

bers originating among the youths of the city, the oldest member being 22 years. "They had a regular compact, which was sworn upon a glittering blade as each member flashed a keen-edged dagger in the light of a camp fire." Their rendezvous in the mountains, seventy-five miles distant, has been discovered, and it is thought the whole gang will be captured, with all the horses.

The Moro County marble quarry, sixty miles from Carson, Nevada, is reported to have been completely destroyed by the recent earthquake, the marble having been "broken into cubes not over a foot square." The ledge was over five miles long and 400 feet wide, containing a fine grade of marble, ranging in shade from pure white to black. The quarry was valued at one million dollars.

The town of Marshfield, Wisconsin, was almost entirely destroyed by fire on the afternoon of the 27th ult. The loss is estimated at \$1,000,000, and 2000 people are homeless. The fire was started in a lumber yard by a spark from a locomotive.

There is a plague of locusts in Ottentari County, Minnesota, and it is reported that they have destroyed five thousand acres of grain and garden crops around the town of Perlman.

The Karg natural gas well at Findlay, Ohio, is reported to produce, by actual measurement, 12,080,000 cubic feet of gas per day, which is the equivalent in heat units of 400 tons of coal.

The deaths in this city last week numbered 449, which was 108 more than during the previous week, and 100 more than during the corresponding period last year. Of the whole number 147 were males and 292 females: 216 adults and 233 minors; 54 died of consumption; 34 of cholera infantum; 30 of convulsions; 20 of pneumonia; 21 of marasmus; 20 of inflammation of the stomach and bowels; 16 of debility; 13 of old age; 12 of typhoid fever, and 11 of paralysis.

Markets, &c.—U. S. 4½, 109½; 4's, reg., 128½; coupon, 129½; currency 6's, 123 a 134.

Cotton was quiet but steady at 11¼ cts. for middling uplands.

Refined sugars were less active, but steady. Wholesale prices were 6¼ a 6½ cts. for powdered; 5 15-16 a 6 cts. for granulated; 5½ cts. for crystal A, and 5 9-16 cts. for confectioners' A.

Feed was rather firmer and in fair demand. Sales of 1 car good winter bran at \$15; 2 cars choice do. at \$15.50, and 1 car fancy do. at \$15.75 per ton. Quotations: Bran, winter, choice, \$15.50 a \$15.75; do. do., medium to prime, \$14.75 a \$15.25; bran, spring, \$13.75 a \$14.50.

Flour and Meal.—The flour market was weak, with a hand-to-mouth demand from the local trade. Sales of 375 barrels Ohio, clear, at \$4.40; 375 barrels winter patent, at \$4.70 a \$4.85; 125 barrels do. do. favorite brand, at \$5; 125 barrels Minnesota 'clear', at \$4.10, and 500 barrels do., patent, at \$4.75 a \$4.85. Rye flour was dull at \$2.60 a \$2.75 per barrel, as to quality.

Grain.—No. 2 red wheat closed at 85 cts. bid and 86 cts. asked; No. 2 mixed corn closed at 44 cts. bid and 44 cts. asked; No. 2 mixed oats closed at 36½ cts. bid and 37½ cts. asked.

FOREIGN.—On the 21st of Sixth Month, Queen Victoria opened her Jubilee Celebration, by a ride from Buckingham Palace to Westminster Abbey. The ovation of the people was unprecedented. It is believed a million of people were in the streets. "The scene at Westminster Abbey was most brilliant. Every seat was filled and every person present was a distinguished person. When the identities were enumerated, it was said as if every locality the world over had sent one or more of its representative personages to do honor to England's Queen on Britain's greatest holiday."

On the 26th, the Home Secretary received the following letter from the Queen:

"I am anxious to express to my people my warm thanks for the kind, more than kind, reception I met with going to and returning from Westminster Abbey since all my children and grandchildren. The enthusiastic reception I met with then, as well as on all these occasion of days in London, as well as at Windsor, on the occasion of the Jubilee, touched me most deeply. It has shown that the labor and anxiety of fifty long years, twenty-two of which were spent in untroubled happiness, shared and cheered by my beloved husband, and, while an equal number were full of sorrows and trials, borne without his sheltering arm and wise help, have been appreciated by my people. This feeling, and a sense of duty toward my dear country and my subjects, who are so inseparably bound up with my life, will encourage me in my task, often a very difficult and arduous one, during the remainder of my life. The wonderful order preserved on this occasion, and the

good behavior of the enormous multitude assembled, merits my highest admiration.

"That God may protect and abundantly bless my country is my fervent prayer."

On the 27th, Sir James Ferguson, Under Secretary for Foreign Affairs, announced in the House of Commons that Turkey had urgently asked England to consent to a postponement until Seventh Mo. 4th, of the former's ratification of the Anglo-Turkish Egyptian Convention, and that England had consented.

The London Telegraph says: "A conflagration which took place lately in a remote village of China has destroyed one of the most remarkable literary and artistic museums in the world. The edifice in question was the ancestral home of the family of Confucius built centuries ago, near Loo, in the province of Shan-Tong. In this building, generation after generation, the male heirs of the great Chinese teacher have dwelt in an unbroken line for 2500 years, bearing the title of dukes."

The tea trade of China, according to native papers, is suffering more or less from the competition offered by both India and Ceylon.

It is in contemplation by the Japanese Government to contract with French builders for seventeen torpedo boats, at a cost of 3,500,000 francs.

Advices from Japan show that a rumor is current to the effect that the Senate will be reorganized shortly, and all the Senators made peers. Thereafter the Senate will consist of members of the nobility. Hitherto any measure passed by the Senate could be rejected by the Cabinet, but in the future, such action will require the sanction of the Emperor.

At Valparaiso, Chili, up to Fifth Month 21st, there had been 899 cases of cholera, and 628 deaths. In Quillota there had been 1959 cases, and 1002 deaths.

NOTICE.

Old cast-off linens and muslins, will be thankfully received at the Pennsylvania Hospital, Eighth and Spruce Streets. Will be sent for if notified.

STEWART.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to

J. G. WILLIAMS, Supr.

DIED, at her home near Chesterfield, Morgan Co., Ohio, on the 27th of Fourth Month, 1887, EDITH CREW, widow of the late Henry Crew, in the 73d year of her age, a beloved elder and member of Chesterfield Monthly and Particular Meeting. She had been in declining health for some time, and felt her hold on life was loosening. Though in her last few hours she was unable to converse, her children and friends have the consoling hope, that their loss is her eternal gain. Truly a pious, benevolent and loving mother is gone. Her removal is sensibly felt by many friends, to whom she had endeared herself, by a cheerful disposition and earnest Christian sympathy. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

—, at Germantown, on the 7th of Sixth Month, in the 32d year of his age, WILLIAM BIDDLE, a member of Germantown Particular, and Frankford Monthly Meeting of Friends. This dear Friend having in early manhood felt constrained to support the doctrines and testimonies of our Society, was concerned throughout a long and active life, freely and fully to maintain them; and was frequently heard to express the pain caused his sensitive feelings, by the many departures that came under his notice. Blessed with a cheerful disposition, and with a heart overflowing with benevolence, it was his delight to assist by a kind word, or timely advice, those who might be in need of it; and much of his time was devoted to labors in connection with institutions for the alleviation of the sufferings of his fellow-beings. In the words of the Patriarch, it may be truly said: "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Fearless and prompt in the performance of apprehended duty, he shrank not from any laid upon him; and his purity of motive, and honesty of purpose were so transparent, his zealous labor was seldom without success. Although his health had been failing for several months, his last illness was very short; but his friends have the consoling belief that he was not unprepared for the final summons; but that through redeeming love and mercy, he has been gathered as a shock of corn ripe for the heavenly garner.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 378.)

First Mo. 24th, 1859. [At this date, A. W. H. notes the death and burial of her uncle, Jacob Albertson, a member of Plymouth Particular, and Gwynedd Monthly Meetings. Concerning him she thus writes:] His condition was that of the poor Publican; hardly daring to lift up so much as his eyes unto Heaven, yet his fervent petition was, "God be merciful to me a sinner;" and I am confirmed in the belief, he was sanctified, and justified before Him.

Second Mo. 11th. Was comforted last night, after retiring to bed, in having unexpectedly brought to my remembrance these words of the dear Master: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And He laid his hands upon them and blessed them. I was brought to feel the preciousness of this state, and to desire after it; knowing that "unless we be converted and become as little children, we cannot enter into the kingdom of God."

Third Mo. 13th. One month since last memorandum. And what shall I say! "He bringeth low, and lifteth up;" both of which states I have experienced; and have been humbled under them. Though reduced this day to hunger and thirst, cold and nakedness; can say, mine eye has been directed unto the Captain of salvation; and when He sees meet to say, "it is enough," He will, I believe, change the dispensation. Wait, then in patience, O my soul!

16th. Our week-day meeting,—a small company. I was impressed afresh with the necessity of our being "fervent in spirit serving the Lord;" and not to feel discouraged, or let in indifference, because we are few; but remember the dear Master is in the midst even of the two or three who are gathered in his name.

Departed this life, Fourth Mo. 8th, 1859, my dear cousin, Mary A. Benington, in the 36th year of her age, after a long continued indisposition of three years: which she bore with Christian resignation.

Eighth Mo. 15th. We had, I thought, a good meeting yesterday. David Cope was engaged in testimony, from: "Blessed are the poor in spirit," &c. "Blessed are they that hunger and thirst after righteousness," &c. I may add, it is a blessed thing to be found in these states; being truly the Lord's poor, and truly hungering and thirsting for the bread and water of life. Were

this more individually our state and condition as a people, would we not be more a people to His praise? Being fed and nourished by the Lord, sustained and kept alive by Him, what fruit-bearing branches would appear!

The Lord knoweth who his children are, that have neither storehouse nor barn; and these He will feed and keep alive. And oh, saith my soul, may the number be increased! that so Zion may put on her beautiful garments and shine. I have been favored with many good meetings of late; which comforts and animates to press forward in my heavenly journey.

Third Mo. 3rd, 1860. I am still spared a monument of the Lord's loving-kindness and mercy. Are fruits answerable thereto brought forth! Am I endeavoring daily to be found living in the Lord's fear? While I feel the force of these two very important queries, I am often brought into close, secret self-examination, attended with many fears, and great jealousy over myself, lest "while I am preaching to others, I myself become a castaway."

Returned a week since, from paying a visit in gospel love to most of the meetings of Abington Quarter. It seemed a great undertaking for such a child as I; but the only way to peace was, to go forth, "nothing doubting." And truly the Lord gave ability for his own work, praised and magnified be his ever worthy name.

19th. On the 17th followed to the grave, our friend and neighbor, Sarah Malin; who was of an innocent and circumspect life, a "meek and quiet spirit." At the grave side my feelings were afresh awakened to the awfulness of death, and the blessedness of knowing it to lose its "sting" and the "grave its victory," when this solemn period comes. The breathing of my soul was, carry on, O Heavenly Father! this great work in me while the day lasteth. After the interment, a meeting was held in which our friends D. and S. Cope were lovingly called forth to minister to the large company assembled. Dear Samuel pleaded with those who had strayed "far from the Father's house," and those who had stood idle till the eleventh hour. He would not have any to be discouraged, &c., believing, as he did, a fresh call was extended. So persuasive was his language, that I could but believe some poor soul had been met.

The same day was interred our dear friend Phoebe Benington. A life corresponding with the above was hers, and the same hope accompanies, that she is added to the "general assembly and church of the first born."

26th. Returned from the city this morning, whither I went on the 24th, in great poverty of spirit. There had seemed for weeks past, at times, a pointing to attend the Northern District Meeting: which I did morning and afternoon. As I approached my seat and took it, the breathings of my heart were, "Cast me not off from thy presence; and take not thy Holy Spirit from me." And, "Surely I have behaved and quieted myself, as a child that is weaned of its mother," &c. As I drew near to the Lord and to his children, (for I was made sensible

there were of this number assembled,) the Lord was pleased to draw near to us, even to poor me; and a little bread was given to distribute to the hungry multitude. Oh, how He helped through! praised and magnified be his ever worthy name, who openeth and none can shut, and shutteth and none can open.

In the afternoon meeting, which was silent, I was shown my helplessness: so in both states I was to be instructed.

Fourth Mo. 7th. Departed this life our valued friend and mother, Margaret Malin. She had been sick for about three weeks; but not considered ill till within three days of her death. She was a dear Friend, that will be greatly missed; not only by her aged husband and near relatives, but by her many friends. I feel I have lost a mother indeed. How I miss her from my side at our little meeting. Often did she speak the "word in season," when I have felt weary and heavy laden. Her funeral was largely attended by many relatives and friends. Among these were William Evans, H. Rhoads, Samuel and Morris Cope, &c. After the interment a meeting was held, and several living testimonies borne. Wm. Evans eminently favored. Thus one after another is called away! who may be next we know not; nor does it matter, if only prepared with the "wedding garment on."

26th. A very small, but good meeting to-day. I felt forcibly the injunction, "follow thou me." And it is the only and alone way for any of us to be saved.

Fifth Mo. 17th. Attended, yesterday, the funeral of our young friend Ruth Anna Jones.* And just one week has elapsed since we followed to the grave a dear young man, Abraham Atkins. And again on the 20th, departed this life our dear friend Robert Scotton, an old friend of ours, and of our dear mother; and one we were all much attached to. Oh, the sweet heavenly instruction I have received in days long since gone by, under the ministry of this Friend—days of early visitation, which I can now look back to, and call my best days. How near the Lord was, leading me about and instructing me, both immediately and instrumentally! Return, O my soul, again to Bethel, and renew covenant.

Sixth Mo. 6th. Our week-day meeting was a precious season; as also that on First-day: a favor unspeakable.

25th. Passed through a low season since last note. But through favor unmerited, have again been given to know that my Redeemer liveth; and because He lives, I shall live also. Our meetings on First and Fourth-days, were seasons of instruction to me; wherein I was allowed to come very near to Him whom my soul loveth.

Seventh Mo. 25th. "Lovest thou me more than these?" This language to Peter has arrested my attention many times of late, with a close enquiry, how it stands with me, whether any thing is coming between me and my God! Oh,

* For interesting obituary of R. A. J., see "The Friend," vol. xxxiii. page 360.

I fear *self* is not sufficiently slain! Unworthy as I am, I was favored with a little fresh strength to wrestle this day in our little meeting, and to plead with the people, the dear young people especially. If they could be prevailed upon to yield their hearts a willing sacrifice, vessels to the Lord's praise would be brought forth, I verily believe.

Twelfth Mo. 19th. Have been passing of latter times through low places. No doubt there is a needs be for all this; and if it only deepen me in the root, let not thine hand spare. In our little meeting this morning, I remembered the language of the dear Master: "If I, your Lord and Master, wash your feet, ye ought also to wash one another's feet." I was brought this day to where I could do this: my heart overflowed with love toward each one that composed our small gathering.

Sixth Mo. 2nd, 1861. Departed this life, our dear uncle Richard Williams, in the seventy-fourth year of his age. A heavy stroke to his family. And we all feel that an upright grove has been removed. Though suddenly called away, we humbly trust he was found with his loins girt and light burning. Oh that these repeated removals may not pass unheeded by us, but arouse us all to diligence.

Eighth Mo. 17th. Still another loud call, to "Be ye also ready." Our friend and neighbor, Randall Malin, suddenly called hence. His funeral was attended by a large concourse of people; after which a solemn meeting was held.

25th.—First-day. In our meeting David Cope was engaged in testimony from the words of the apostle: "There is now, therefore, no condemnation to them which are in Christ Jesus," &c., upon which he enlarged instructively. It has been so long since David has opened his mouth, in testimony in our meetings, that I did not know whether we should ever hear him again.

Deceased, on the morning of the 14th of Eleventh Month, 1861, Elizabeth Evans, wife of Wm. Evans, in the sixty-eighth year of her age. The sudden removal from her labors in the gospel of Christ, to the rest and peace in his kingdom, of this dear Friend, has been felt by a large number of relatives and friends.* How many and how repeated are the calls to be also ready; then it will matter not at what hour the cry is heard, "Behold the bridegroom cometh," &c.

Eleventh Mo. 14th. This year draws near its close. It has been one wherein I have witnessed many trying dispensations inwardly, which I have not written, and which are known to the Lord alone. He has, I humbly trust, measurably been near me at times, to sanctify all trials to me, confirming my devotion to Him, and my desire to follow wheresoever He may lead me."

(To be continued.)

There is a great deal of spurious modesty in the world which is simply cowardice. When a man shrinks from accepting a well-merited honor, that is modesty; when he shirks the performance of a recognized duty, that is cowardice, though he may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it the honor that we shrink from? or is it the responsibility?—*Selected.*

* For obituary of this beloved and faithful handmaiden of her Lord; see "The Friend," vol. xxxv. page 128. See also Memorial of her.

For "The Friend."

A Visit to Lancaster County.

(Concluded from page 379).

We found many of the wheat fields in Lancaster County gave but a poor promise of an abundant crop, such as that fertile land commonly yields. This was attributed by the farmers partly to a season of dry weather in the fall after the wheat had been sown, which prevented it from attaining the development and strength necessary to enable it to endure the winter; partly, also, to the ravages of the Hessian Fly, which has appeared in greater numbers than usual. On pulling up a stalk of stunted wheat, I found in the stem, close to the ground, several white maggots, which were the cause of its slow growth. The sap which the roots gathered from the ground, was used to fatten these intruders, instead of enabling the plant to develop and perfect the grain, for the sake of which it had been sowed by the farmer.

The eggs from which these grubs are hatched, are laid by a small black, two-winged fly, about one-eighth of an inch in length. It belongs to the same family as the flies which cause the galls on the leaves and twigs of the oak and other plants. Its scientific name is *Ceidomyia destructor*. Harris, in his book on "Insects Injurious to Vegetation," gives a full account of this species. He quotes the observations made by a Maryland observer, who examined his field in the second week of the Tenth Month, when the first sown wheat was generally up, and had put forth its second and third leaves. He says: "Selecting a favorable spot to make my observation, I placed myself in a reclining position in a furrow, and had been on the watch but a minute or two before I discovered a number of small black flies alighting, and sitting on the wheat plants around me, and presently one settled on the ridged surface of a blade of a plant completely within my reach and distinct observation. She immediately began depositing her eggs in the longitudinal cavity between the little ridges of the blade. I could distinctly see the eggs ejected from a kind of tube or sting." He then took up the plant of wheat with as much earth as he conveniently could, and plauted it in a glass tumbler at his house, where he could keep it under observation. On the fifteenth day from the deposit of the egg, he saw a small maggot or worm making its way down the leaf until it disappeared between the blade and the stem.

These observations have been confirmed by others. The newly-hatched worms go down till they are stopped by the joint in the stem from which the leaf springs, which is at the surface of the earth, or slightly beneath. They do not pierce this but there lie in the sap of the plant, which they absorb by suction. When their growth is completed, they undergo the usual changes of insects, and come forth as flies, ready to propagate their race. These insects do not confine their visits to wheat alone, but lay their eggs on other members of the family of grasses, such as rye, barley, timothy, &c.

It is called the *Hessian* fly, from the supposition that it was brought to this country in some straw, by the Hessian troops which were under the command of General Howe, in the war of the Revolution. It was first observed in the year 1776, in the neighborhood where Howe's forces landed on Staten Island, and at Flat Bush, on the western end of Long Island. From thence they gradually spread over the southern parts of New York and Connecticut, and continued to progress inland at the rate of 15 to 20 miles a year. They reached Saratoga in 1789,

and were found to the west of the Allegheny Mountains in 1797.

That this insect should have proved more abundant and destructive in this country, than in its native home (supposing it to have come from Germany) is not an unusual circumstance. Many of our most common and troublesome weeds are of foreign origin, and, finding more favorable surroundings and fewer enemies to encounter, thrive here far more fully than in the country from which they came; and within a few years we have seen the striped potato bug of Colorado overspread our country, until its eastward course was stayed by the Atlantic waves.

The eggs which are laid in the fall mature early in the spring; and the flies which emerge are soon prepared to lay a new crop on the leaves of the wheat; so that there are two broods in a season. In the fall of the year, the gnats or flies sometimes collect in large swarms. On their first appearance in Pennsylvania, it is said they were seen to pass the Delaware River like a cloud.

It will be noticed that the number of these insects is so immense, and their individual size so minute, that man is almost helpless to protect himself from their ravages. But there is a check to their increase, in the existence of several parasites which prey upon them. The chief among these is a shining, black, four-winged fly (the Hessian fly has but two wings) which in large numbers frequent the wheat fields in the Sixth Month. It pierces the sheath of the leaves under which the larva of the Hessian Fly is lying concealed, and lays an egg in the minute hole thus made. From this egg a little maggot is hatched, which devours its Hessian neighbor. Dr. Harris, after mentioning this and some other forms of parasites, makes the following appropriate comment: "Such are some of the natural means, provided by a benevolent Providence, to check the ravages of the destructive Hessian Fly. If we are humiliated by the reflection, that the Author of the universe should have made even small and feeble insects the instruments of His power, and that He should occasionally permit them to become the scourges of our race, ought we not to admire His wisdom in the formation of the still more humble agents that are appointed to arrest the work of destruction?"

The limestone rocks of Lancaster County do not lie in horizontal strata, but are greatly tilted, and those at the surface often show signs of the wearing effects of water, which exerts a slightly solvent action upon them. In many places a portion of the underlying rock has thus been removed by subterranean streams, and the surface has fallen in, leaving depressions which are termed sink-holes. We saw several of these; at one of which the giving way of the earth had wrecked a building which had to be removed. To the existence of such subterranean streams, some of which may be of considerable length, is probably to be ascribed the unusual size of many springs in the limestone valleys. One of these we visited at Litzitz. It poured into a large oval basin, built of stone by the Moravian congregation to whom it belongs, and flows for a long distance in the midst of well-kept grounds, through a stone channel made to contain it. It is said to send forth 1500 gallons of water in a minute. Another, not much smaller, emerges in the grounds attached to the old Scotch Irish Presbyterian meeting-house in Donegal Township. Its borders, after leaving the basin in which it is first received, are thickly set with Water Cress, originally planted by Simon Cam-

eron, (who owns several farms in the immediate vicinity), and which has now become widely spread and firmly established.

The Moravian congregation at Litz have become wealthy from the increase in value of their lands, of which they originally held a large farm, much of which they still retain. Their numbers remain nearly the same, perhaps with a slight decrease. We visited their burying ground, in which few but their own members are allowed to be interred. A flat stone covers the graves. The men are interred in one part of the ground, and the women in another—the survival of an old custom, the origin of which our informant, an educated member of the congregation, did not seem to know.

The old Donegal Meeting-house, was an interesting spot. The building is on a limestone knoll, with the rocks here and there piercing the soil. The original house of logs, was erected in 1722; and the skeleton of the horse that hauled the logs is said to be buried beneath the pulpit. The present house is an ancient hipped-roof affair, the interior of which has been remodeled of latter times. In the ante-room are preserved an old table and high-backed square post chair, such as were used in generations long past. A noble white oak stood near by; around which, it is said, in revolutionary times the people of the neighborhood gathered, and vowed allegiance to the colonial authorities in their contest with the British government.

The congregation that meets here has dwindled down to a small number, for the descendants of the original settlers appear to prefer other employments to farming, and have drifted into the cities, &c., and their places are largely taken by the Germans. But the grounds and the adjoining grave-yard are kept in good order. On the tombstones in this we could trace some of the old family names. One of rather more recent date was erected to commemorate one John Scott, who followed the humble occupation of a fencemaker, but who had accumulated some property which he left as a fund for the maintenance of schools. A section of a post and rail fence, common in the neighborhood, was carved on the stone, with a broken pannel in it; and the following motto:

"How lov'd, how valued once avails thee not;
To whom related, or by whom begot;
A heap of dust alone remains of thee,
'Tis all thou art, and all the proud shall be."

I was interested in noticing that a large heavy flat stone which covered a grave, and was supported near the two ends, but unsupported in the middle, and had lain there for many years, had so far yielded to the strain as to sink a considerable distance in the centre, and thus assume a bent form, without breaking. The effect of long continued and steady pressure in modifying the form and structure of the most unyielding substances, will probably account for many of the twistings and bendings which we observe in the rocky strata, and for the consolidation of beds of sand and gravel into rock. J. W.

As the holy oil stayed not upon Aaron's head, but descended and ran down upon his beard, and to the skirts of his garments, so the Holy Ghost, the Spirit of Christ is diffused from Christ the Head unto all the members of his body, the Church, so that the meaneat saints have this anointing in their measure, and do receive of his fulness, even grace for grace; hence they bear his name and are called Christians as being partakers of his anointing.

For "The Friend."

The Afflictions and Deliverance of the Righteous.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." So, if we are on the side of the righteous we have nothing to fear, "For the Lord preserveth the faithful." So be of good courage and He shall strengthen your heart, all ye that hope in the Lord. For "Blessed are they that hunger and thirst after righteousness;" but no blessing is pronounced on the proud and evil doer. The hungering and thirsting after words without life has to be starved before we can be filled with the bread of life.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But there is no blessing on the unrighteous, who merely hear his commandments and neglect to do them. They have no right to the fruit of the tree of life, and cannot enter in through the gates and enjoy the lost right to the paradise of God. So the righteous will know that it is better to hearken to the in speaking voice of the Lord and to do his commandments than to offer outward sacrifices in the will of man.

And they also know that it is through much tribulation that we enter the kingdom of heaven. And though many are the afflictions of the righteous, yet they know that it is only as we endure the temptations and trials which are in wisdom permitted to come upon us, that we are prepared to receive the crown of life. So the blessing is on such as endure the temptations, not on those who give way to the tempter, as our first parents did. For the very ground became cursed on account of their disobedience; and all those who disobey shall remain under a curse until they are restored to primitive purity, by Christ, the second Adam, who never fell, but who came to bring in an everlasting righteousness into each individual heart, by the washings of regeneration and the renewing of that Holy Spirit of righteousness which was lost in the fall. For though we have been "dead in trespasses and sins," yet, in Christ the second Adam, the quickening Spirit, we may all be made alive, and this life and immortality are now brought to light by his gospel, which is preached to every creature under heaven; and which is the power of God unto the salvation of everyone that will receive and obey it; "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Our restoration must be by Christ, for He came not to save us in our sins but from them. And we must be raised from the death and darkness of our fallen nature, that as Christ was raised from the dead by the glory of the Father, so we may walk with Him in newness of life. And if the spirit of Him that raised up Jesus from the dead dwell in us, that same Spirit will also quicken our mortal bodies even this side of the grave, that we may be enabled like He was, to walk among men in newness of life, and to finish the work that he gives us to do. But we must first submit to be buried with Him into his baptism of death and suffering, and drink of his bitter cup before we are made partakers of his holiness.

And the more we evade this cross of Christ and live after the gratifications of our fleshly desires, the more we shall die spiritually; and

the less we shall partake of the comforts of that life which is hid with Christ in God; so "if we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live. For "as many as are led by the Spirit of God, they are the sons of God." But the world seeth them not; so we may be reproached for his name, but "if ye are reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified."

The righteous have to receive Christ and abide the day of his coming, even though He should come as a refiner with fire and as a fuller with soap, in order to burn up and wash away every defiling thing; for the floor of the heart has to be thoroughly purged before it becomes a fit temple for his holiness to abide in. And where his presence is there is fulness of joy.

But the temple of the heart is not only to be cleansed, but it has to be kept clean; and this can only be done by his abiding presence; for where his Spirit is Satan cannot enter. Far greater is He that is in the righteous than he that is in the world. And while many are the afflictions of the righteous, yet the Scriptures abundantly show us that there is a reward also which richly compensates for all. And they show us that there is a God which judgeth the wickedness of the earth. And David also says, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. A little that a righteous man hath, is better than the riches of many wicked—for the arms of the wicked shall be broken, but the Lord preserveth the righteous; the wicked borroweth and payeth not again, but the righteous showeth mercy and giveth. The steps of a good man are ordered by the Lord, and He delighteth in his way; for the salvation of the righteous is of the Lord; He is their strength in time of trouble. So east thy burden upon the Lord, He shall sustain thee; He shall never suffer the righteous to be moved; but bloody and deceitful men shall not live out half their day. The righteous cry and the Lord heareth them, and delivereth them out of all their troubles. The righteous shall be glad in the Lord and shall trust in Him, and all the upright in heart shall glory. Light is sown for the righteous, and gladness for the upright in heart. "The Lord is righteous in all his ways, and holy in all his works," if they are sometimes past finding out by poor mortal man; for He says, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." So if we are

"Led by a way that we know not,
But led by a Guide whom we know,
Let us not seek to discover
More than He pleaseth to show.

Step after step we follow.

We know we are nearing our rest.
Surely the way that He leads us
Must be of all ways the best."

D. H.

Dublin, Ind., Sixth Mo. 16th, 1887.

Avoid vulgar colloquialisms and slang. There is a fair story of a beautiful young woman from whose mouth, when she opened it, dropped frogs and toads. "I am always reminded of this story," says an English gentleman of perfect breeding, "when I hear a young lady talk slang." Enough words are in everyday use to express the nicest shade of meaning without resorting to the low idiom of the tap-room. Bad words contaminate the blood as insidiously as do the mi-

crobes of disease and the poisonous germs that infest animal food. No gentleman is profane; no lady uses slang.—*Selected.*

Living at the Centre.

In a series of very interesting reminiscences of his early life, Dr. Jeter, of Richmond, Virginia, a veteran editor and a venerable minister, recalls the fact, that when a boy he was possessed with the idea that his father's house was at the exact centre of the world, equi-distant from the horizon on every side; and he says it was a cause of much wonder to him that that home in particular, should have this pre-eminent distinction. He speaks of this as a childish fancy; but after all there was a great deal of truth in his idea. He did live at the centre of his world. His home was equi-distant from the circumference of its far-reaching opportunities and possibilities to the ends of the earth. And every other person lives also at the centre—the centre of his world, or of hers, and so has all the responsibilities of such a central position.

The centre is always a very small point. It is no larger for the greatest sphere than for the smallest. And just here is where a common mistake is made. It is easy to believe that some obviously important station in a great city is at the centre of a wide circle of personal influence; but it is not so easy to think this of a quiet and unpretentious home in that city, or of a far more retired spot among the hills, or out on the prairies, remote from the busiest whirls of life, and having no signs of special prominence; yet from that quieter spot the sweep of influence may be just as vast and just as potent as the more distinguished. It is a centre quite as truly as the other.

A young slave-girl, hiding among the reeds of the river's brink, watches tremblingly a little mud-daubed grass cradle, in which rocks her helpless baby brother, already under sentence of death. Feeble, friendless, forlorn; what folly it would seem for her to count her station the centre of power for good to all the world! But in that floating cradle lies the hope of God's chosen people; and when, long years after, Miriam the prophetess, stands on the brink of the Red Sea, leading the singers of Israel in their rejoicings over the destruction of the royal host of Egypt, at the hand of the brother whom she had guarded so faithfully, she realizes at last that her place was at the centre when she little dreamed of such a thing.

An humble mother working in her country home, on a little coat for her loved son, whom she had piously devoted to the Lord's service, would better have understood how truly she was living at the centre, if she had foreseen that that dear boy would be chosen of God for the anointing of kings, for the judging of a great nation, and for the prophesying in God's name to all the earth, and for all coming time. Nor is it in sacred history only that the centres of extensive spheres of personal influence are found in otherwise undistinguished localities. Phoebe Brown, in her retired home at Monson, Massachusetts, not only pours out her soul in a hymn which finds an echo in the hearts of untold thousands, but she trains an only son to be a missionary of rare power in two countries, and she has no insignificant part in impressing and shaping the spiritual character of a Chinese lad, who in turn is the means of opening the vastest empire of earth to the influences of Christian civilization. There is more than one backwoods school-house which has a mission for the training of men and women of power, whose influence is to be world-

wide and eternal. And in many a nursery a mother sits to-day at the very centre of a vaster circle than she has ever prayed or hoped to reach for good. The moving from that spot would be the moving away from the centre—away from the station of prime importance and of grandest possibilities, even though it were the moving to a place of larger apparent influence.

The centre is ever seemingly insignificant in comparison with the area of its circle; but it is never inferior in importance. Do you realize that you are occupying it to-day? *S. S. Times.*

"FAULTLESS."

(Jude, verse 24.)

"Faultless in his glory's presence!"

All the soul within me stirred,
All my heart reached up to heaven
At the wonder of that word.

"Able to present me faultless?"

Lord, forgive my doubt," I cried;
"Thou didst once, to loving doubt, show
Hands and feet and riven side.

"O, for me build up some ladder,
Bright with golden round on round,
That my hope this word may compass,
Reaching Faith's high vantage-ground."

Praying thus, behold, my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

Once a queen—so ran the story—
Seeking far for something new,
Found it in a mill, where, strangely,
Naught but rags repaid her view.

Rags from out the very gutters,
Rags of every shape and hue,
While the squalid children, picking,
Seemed but rags from hair to shoe.

"What, then," rang her eager question,
Can you do with things so vile?"
"Mould them into perfect whiteness,"
Said the master with a smile.

"Whiteness?" quoth the queen, half doubting;
"But these reddest crimson dyes—
Surely nought can ever whiten
These to fitness in your eyes!"

"Yes," he said, "though these are colors
Hardest to remove of all;
Still I have the power to make them
Like the snowflake in its fall."

Through my heart the words so simple
Throbb'd with echo in and out;
"Crimson," "scarlet," "white as snowflake,"
Can the man? and can God not?

Now, upon a day thereafter
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture,
Lay the paper purest white;
On each sheet there gleamed the letters
Of her name in golden light.

"Precious lesson," wrote the master,
"Hath my mill thus given me,
Showing how our Christ can gather
Vilest hearts from land or sea;

"In some heavenly alembic,
Snowy white from crimson bring,
Stamp his name on each, and bear them
To the palace of the King."

* * * * *
O, what wondrous vision wrapped me!
Heaven's gates seemed open wide,
Even I stood clear and faultless,
Close beneath the piercèd side.

Faultless in his glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!

—*Herrick Johnson.*

END AND MEANS.

BY SUSAN COOLIDGE.

We spend our strength in labor day by day;
We find new strength replacing old away;
And still we cheat ourselves, and still we say:

"No man would work except to win some prize;
We work to turn our hopes to certainties—
For gold, or gear, or favor in men's eyes."

And all the while, the goal toward which we strain—
Up hill and down, in sunshine and in rain,
Heedless of toil, if so we may attain—

Is but a lure, a heavenly-set decoy
To exercised endeavor, full employ
Of every power, which is man's highest joy.

And work becomes the end; reward the means
To woo us from our idleness and dreams;
And each is truly what the other seems.

So, Lord, with such poor service as we do,
Thy full salvation is our prize in view,
For which we long, and which we press unto.

Like a great star on which we fix our eyes,
It dazzles from the high, blue distances,
And seems to beckon and to say, "Arise!"

And we arise and follow the hard way,
Winning a little nearer day by day,
Our hearts going faster than our footsteps may;

And never guess the secret sweet device
Which lures us on and upward to the skies,
And makes each toil its own reward and prize.

To give our little selves to thee, to blend
Our weakness with thy strength, O Lord, our Friend,
This is life's truest privilege and end.

—*The Independent.*

Art thou a Mother?

Then thou bearest a sceptre unequalled by any earthly insignia of royalty, bear it unto God! first giving the dear lambs into his keeping, then asking Him who is infinite in wisdom, to make thee wise! For I am fully persuaded that if there is any one thing above another which the world needs, next to an abiding in Christ, it is faithful mothers and teachers and true homes.

"Bring up a child in the way he should go, and when he is old he will not depart from it." was uttered by a man eminent for wisdom, which God gave him; and this truth will stand with all other such wisdom until heaven and earth pass away. Are not our first impressions the most lasting? Do they not outweigh and exceed all others? I. F. Ware says, "God hath ordained our homes but he gave them to us to shape: that shaping is our life work; it may be a thing of beauty and of joy forever. God forgive any infidelity in us, which shall prevent it from putting on its appointed glory!"

But do we not see all around us mothers entrusting this holy office unto hirelings? Can the rest and ease for which this is an excuse excuse them? Will they not awaken, and have they not awakened, to the truth of the parable, "While men slept the enemy came and sowed tares," the bitter fruits of which they may never be able to pluck out, and for which they must one day give an account. Give everything else to an hireling that your means will suggest, but oh, I beseech you, accept the royalty which has been conferred upon you as shepherds of your flocks. Let none, climbing up some other way, decoy from your fold a single lamb!

S.

The more any one tastes of the sweetness and comfort there is in Christ Jesus, the more he will long for it, and say, "Lord evermore give us of this bread, more of this bread, more of this comfort, more of this communion with God."

For "The Friend."

A Visit Among the Mennonites.—No. 3.

(Concluded from page 380.)

The spirit which animated many of these "faithful martyrs" is shown in the account given of the execution of Maria Von Beckum and her sister-in-law, A. D. 1544 :

"As the time of suffering drew near, Maria observed: 'Dear sister, heaven is opened for us; having suffered a short time here, we shall rejoice forever with our Bridegroom.' They then gave the mutual kiss of peace. They also prayed together that God would forgive the judges their sins, for they knew not what they did, and that God would have compassion on a world sunk in darkness, and receive their souls into his heavenly kingdom. They took Maria first, who entreated the magistrate not to shed any more innocent blood. She then earnestly directed her prayer to God, and prayed for her murderers. This done, she arose and went to the stake with inexpressible joy, exclaiming, 'To thee, O Christ, I resign myself; I know that I shall live forever with thee. Therefore, O God of heaven, into thy hands I commend my spirit.' The executioner swore because the chain did not please him: she observed to him: 'Friend, consider what you are doing: my body is not worthy that you should blaspheme Christ on account of it. Repent, lest you shall have to endure the flames of hell.'"

How applicable to such cases is the beautiful language of William Leddra, written shortly before he sealed his testimony to the truth, by suffering death at the hands of the bloody-minded persecutors in New England:—

"Alas, alas, what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one that is hid in the secret places of the Almighty? Or, unto them that are gathered under the healing wings of the Prince of Peace? Under whose armor of light they shall be able to stand in the day of trial."

When the Emperor Charles the Fifth of Germany, resigned his crown in the year 1555 in favor of his son, Philip the Second of Spain, that most intolerant and bigoted of monarchs, reissued in the Netherlands, then under his sway, decrees that had formerly been promulgated against those who had left the Roman Catholic Church. Motley, in his account of the Dutch Republic, says that in these atrocious edicts it was forbidden for lay persons to converse or dispute concerning the Holy Scriptures, openly or secretly; to read, teach or expound them unless they had been approved by some renowned university; or, to entertain any of the opinions of the heretics. All offenders were to be put to death: "the men with the sword, and the women to be buried alive, if they do not persist in their errors; if they do persist in them, then they are to be executed with fire; all their property in both cases being confiscated to the crown." Any one who should "lodge, entertain, furnish with food, fire or clothing, or otherwise favor anyone holden or suspected of being a heretic; and anyone failing to denounce any such" was made liable to the same punishments. The same penalty was prescribed for anyone who knew of a person tainted with heresy, and neglected to denounce them to the judges.

Of the effect produced by the horrible persecution which had followed the original promulgation of these edicts, Motley says:—"Fertilized by all this innocent blood, the soil of the Netherlands became as a watered garden, in which

liberty, civil and religious was to flourish perennially. The scaffold had its daily victims, but did not make a single convert. These obscure martyrs, whose names sound barbarously in our ears, were men who dared and suffered as much as men can dare and suffer in this world, and for the noblest cause which can inspire humanity. Fanatics they certainly were not, if fanaticism consists in show without corresponding substance.

"For them all was terrible reality. The Emperor and his edicts were realities, the axe, the stake were realities; and the heroism with which men took each other by the hand, and walked into the flames, or with which the women sang a song of triumph, while the grave-digger was shovelling the earth upon their living faces, was a reality also."

The method of procedure of the Inquisition "was reduced to a horrible simplicity. It arrested on suspicion, tortured till confession, and then punished by fire." Its introduction by Philip into the Netherlands was exceedingly unpopular there, and was the great cause of that revolt, which a few years after broke out, and delivered the country from the Spanish yoke. Foremost among the nobles of the land, who ultimately joined in that movement, was William, Prince of Orange; who, although originally a Catholic, ever opposed the barbarity of putting men to death for their religion.

While the adherents of Menno Simon probably contributed their share to the great army of martyrs who suffered death for their religious opinions in the Netherlands, yet a large proportion of the victims were Lutherans and Calvinists who had not adopted their views as to infant baptism, but bore testimony against other corruptions and errors which had crept into the Church. As non-combatants the Mennonites could not join in the wars and fightings which led to the effusion of so much blood in the expulsion of the Spanish troops and the establishment of Dutch independence. Even after this event they were exposed to trials and hardships, although not of such extreme character, in some of the towns of Holland; but William of Orange always manifested towards them that enlightened statesmanship which from the beginning led him to oppose the persecuting plans of the Spanish monarch.

In 1632, a convention of Mennonite ministers assembled at Dort, and issued a "Confession of Faith" containing the "chief articles of our general Christian faith," divided into 18 sections. This was signed by 51 ministers who were present, and was subsequently adopted by all the Mennonite churches in Alsace and Germany; putting an end in large degree to the disputes respecting doctrines which had before existed among them; as the postscript to the "Confession" states, "the so much wished for peace was obtained, and the light again put on the candle-stick, to the honor of non-resistant Christianity."

These 18 articles closely agree with the views of Protestants generally in reference to the fall of man, his restoration through Christ and the necessity of repentance and amendment of life. They differ from many of them, in restricting water-baptism to those of mature years, who are prepared to renounce their sins and enter upon a life of devotedness to God. They agree with the doctrines held by the Society of Friends in accepting without reserve the prohibition of all oaths, and of wars and fightings; but they differ from our Society in asserting that baptism with water, partaking of the outward bread and wine as a religious rite, and the washing of one an-

other's feet are standing ordinances in the Church of Christ. As it is among Friends, they provide for the appointment of officers whose special duty it is to care for the poor among them, so that the wants of these are provided for by the Church, and they do not become a tax on the public.

Much of the persecution to which these goodly people were exposed, in the intolerant times in which they arose, was probably due to their plainness of dress and manners, and their non-conformity to the spirit of the world in other respects. These rendered them conspicuous to all. Those who could not judge of the truth or falsity of the doctrines they held, could see that in these things they were bearing a testimony against their own practices—and thus the Mennonites came largely to experience the truth of the Apostle Paul's assertion, that "all who will live Godly in Christ Jesus shall suffer persecution."

The experience of the early members among Friends was the same. Their refusal to take off the hat in honor of man, their use of the singular language in addressing others, their refraining from insincere compliments, and their steady refusal to violate the command of Christ, "Swear not at all," were the frequent occasion of their suffering blows, imprisonment and other hardships.

(To be continued.)

"Getting up in the world" is not always really getting onward in the right sense. One of the old prophets speaks of the people as forsaking God, and says that they have gone away backward. Every step away from the Lord is really a step backward. It is like turning one's face away from the sun, and walking toward darkness. It is leaving home and going toward eternal homelessness and orphanage. A man may be "rising" in business, in wealth, in his profession, socially, intellectually, even ecclesiastically, and really not be rising at all. There are two standards of life,—this world's, and Christ's; we may be making progress according to the former, and at the same time going backward according to the latter. Away from God is always downward, no matter if we be climbing among men. Getting nearer to God in heart, in life, is always getting onward; though in the world's scale we may be descending. We need, therefore, to watch our hearts and our spiritual life when we are prospering in earthly ways. We are likely to be greatly troubled if we lose money, or property, or position; but it is a far worse calamity if we lose faith, or love, or spirituality, or tenderness of conscience, or the friendship of God. We need to beware lest, while we are going forward enthusiastically in men's eyes, we may be going backward, as God and angels see us.—*Selected.*

Professor Bruce.—The following interesting bit is from David Scott's "Annals of the Original Secession Church":—

"His manse—the hallowed scene of prayer and study—stood apart; a two-story house, with thatched roof, and a garden in front, past which flowed a streamlet, whose gentle ripple pleasantly relieved the stillness of the place. One night, as he sat engrossed in study, a burglar entered the house unheard by him. The man made his way upstairs, and strode into the library, where the professor sat at a table with a lamp burning before him. It was past midnight. The stillness of the chamber, and the venerable, solitary figure that occupied it, arrested the man. Pro-

fessor Bruce looked up, and, fixing his keen searching eyes upon the robber, he proceeded, in the calmest manner, to address him on the iniquity of the life he was leading, and the enormity of the crime he meditated, and warned him of the consequences. The robber stood riveted to the spot. When the professor had finished, opening his desk, he took out ten shillings, and giving them to the man, bade him depart, and henceforth lead a more honest life.

Evil Thoughts.

Selected.

"We shall not be hanged for our thoughts," cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil thoughts being less sinful than acts, it may sometimes happen that in the thought the man may be worse than in the deed. He may not be able to carry out all the mischief that lurks within his designs, and yet in forming the design he may incur all the guilt. Thoughts are the eggs of words and actions, and within the thoughts lie compacted and condensed all the villainy of actual transgressions. If men did but more carefully watch their thoughts, they would not so readily fall into evil habits; but men first indulge in thought of evil, and then the imagination of evil; nor does the process stay there. Picturing it before their mind's eye they excite their own desires after it; these grow into a thirst and kindle into a passion. Then the deed is speedily forthcoming; it was long in the hatching, but in a moment it comes forth to curse a whole lifetime. Instead of fancying that evil thoughts are mere trifles, let us remember them as the root of bitterness, the still in which the poisonous spirit is manufactured. Our Saviour put evil thoughts first in the catalogue of evil things; and He knew well their true nature. If we would be lost we have only to indulge these; if we would be saved we must conquer these. Let us make a conscience of our thoughts; he that doth not do so will not long make a conscience of his words or deeds.—*C. H. Spurgeon.*

Natural History, Science, &c.

Fire-proof Dresses.—To render dresses and other textile fabrics incombustible, add one part of the tungstate of soda to three parts of good dry starch, and use the starch in the ordinary way. For fabrics which do not require starching, dissolve one pound of tungstate of soda in two gallons of water, saturate the fabric well in the solution, and let it dry.

It will not change the most delicate colors or affect the quality of the fabric in any way, and ironing will not in the least interfere with the efficacy of the process. Muslims or silks so treated may be held in the flame of a candle or gas without catching fire; so that, although the portion in contact with the flame may by continuance be charred, or even destroyed, there is no danger of spreading the combustion.—*Sanitarian.*

Insanity Fighting Insanity.—An interesting instance of fighting insanity by insanity, the *Scientific American* says, has recently been noticed among the Blackwell's Island patients. Two lunatics had been received who were disposed to commit suicide. In addition each possessed a special delusion, one to the effect that he was a cow, the other that his head was an iron ball, and was to be rolled along the floor. They carried these beliefs into action, one striking his head against the padded walls

of his cell, the other rolling his head, and of course his body with it, along the floor. The two patients were placed together, and each was privately informed of the other's weakness and warned to watch his companion to prevent him taking his own life. Thus each had a charge in the other. Their vigilance was unceasing. Each supposed himself perfectly sane, and this belief was accompanied by considerable scorn for the other's weakness of intellect and accompanying delusions. Gradually under the influence of this treatment the patients were observed to improve. To have their attention centered on definite duty and on objects external to themselves proved a tonic for their diseased minds, and gradually a complete cure was effected, and they received their discharge from the asylum.—*Public Ledger.*

Printers' Rollers and Compositions.—A trifling accident led to the invention of the composition of which printers' rollers are made, without which the marvellous printing machinery of the age would be valueless. The story is familiar of the workman employed at Bentley & Sons in London, who in the year 1804, found out his ball, with which ink at that time was put on the type, having become accidentally smeared with molasses, that it worked better for it. He and his mate surreptitiously continued the use of the treacle, much to the improvement of their work and the enhancement of their reputation. In 1806 the poor fellow who had made the discovery from which such vast results have been developed, learned that in the Staffordshire potteries a mixture of glue and molasses was employed in putting designs on earthenware. Two years after he made an inking ball of a similar compound. In 1814 he bargained away his secret for the promise of a job, and died the next year before he had entered upon an employment as the return of an invention, which, rightly handled, would have made him a millionaire. England thus has the honor of the invention of the composition of which printers' rollers are made.

Hints to Swimmers.—"When the bathing season arrives," remarked a natorium professor the other day, "we'll hear of the usual maximum of drowning cases, and among them, as usual, a fair share of expert swimmers. The chief reason why good swimmers are so often drowned when they are accidentally thrown into the water, is because the shock causes them to lose their presence of mind. The loss of presence of mind leads to paralysis of body, or to such wild exertions as to accelerate drowning, instead of contributing to preservation."

A finger laid upon an oar or the gunwale of an overturned boat, or a board, or almost any floating substance, will sustain the human body in calm water. Persons who have been properly taught, and have acquired the habit of acting with self-possession in the water when they are upset, do not attempt to climb upon the overturned boat, but simply to take hold of it and quietly support themselves. A boat half filled with water, or completely overturned, will support as many persons as can get their hands upon the gunwale, if they behave quietly. In case of accident, a person who understands and acts in accordance with these facts would stand a better chance of being saved, even if he were a poor swimmer, than an expert swimmer would stand who should lose his presence of mind.—*Scientific American.*

Aquarium at Naples.—Around three sides of a low hall of solid masonry are constructed a

number of cells or caves, perhaps six feet square; a few are several times this size; and these are separated from the hall each by a single sheet of plate glass. These caves are covered, except a single aperture in each to admit light from above, and into each flows a stream of sea water, which being discharged at a certain height keeps the cave so far filled. In this aquarium are specimens of all the inhabitants of the bay of Naples, and there they pursue their natural mode of life to the great amusement of crowds of visitors. The hall being entirely dark but for the light borrowed from the caves, the minutest transaction in the caves is distinctly visible.—*Friends' Intelligencer.*

An Application of the Microphone.—The microphone is now being used in Germany for the purpose of detecting loss of water through leakage in town mains. The apparatus consists of a steel rod, which is placed on the cock in the neighborhood of which the leak is suspected, and the microphone attached to the upper end of the rod. A dry battery and a telephone complete the equipment. No sound is heard in the telephone if the cocks are closed and no leak occurs; but a leak of even a few drops causes a sufficient vibration in the pipe to affect the microphone and give audible sounds in the telephone. At a recent meeting of gas and water engineers in Eisenach, it was stated that the apparatus is so simple to handle, that with a little practice ordinary workmen are able to detect and localize any leak.

Arab Settlements on the Congo.—Arabian semi-civilization appears to have made great advance on the Upper Congo, and the interesting question is to what extent it will prove inimical to European civilization. Slavery is native in Africa, but the Arab brings with him the curse of foreign slavery. His trade is in human beings as well as in ivory. Tippoo-Tib, the great trader of the region, seems to be personally a lover of progress. He is a good friend to Dr. Lentz, is on the best of terms with Stanley, and has himself forwarded desirable ethnological information. Nevertheless he trades in men, and his Arabs besieged Equator Station, and after considerable loss took it. It is now stated that he regrets the action, committed during his absence, and that he has given in his adhesion to the Congo Free States. Kasonge, his headquarters, is quite a town, with houses, many of them large and handsome, arranged in streets. Rice fields lie near, and, indeed, the aspect of the Upper Congo has been quite changed by the extensive cultivation of rice upon its banks. The natives have retreated, and Arabs and Arabized negroes have taken their place. Kibonge, the headquarters of another trader, has hundreds of houses and a few thousand inhabitants, and Riba-Riba does a great trade. Nyangwe, formerly the chief Arab settlement, is becoming less important. From all appearances the Upper Congo region is entirely in the power of the Mohammedans.

Basaltic Columns of Staffa.—Distinctly visible from Iona, at a distance of about eight miles, lies Staffa—"the Isle of Columns,"—so its name signifies in the Scandinavian dialect, an island now as famous for its natural wonders, as Iona for its human associations, though, strange to say, while the latter has from time immemorial been a centre of attraction, first to the Pagan, and then to the Christian world, the fame of Staffa dates back only for one century. It is just one hundred years since its wonderful caves were first discovered by Sir Joseph Banks, whose

glowing descriptions drew thither a handful of geologists and men of letters.

And truly, it is well worth the exertion, to know the inexpressible delight of standing alone within that glorious cave, with no sound of jarring human voice to disturb the sacred silence of that grand temple, "not made with hands," but reared by the great Creator himself. A wondrous fane indeed, with the perfect symmetry of its countless gigantic columns and marvellous roof, formed (like the strange pavement outside, and like the gallery on which we stand) of the broken bases of hexagonal pillars, which fit together in faultless honeycomb.

The coloring, too, is a marvel of beauty, for this basalt combines every tint of rarest marble that ever human skill wrought together to decorate the costliest temple. Warm red and brown and richest maroon tones prevail, but the whole gleams with green and gold lichen and seaweed, while here and there a mosaic of pure white lime has filtered through, encrusting the pillars, which seem transformed to snowy alabaster.—*In the Hebrides.*

Items.

—*Mennonites and Music.*—An editorial in the *Herald of Truth* (Mennonite paper) says: "In the Mennonite Church instrumental music has been generally opposed and testified against in her Conferences. The use of musical instruments in the family has been discouraged in the main body of the Mennonite Church, and their use in the church services positively forbidden. Yet we are sorry to admit that some of the churches in connection with what they call the General Conference of Mennonites in America (only a small portion of the Mennonite Church in America,) have been using the organ in their church services. But this is plainly a departure from the principles and practices of the Mennonite Church as a body."

—*Hawaii and Peace.*—"When the French, at several times, threatened the independence of Hawaii, rash counsellors advised preparation for war in time of peace and insisted upon fighting. But the king and council, under the tuition of Titus Coan, the most successful missionary of modern times, and who preached a pacific gospel, sent out a proclamation to the people calling on them not to fight but to pray. The French could not conquer men without arms. They departed. When the British Lord Pullitt took the islands with a small frigate not a gun was fired. The invader was monarch five months, and the British flag floated over customhouse, port and fort. The British could not stay where there was no resistance. Public opinion in the islands and in Europe brought down the British flag and sent up the Hawaiian. Hawaiian forts have been dismantled, their materials utilized and war vessels have been converted to commercial uses. The nation has now only one small battery, for saluting, on the top of an old crater behind Honolulu."—*McMurdy on Arbitration.*

—*Famine in Asia Minor.*—The American Board of Foreign Missions have received information from one of their missionaries of a severe famine existing in Asia Minor, in Cilicia, in which province the city of Tarsus is located. It has been caused by a drought. The letter was written on the 5th and 6th of the Fifth Month, and says: "Now the spring has come, and the heaven is as iron, and the earth as brass. There is no grass for the cattle, no harvest of the winter-sown grain, and no sowing for the usual summer crops; absolutely no opportunity to earn a single piaster of money; the little oil in the bottom of the cruse and the handful of meal in the barrel are fast wasting away, and there is yet at least twelve months before there can possibly be any work or another opportunity for a harvest. . . . Already most of the farming villages in the vicinity are quite deserted. The people had hoped to save their vineyards, but now the leaves that are just beginning to come out are turning yellow, and vines are beginning to dry up, and will be ruined. Num-

bers of people are trying to sell copper vessels, beds, furniture, cows and oxen on the street, at one-fourth of their worth. Cows are being sold at the ridiculous price of thirty piasters each—about a dollar and a quarter."

—*The English Clergy and the War System.*—"It is a thing greatly to be wondered at and regretted, but I believe it is true, that there is no class of men in this country [England] of equal number, who provide so many sons for the Army and Navy as the clergy of the Church of England."—*J. Bright.*

—*Deteriorating Effect of Alcohol.*—Dr. E. W. Richardson, in an article published in *The Christian Advocate* of New York, says: "To this rule I, with unusual opportunities for observation, have seen no exception. Whenever a person is speaking earnestly in favor of alcoholic drinks as the result of his or her direct experience of the value of such drinks; whenever a person says he finds wine to be absolutely necessary to meet such and such a case—*anxiety, fear, indecision, or emergency*—I know that the expression means danger; means, if the speaker be in earnest, that he of all men should reprove the agent that is so fair to his sensations, so false to his organic stability. I know that alcohol has there set its seal on the constitution, and its eloquent advocate is one of those veritable brands of alcoholic type who will as certainly go from bad to worse, if he persist in his course, as that the seasons of the year will progress in their regular round.

"The transition is natural. The effect of alcohol is to bring about, on a fixed and certain plan, what we are bound to call degeneration. Changes of tissue, commencing probably in the nervous tissues, and in the peripheral lines of that tissue, extend to the nervous centres, and, by the paralyzing action set up, overcome the will on the one hand, and the nutrition of the organic parts on the other, until the whole system, mental and physical, is alcohol-bound and drownd.

"When the experience or sentiment of the sustaining power of alcohol on the heart and circulation has been firmly implanted, and when from the curious experiences of the recipient the sentiment is strongly affirmed, danger as to the physical condition of the person afflicted is certainly present. A faint heart, a feeble mind that can be systematically restored to power by resort to alcohol is a diseased heart, a diseased mind. Of that I am as certain as I am of the existence of the heart or mind themselves."

—*New England Yearly Meeting (the Larger Body).*—This body convened at Portland, Maine, on the 10th of Sixth Month.

An amendment to the discipline was adopted, prohibiting further marriage to a person once divorced, except in the case of an innocent party to a divorce procured upon the only ground sanctioned by the Saviour.

The Yearly Meeting endorsed the action of its Representative Meeting which expressed disapproval of receiving in full unity ministers whose views in regard to the ordinances do not accord with the general well-known principles of the Society of Friends.

A notice of the meeting in the *Portland Transcript*, contains the following paragraph: "Of late years many of the older and more conservative Friends have regretted the introduction, in their devotional meetings, of the methods of other societies. These new ways have crowded out some of the distinctive features of their ancient worship, such as the waiting on the Spirit in silence, until utterance was commanded by an irresistible prompting. Some of the cardinal doctrines promulgated by George Fox are being lost sight of, and during these meetings one hears little of that tenet, which, originating with the Friends, has now penetrated other sects and is being preached from almost every pulpit that is exercising much influence on the religious thought of our age, viz: the immanence of the Holy Spirit. At the meetings just closing, some signs indicate a return to the old ways, and we hail these indications with pleasure. There need be no antagonism between Methodism and Quakerism. Each has a field of its own. The Quakers have had much educated out of them for generations, and may well leave the singing to the Methodists who

have been musical from the cradle. We would like to attend once more a good old-fashioned Quaker Meeting, in which communion with one's own soul, and with the Over Soul, shall not be harshly disturbed by utterances that are not edifying."

THE FRIEND.

SEVENTH MONTH 9, 1887.

The editorial reference in number 43 of "The Friend," to John iii. 5, has called forth communications from two friends. One of them quotes some remarks from the *Journal of Joseph Hoag* on the subject of baptism; in which he relates his own experience and the openings of his mind with respect to this subject. A portion of these remarks are as follows:—

"My mind was much caught by water-baptism; which exercised me much, and I was thoughtful of being plunged; and while waiting to feel an impression in my mind thereto, I felt unusually drawn to attend Friends' meetings again. Soon after I took my seat, these words came into my mind, 'He shall baptize you with the Holy Ghost and with fire,' &c., this continued with me through the meeting. When I went out, the subject left me, and I thought no more of it until I took my seat in the next meeting, when it again revived, and continued, and left me as before as of the former meeting. At the next meeting, the same passage was again presented to my view, and I queried, what does this mean that this text should continue with me during three successive meetings? It then opened as clear to my mind as the bright beams of the sun, that the soul of man was the spirit which derived its being from the creative breath of the Almighty, and was designed, if obedient to the will of its Maker, to become an inhabitant of heaven, and enjoy His glory.

"It appeared clear to me, that as all matter, all elements were dependent on Spirit for the continuation of their being, it was not in the power of the lesser to comprehend or penetrate the greater; and therefore the produce of the earth could feed the body, but it could not feed the soul; waters could wash and purify the flesh, but could not reach the soul—the spirit in man, to which the Almighty giveth understanding. It appeared clear that John, being under a divine mission, and under the influence of God's Spirit, saw through this mystery, which had been hid for many ages of the world, and felt himself authorized to cry, 'He that cometh after me shall baptize you with the Holy Ghost,' &c., which is the Holy Spirit. Here it appears clear that the spirit which brought the soul into being, which the elements had no concern in doing, was the only power which could restore a sick soul to health, or a wounded one to a healed state. These views brought my mind into solemn thoughtfulness, and this language ran through it; the Holy Spirit is also the Grace of God, and the Spirit of God in creation acted independently of any other source, so the Spirit of God acteth independent of all elements, in the regeneration of man. For any one who had been regenerated, born again, or formed anew in Christ, to be baptized with water, would be like some formerly, who began in the spirit, and turned to the weak and beggarly elements, thinking to perfect their happiness thereby, which an apostle, under the influence and direction of the Spirit of God reproved them for."

The other communication is from our friend William Archut, of Philadelphia, who says the views he expresses are those held by his father, who, although not a member with Friends, holds and promulgates the same spiritual views as those believed in by our Society, among his own countrymen, the Germans, whenever and wherever he finds an opening for them.

He mentions that in the German Bible translated by de Wette, the 3d verse of John iii. reads "Except a man be born from above, he cannot see the kingdom of God." "From above" is a

more literal rendering of the Greek, than "again," and indeed is given as a marginal reading in the Revised Version; and implies that the "birth" here spoken of is from the Spirit—from God. The 5th verse is a rehearsing in other words of the 3d, which Nicodemus had not clearly understood. To be born of water, is to be taught and instructed by the Spirit, and thus to have a spiritual or divine life raised up in the soul.

Canada Yearly Meeting—The Yearly Meeting (Conservative) for which Adam Spencer acted as Clerk, commenced with a meeting of Ministers and Elders, on the 16th of Sixth Mo.

Among the subjects claiming attention, was the adverse decision of the Courts as to the legal title to the meeting-house at Bloomfield, and a demand for the possession of the Yearly Meeting house at Pickering, which was made during the time of the Yearly Meeting by the other party. The whole matter was referred to the care of the Representative Meeting.

The Committee to whom was referred last year the subject of a correspondence with Ohio Yearly Meeting, reported entire unity in recommending said correspondence to be opened; and an Epistle was accordingly prepared to be sent to that body.

A letter from a friend in Canada, says: "Our Yearly Meeting throughout was a season in which we were comforted together, and the cementing influence of Divine love was felt to prevail, and Friends separated with their strength renewed, and hope and faith confirmed."

We have received from the publisher, John Murray, Albemarle Street, London, a copy of a work written by A. V. Dicey, entitled, "England's Case against Home Rule," and also a pamphlet, "Why England Maintains the Union," which is a popular rendering of the larger book.

Without entering fully into the merits of a question which is at the present time causing so much discussion among our brethren abroad, it is right for Americans to feel sympathy with them in the confessedly perplexing considerations involved; and to desire that the Ruler of Nations may calm the agitated spirits of the people, and give them the wisdom and forbearance necessary for a right settlement of the disputes which have arisen.

The writer of this book (if we understand his argument) fully recognizes the need of a change; but he thinks the root cause of the discontent that prevails in Ireland, is the land system; and that an improvement of the law regulating it is the direction in which useful reform must be looked for. The proposed scheme of Home Rule he believes, will not remedy the difficulty, even if it should be carried into effect.

The book is dispassionate and argumentative in its tone and may profitably be read by those who desire to know both sides of a question before coming to a conclusion in their own minds.

SUMMARY OF EVENTS.

UNITED STATES.—The public debt statement for Sixth Month shows a reduction of \$16,852,725. Total cash in the treasury, \$482,433,917. During the fiscal year which ended on Sixth Month 30th, the principal of the bonded debt of the United States decreased \$127,911,030.

Captain Coy, who arrived at Benson, Arizona, on the 1st instant from the Santa Rita mountains, reports a terrible waterspout there on the afternoon of the 27th ult. "He and his partner heard a terrific roar resembling the sound of an earthquake. They ran to a bluff overlooking the Cienega Valley and saw a monster waterspout coursing down the

valley. The valley, which is fully half a mile wide, was covered with water to a depth of fifteen feet. As the torrent swept through the valley it carried everything before it. A large number of cattle were in the valley. Some of them were thrown upon elevated places, but hundreds of them were drowned. The water must have travelled a distance of fifty miles. It overflowed the hotel and the railroad track at Santano before it exhausted itself."

A telegram from Atchison, Kansas, says the closing of the saloons in that city has cut off a profitable source of revenue amounting to thousands of dollars a year, and as a result the city has not revenue enough to keep going. On Seventh Month 1st, the police force, with the exception of the marshal and one officer, were suspended from duty. The mayor has also notified the freeman that their services will be dispensed with.

The Governor of Maine has sent communications to the Attorney General and to all the county attorneys in the State, calling their attention "to the fact that a conspiracy exists to evade the Prohibitory Liquor law by an unjustifiable interpretation of the United States revenue regulations regarding the sale of liquor in imported packages, and calling upon them to enforce the law to the fullest extent."

In the Prohibition State Convention of Ohio, in session at Columbus, on the 30th ultimo, resolutions were adopted declaring that an ample trial of the Dow liquor law "has shown that it was designed as a measure of concession to temperance, while really putting the cause at a disadvantage;" also, denouncing Anarchism. A full State ticket was nominated.

The trial of Jacob Sharp, in New York, for bribery and conspiracy in connection with the Broadway railroad franchise, resulted in a verdict of guilty as charged. The jury were out only thirteen minutes. They recommended the prisoner to mercy. Sharp heard the verdict without apparent emotion. The court adjourned until Seventh Month 13th, when sentence will be pronounced. A new trial will be asked.

A severe earthquake shook Concord, New Hampshire, at 9 minutes past 5 o'clock on the afternoon of the 30th ult. "There were several distinct vibrations, crockery and windows being rattled and heavy buildings perceptibly jarred. In some instances persons ran from their houses through fear, and the shock at the State House was so severe that several legislators and others sought safety in flight. The course of the vibrations seemed to be from the northwest, and reports from surrounding towns show that the shock was felt as strongly within their limits."

Seventh-day, the 2nd instant, was the hottest day of the season in New York. About thirty cases of sunstroke, six fatal, were reported in and around that city. On First-day, the 3d, two hundred and fifty-six deaths were reported—the largest number in any one day since 1876.

The deaths in this city last week numbered 385, which was 64 less than during the previous week, and 34 more than during the corresponding period last year. Of the foregoing 220 were males, and 161 females: 161 were adults and 216 minors: 47 died of consumption; 43 of cholera infantum; 26 of inflammation of the stomach and bowels; 24 of inanition; 15 of convulsions; 15 of diseases of the heart; 14 of marasmus; 11 of old age; 11 of pneumonia, and 10 of typhoid fever.

Markets, &c.—U. S. 4½'s, 109½; 4's, 128½; currency 6's, 123½; 134½.

Cotton ruled firm but quiet, at 11½ cts. for middling uplands.

Poultry sold readily and price ruled firm. Quotations: Live fowls, 13 a 13½ cts.; live spring chickens, 15 a 22 cts.; dressed fowls, 13 a 14 cts.; dressed spring chickens, 18 a 25 cts.

Beef cattle were in fair demand at 3½ a 5½ cts.

Sheep.—Good stock advanced ¼c; common declined ¼c. to 1½ a 5c. Lambs declined ¼c. to 4 a 7 cts.

Hogs were inactive at 7¼ a 7½ cts.

Fat cows were dull at 2 a 3½ cts.

Milch cows were fairly active at \$30 a \$60.

Veal calves were firm at 5 a 7 cts.

FOREIGN.—In the House of Commons, on the 28th ultimo, Maurice Healy moved, as an amendment to the Crimes bill, that prisoners be given the same right to challenge jurors as was granted the Government; that the Government be not allowed to challenge jurors on account of their religion, and that in the trials of foreigners one-half of the jury must understand the language of the accused. The motion was rejected.

On the 4th instant, Sir James Fergusson, Parlia-

mentary Secretary of the Foreign Office, announced in the House of Commons that the Anglo-Turkish Convention in relation to Egypt had not yet been ratified by the Porte. He stated that England would grant no postponement of the signing of the Convention by Turkey beyond to-day.

The *British Medical Journal*, says, Dr. Morell Mackenzie has removed almost all of the fungous growth that remained in the throat of the German Crown Prince when he left home.

General Boulanger has been appointed to the command of the Thirteenth Army Corps, and is stationed at Clermont-Ferrand, 250 miles from Paris. The Cabinet, it is said, decided upon this disposition of General Boulanger's case in order to insure his absence from Paris during the Seventh Month "fetes."

On the 30th ultimo, all of the leading papers in Berlin, published articles, apparently inspired, advising the financial world to stop lending money to Russia, and follow the example of England and Holland which have unloaded their Russian securities.

The Italian Minister, Mancini, declared that the alliance between Italy, Germany and Austria had been concluded, with the idea of securing the peace of Europe by purely defensive means. The alliance, he said, preserved France from war.

King Milan, of Serbia, has instructed Premier Ristic to take measures to prevent the return of Queen Natalie to Serbia. A Cabinet crisis is expected if the Premier refuses to obey the King. The Queen is now in Russia, and it is in consequence of her intriguing on behalf of that Government, that the estrangement has occurred between herself and the king.

A telegram from Guayaquil, Ecuador, says the most violent earthquake experienced there since 1868, has occurred. The shock lasted two minutes and twenty seconds, and the direction of the movement was from northeast to southwest. All the clocks in the city were stopped. Several buildings were demolished, and others were badly damaged. So far as reported, no person was injured. It is feared that the shock must have caused much damage in the cities in the interior.

The project to lay a Transpacific cable, connecting Australia and Vancouver, B. C., will, if successful, according to a prime mover in the scheme, reduce the tariff between London, Eng., and Australia, from 65 cents to 27 cents per word. It is calculated that the total cost of the cable will be ten million dollars.

Strong protests are being made at Kingston, Ontario, against the Government exaction of one dollar from each vessel arriving from the United States. The tax is oppressive to ferrymen and owners of tugs.

WANTED.

Teachers for the Adelphi School, Principal and Assistant, to enter upon duty at opening of school Ninth Mo. 1st, 1887. Apply to

Israel H. Johnson, 809 Spruce Street,
Geo. S. Hutton, 22 N. Front "
Wm. T. Elkinton, 17 S. Front "

FRIENDS' LIBRARY.

During the Seventh and Eighth Months, the Library will be open on Fifth-day afternoons, from 3 to 6 o'clock. Friends wishing to consult the Records now deposited in the building, will please call at the times above mentioned; those desiring to make deposit of Records, will communicate with Richard Cadbury, Custodian, pro tempore, No. 1706 Summer St.

NOTICE.

Old cast-off linens and muslins, will be thankfully received at the Pennsylvania Hospital, Eighth and Spruce Streets. Will be sent for if notified.

STEWART.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the 7.02 and 9.03 morning trains from Broad St., to convey passengers to the School; and at other times when timely notice is sent to J. G. WILLIAMS, *Supr.*

MARRIED, Fifth Mo. 19th, 1887, at Friends' Meeting-house, Medford, New Jersey, ISAAC LIPPINCOTT, of Moorestown, to ANNIE J. HAINES, of Medford.

DIED, at Earlham, Los Angeles Co., Cal., on the afternoon of the 30th of Fourth Mo. 1887, DRUSILLA, daughter of James A. and Achsah H. Cope, aged 5 years, 2 months and 23 days. She was a thoughtful child, and warned some to be careful of their words, saying, "Thy Heavenly Father might hear thee. I think He will." Of such is the Kingdom of Heaven.

THE FRIEND.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 356.)

Departed this life, on the 22nd of First Mo. 1862, our dear friend and mother, Debby Cope; after an indisposition of several years continuance. Her close was peaceful. She could say, she "saw no cloud in her way;" and was ready and willing to go; but waited patiently until her change came. May we who were privileged to wait and watch by her night after night and day after day, improve by the lesson; to me one fraught with deep instruction.

Her funeral was attended by a large concourse of people, and conducted in much quietness. After the interment a solemn meeting was held, in which some living testimonies were borne. Oh, that we who are called upon to minister to the people, might keep our ranks in righteousness; and never dare to put forth our hands to steal. Think I have felt increasingly, of latter times, the need that we be found waiting for "power from on high."

Twelfth Mo. 27th, 1863. No entry made in my diary the past year. During it have known oftener what it was to be abased, than to abound. But, O Heavenly Father! thou knowest all things: thou knowest that I love thee. It matters not in what way the great work is perfected, if my robes may only become washed and made white, and I fitted and prepared for an entrance into a kingdom of never-ending rest and peace and joy. For many meeting-days, I have had nothing to say in our little gatherings, by way of ministry; and often having to sit meetings through in great strippedness as to any good. The apostle testified that in all states he was instructed. I repine not at these seasons of desolation, all I ask and desire is, to know I have not brought them on myself. I often am led to mourn over my own frailties and weakness many ways. May Best Help be sought after to overcome.

Eighth Mo. 13th, 1864. "Create in me a clean heart, O God, and renew a right spirit within me," is often the secret prayer of my heart. Am renewedly convinced I cannot keep myself from falling one moment; hence the great need to keep near to our adorable Helper and Redeemer. I feel that I am a poor, weak creature; yet still earnestly desirous to be helped and made an overcomer. Give me, O dearest Father! to see the travail of my soul, and to be satisfied.

Sixth Mo. 23rd, 1866. How often of latter times, has my mind been turned towards a fresh entry in this book. And what can I say but that mercies, unmerited mercies, are still vouchsafed to one of the weakest and poorest of the Lord's flock and family. Words would fail me to set forth my great helplessness, never more manifest than when assembled in our little meeting at Whiteland. Such weakness and great drowsiness and heaviness, has assailed meeting-day after meeting-day, that one continual struggle has had to be maintained to keep from falling asleep; a thing I would not dare to do, not even to allow my eyes to close, or willing the least child should see me thus tried. But oh! how has the cry for help gone up! While thus exercised last First-day, unexpectedly was brought to my remembrance, the condition of the poor woman who had an infirmity thirty and eight years, so that she could in no wise lift up herself. And, how Jesus "had compassion on her," and healed her! As this passed before me, it afforded encouragement still to cry unto our alone great Helper, whose compassions fail not. And I can but believe, if I am only found striving to come up every day of my life in acceptance before Him, that his "compassion" will be extended to me, poor creature as I am. Therefore, faint not nor grow weary, O my soul!

Seventh Mo. 7th. Attended the funeral of that dear mother in our Israel, Elizabeth Pitfield. Few have lived more beloved, and died more lamented, than our dear friend. Her ministry was like the holy waters, which the prophet Ezekiel speaks of, that issued from under the threshold. I feel that I for one, should rise up and call her blessed.*

Second Mo. 18th, 1867. It is with fear I once more take up my pen, to acknowledge afresh the goodness and mercy of our Heavenly Father, still extended towards me, unworthy as I am. Oh, how marvellously has his loving-kindness been vouchsafed in the time of need! Had He not been my helper, my soul had almost dwelt in silence. But through his constraining love and power, I have been enabled to speak well of his ever-worthy name. — and myself have just performed a visit to the families of Birmingham Monthly Meeting. Oh the awful fear that covered my spirit from sitting to sitting, lest I should put forth my hand unbidden, and say: "The Lord saith it; albeit I have not spoken." It is a very weighty service to be engaged in, and one of the most humiliating. But it has been good for me; and may I be kept where it has left me, even at the dear Master's feet, begging for mercy; and for help to come up more in good liking before Him, who I do desire to

* For obituary notice of E. P., see "The Friend," vol. xxxix, page 376. The concluding paragraph of which is as follows: "May more of our dear young Friends, to whom she has so often and so fervently spoken of the unsearchable riches of Christ, and the unalterable terms of salvation, be willing to take up the cross and follow in the footsteps of His companions; that so there may be a succession of standard-bearers raised up from among the children of this people."

serve more faithfully than I have done; that so the great work may be perfected; and I know my sins, which are many, all going beforehand to judgment.

Died, at West Chester, Pa., on the 23rd of Tenth Mo. 1866, James Emlen, in the seventy-fifth year of his age, a member and elder of Birmingham Monthly Meeting.*

Died, on the 12th of the Fifth Month, 1867, at his residence in Philadelphia, in the 80th year of his age, William Evans, a beloved minister and member of the Monthly Meeting of Friends for the Southern District†

In recording the death of the two preceding dear Friends, I do it with no little emotion. And can say, it was not for any works of righteousness that I ever did, but through that free and unmerited mercy spoken of in the foregoing, that this love shown forth through these dear friends was so kindly extended to me again and again. With what fatherly care did they watch over me year after year, encouraging and speaking a word in season! But ah! I fear that for these and other favors received, there has not been a walking sufficiently answerable thereto. The time has come to me, that I must walk more alone on the troubled waters, to meet my dear Lord and Master. Now such supporters are removed, fathers in our Israel, no man knows me as these dear friends did, or can care for my soul. May a knowledge of this drive closer home to their God and mine. Thou art my God and I will praise thee; my father's God and I will exalt thee.

First Mo. 13th, 1869. I often upbraid myself for neglecting entries in my diary. As an apology for this, I may say, that an abiding sense of my utter helplessness for any good word and work, hindered me. May He, who hath been pleased still to spare my natural life, grant afresh ability from day to day, rightly to improve this offer of mercy, that so the day's work may keep pace with the day. Speak peace, oh dearest Father! to my troubled soul, and enable me, more and more, to mount upwards with wings as eagles; to run and not be weary, to walk and not faint, in my heavenward journey.

22nd. My feelings were very solemnly impressed last night with having brought to my remembrance the condition of him who was found at the marriage supper without a wedding garment on: with the query, "how cometh thou in hither not having a wedding garment?" As I dwelt under the very solemn feeling, renewed desires were raised that I be not found in the condition he was. The work of regeneration is a great work! The words of Jesus to Nicodemus were: "Except a man be born again, he cannot see the kingdom of God."

Second Mo. 22nd. My mind has turned towards Abington Quarterly Meeting, to be held at Germantown on Fifth-day of this week.

* See obituary of J. E. in "The Friend," vol. xl, page 112.

† For a brief biographical sketch of Wm. Evans, see "The Friend," vol. xl, page 328.

Whilst I feel very desirous to attend to every little pointing of duty, a great fear rests, not to run when I am not sent; as this will not profit the people, help the good cause, or advance me one step in my heavenward journey. But, can I not adopt the language of David where he says: "My soul followeth hard after thee," though often, very often having to walk in darkness and have no light.

Third Mo. 23rd. Comforted before leaving my bed this morning, by remembering how the poor disciples were encouraged, after toiling all night, by the command of Jesus to launch out into the deep, and let down the net, &c. It has long been with me a night season of toiling, for an evidence of mercy and acceptance. Oh! may my indwelling be deep, that I may realize in my own experience, the goodness and mercy of Him, who is Lord over all, blessed forevermore. He still condescends to the low estate of his children; therefore faint not nor grow weary, O my soul!

22nd. Feel a little comforted and consoled this morning, under a fresh feeling, that poor and unworthy as I am, my Heavenly Father still owns me. Assembled with my friends in a meeting capacity under an humbling sense of my stripped and poor condition. Our meeting was composed more than half of those not members with us in religious profession. How I desired that the Lord would condescend to administer immediately to the wants of these, indeed of us all! I remembered how it was with the Centurion, who asked help of Jesus for one he loved; yet felt unworthy that he should come under his roof. He knew the Saviour's word was sufficient for the healing of his servant. Just as meeting was closing, light broke through the darkness; and his word was as a fire shut up in my bones; and I was constrained once more to lift up my voice in the assembly of his people. Oh! it seemed indeed like opening the prison doors, whereby the poor captive spirit should be set free. May I walk answerable for the favor received! For I had said again and again in my heart that morning, surely "I shall go softly all my days in the bitterness of my soul."

(To be continued.)

For "The Friend."

A Summer Walk.

I have been renewedly impressed of late with the many opportunities for pursuing the study of natural history which are furnished by a short walk, or are to be found even in the limits of a small garden. The present season seems to have been an unusually favorable one for some forms of insect life. In the little space in the rear of our humble home, are growing among other plants, a moderate-sized Pear-tree, a Hop-vine and a Hydrangea. On all of these I noticed swarms of small yellow caterpillars, thickly studded with brushes of long white or gray hairs radiating from rows of small black warts on the sides of the insect. Round the clusters of leaves on which they feed they spin a loose web. The Hop-vine seemed to be an especial favorite; probably 50 worms would be crowded on a single large leaf; and the branches, on which nothing was left but the skeletons of the leaves, from which all the green pulp had been devoured, and these enveloped in the webs of the insects, presented a forlorn and desolate appearance.

Finding my muscles, for lack of sufficient use, were feeling fatigued with very moderate exercise, I determined on the afternoon of Sixth Month 28th, again to visit my "favorite swamp," which I had not before entered since

the advent of Spring. On my way I observed that the same caterpillar which was foraging on the home premises, was busily at work on many of the trees I passed—particularly the Apple, Elm, Ash-leaved Maple, Linden and Persimmon.

By the road-side, I passed a clump of the Milk-weed or Silk-weed, (*Asclepias Syriaca*), whose large globular balls of greenish purple flowers gave forth a sweet odor, and were attractive to the honey bees and other insects. I noticed on the blossoms a number of the common fire-flies, and three kinds of small beetles, one a pretty red variety, with some black spots. On breaking off a specimen, the milk-white juice of the plant dropped from the severed stem. After my return home, I broke off a leaf from a specimen of the Milk-weed I had brought with me, and suffered a drop of the milky juice to fall on a glass slide, so that I might examine it more carefully. To my surprise, I found that as it dried, the whiteness disappeared, and it was transformed into a transparent, colorless solid, like a drop of varnish.

This behaviour of the Milk-weed juice led to a further examination of the character of the colored fluids of plants; and I learned that they mostly belong to the class which in medicine are termed *emulsions*—a name given to those preparations in which oily or other substances are rubbed in a mortar with water or some other liquid in which they are not dissolved, but mechanically suspended in a state of fine subdivision. The whiteness of the mixture is an optical effect produced by the reflection of the light from the minute particles of the suspended substance, in the same manner as the foam of water appears white, although the liquid itself is colorless. The substances thus suspended in the milky juice of different plants are often valuable to man. Among the more important of them are caoutchouc, gutta percha and opium. Some of these have a color of their own which modifies the whiteness of the emulsion, as is the case with the common Celandine, whose juice is a decided saffron.

Plants with milky sap evidently have peculiar attractions for some varieties of insects; which may be collected from them, although seldom found elsewhere. Soon after leaving the Milk-weeds, I came to a part of the road, that last year had been bordered with a profuse growth of another milky-juiced plant, the Dogbane (*Apocynum*). The careful farmer had mowed the "weeds" by the side of his field, but I found a number of plants a few inches high, and feeding on their leaves were the most brilliant little beetles that I suppose our country produces—polished and shining with a metallic lustre and glowing like animated masses of fire.

In a sand-field by the side of the swamp, I found another species of *Asclepias*, the beautiful orange-colored Butterfly-weed (*Asclepias tuberosa*). The sap of this, however, is not milky, and does not seem so attractive as its cousin, the Milk-weed, to the insect tribes. This plant, which is quite common in our dry fields and road-sides, is still more abundant in the Southern States, where the root is used medicinally, as a remedy in pleurisy. It promotes the action of the skin, and thus tends to relieve the inflamed membranes of the cavity of the lungs. From this use it receives one of its popular names—the "Pleurisy root."

It was the flowering season of the common field Garlic (*Allium vineale*), a troublesome plant introduced from Europe, and thoroughly naturalized. The flowers grow in a cluster on the top of a stem about two feet high. But

frequently their place is largely taken by small purple bulbs. One of the specimens I gathered was crowned with a compact ball of bulbs, about three-fourths of an inch in diameter, among which I could not find a single floret. Others contained both bulbs and flowers, but the bulbs were far the most numerous. In some of the plants the bulb had commenced to vegetate, perhaps stimulated by the recent rains, and presented the curious spectacle of a colony of young garlic plants growing on the summit of the parent stem.

On the edge of a piece of dense woodland that bordered the swamp, were several bushes of the Arrow-wood (*Viburnum dentatum*). In this species the leaves are arranged on the twigs in pairs opposite to each other. They have short footstalks; and are somewhat thick in texture and rounded, or rather broadly oval in shape; with prominent ribs on the under side. Each of these ribs ends in a broad projecting point. The flowers, which are white, come at the end of the branchlets, in flat-topped clusters of about two inches in diameter, considerably resembling those of the common Elder (*Sambucus Canadensis*) which belongs to the same natural family of plants. Scarcely a trace of the white corallas or floral leaves were to be seen; and as the season had not advanced sufficiently for these to fall by their natural decay, I attributed their loss to the ravages of insects, of which the destructive rose-bug was seen on the bush. I gathered a small branch for examination, and noticed that the footstalks of the flowers were thickly covered with a brown plant-louse, or Aphis, sucking the sap which should have gone to develop the bloom. Among these Aphides, as may almost always be found in such places, were some active ants, who feed on the liquid emitted by them.

It was pleasant to find myself once more buried in the recesses of the swamp—away from the usual haunts of men. The pleasant song of the Maryland Yellow Throat from the thicket near by, showed where that beautiful little songster was hiding itself from the eye of the curious; and but a few feet over my head the Red-winged Blackbird poised himself in the air and complained of the stranger who had intruded into his haunts. The secret of his uneasiness was made plain when I saw his young scarcely fledged, with feeble flight escaping among the bushes. Around me was the abundant, varied and interesting vegetation which this spot has never failed to yield me. The white *Aletris*, looking as if its long slender stalk of flowers had been dusted over with meal; the wild Yam vine (*Dioscorea*), with its slender twining stems, and beautiful thin, wrinkled, heart-shaped leaves; the Fox Grape, with berries already formed; the Cinnamon Fern (*Osmunda cinnamomea*), with large clusters of radiating fronds, in low grounds, one of the commonest and finest of our ferns; the widely spreading branches of the Common Brake (*Pteris aquilina*) whose leaves are bordered on the under side with a continuous line of fructification; the Blue-eyed Grass; the Loosesstrife; the Scull-cap; the Meadow Rue; and other plants were there, as well as many whose time for flowering had not yet come. J. W.

It is always safe to do just right, whatever are the appearances of danger. It is never safe to do wrong, however small the risk may seem. The whole universe is ordered of God so as to have these truths stand out over against each other in unfailling continuance.

For "The Friend."

Old-Fashioned Quakerism.

This is the title of a pamphlet, written by William Pollard, an English Friend, which attempts to set forth the distinctive features of Primitive Christianity, the identity with it of the "Quaker Reformation," some of the results of the "Quaker Movement," and, to some extent, the future of our Society.

In some particulars the writer does not seem to come up fully to the Quaker standard, as understood by our forefathers, especially with respect to music as a social recreation, and other testimonies which may be included under the general advice given by the Apostle, "Be not conformed to this world; but the essay is well written and interesting, and forcibly presents to its readers some of the fundamental principles of true religion.

After speaking of the inestimable blessings which the coming of Christ, and the spreading of his religion, brought into the world; and that the root of spiritual life is faith or trust in a Divine Being, he remarks that there is one aspect of truth, "which the New Testament is full of, and which dominates everything,—that of the indwelling Spirit; in other words, the direct communication of the believer with his Lord. Christ's whole teaching and ministry led up to this. When He was about to depart,—when seemingly his entire work must fall to the ground through the loss of its leader, this was his grand word of consolation and hope to his followers:—'I will send you the Comforter, the Spirit of Truth. He shall abide with you always.' And He pointed out that this Spirit of Truth would be Himself,—that He whom they had come to love and trust, would be with them always, even to the end of the world." "The New Testament Epistles for ever revert to this Divine Presence, as the source and mainspring of Christian life. 'Ye are led by the Spirit,' 'Walk in the Spirit,' 'The Spirit of God dwelleth in you.' 'The Spirit is Life.' 'Ye are the Temples of the Holy Ghost,' &c. First, last, always—this is the great Fact—a Present God revealed in Christ—Who enlightens and quickens, Whose very life flows through the mind and heart and will of the disciple."

The religious meetings of the early Christians were founded upon the Jewish synagogue, the arrangements of which were continued with some modifications. "When the congregation came together, which was often very early on the First day of the week,—one had a psalm, another a teaching or exposition, another a revelation, another a tongue, another an interpretation, (1 Cor. xiv. 26.) So it is evident that these meetings were not occasions, where one man monopolized the service. Christ alone was the Master and Teacher; and all the congregation, whether rich or poor, learned or unlearned, were brethren, met in His name, and seeking to be taught and led by His Spirit." "So far from the gift of preaching being confined to one individual in the church, the Apostle teaches that all may preach, one by one, that thus by the variety of ministrations, all might learn and all be comforted." (1 Cor. xiv.)

"The nature of the call to the ministry, among the primitive Christians, was in strange contrast to that too prevalent in modern times; (though not strange to those who have been brought up as Friends.) It is not too much to say, that this work is still often entered upon, amongst other churches, to get a respectable, gentlemanly occupation; and that if a person is clever, amiable,

fond of reading, gifted with a good voice, and so on, he is thought fit to be trained for the ministry,—sometimes even, he is thus trained when all these are markedly absent!

"But how was it in the Primitive Church?"

"Paul says he himself was a preacher, because 'necessity (a strong sense of duty) was laid upon him by the Holy Ghost.' Again, he says he was called to be an Apostle, by the will of God; and again,—that he was called—'not of men, neither by men, but by Jesus Christ, and God the Father.'

"He says that Archippus received his ministry in the Lord.

"The Apostle Peter tells the believers, that 'each man is to minister as he has received the gift; and again, he says: 'If any man minister, let him do it as of the ability which God giveth.' And we read that it was not man, but the Lord Jesus Himself, who 'gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; and again, that 'there are diversities of gifts, but the same Spirit qualifyeth in all.'

"And so these ministers, with their varied gifts, looked for the direct guidance and help of the Spirit of Christ, in their service. Like the prophets of old, the word of the Lord came to them. In more modern phrase, they preached under a sense of duty at the time, and they sought to be qualified at the time, by Divine help.

"How, indeed, except by Divine guidance, could the word in season be spoken, and the secrets of many hearts be revealed?"

"In accordance with this, we read of Paul and Barnabas being sent forth by the Holy Ghost, on their missionary tours. In one district, Paul is forbidden to preach, by the Holy Ghost. Again, 'the Spirit suffered them not to go into Bithynia.'—all this evidencing the direct guidance of the Spirit, in the work of the ministry.

"We further find that in the Primitive Church, human learning was not considered essential to the work of the ministry. This is made very pointed by the fact, that almost all the Apostles were unlettered men. Not that God needs a blank sheet of ignorance, on which to write his truth; but that spiritual wisdom is a different thing from intellectual lore. The very fact that the most active and gifted of the Apostles, was a blank sheet of ignorance, on which to write his truth, the value of mental cultivation, in this as in every duty, in life.

"Then, further, these early preachers proclaimed the truth freely. They were not professionals. They did not gain their livelihood by their service. They were simply members of the community, in which all had some gift or calling, and theirs was preaching. This engagement was a labor of love, bringing its own reward. The wages were ample, but they were of the same kind as the gift and the service—spiritual and not temporal. In illustration of this status of the preacher, we read Paul's statement, repeatedly made, that his own hands ministered to his necessities. We are told that he was a mechanic—a tentmaker—and that he worked at his calling; and Aquila, another preacher, worked with him. Barnabas did the same. Paul tells the bishops, or overseers of Ephesus, (who were probably preachers,) that so laboring they ought to support, not themselves only, but the weak. Again, Peter tells the bishops, that they should labor, (not for filthy lucre, as the servants of the heathen gods did,) but 'willingly, and of a ready mind.'

"And if any of the Apostles and early preachers did not entirely earn their living, it was

simply because their position as itinerant missionaries, stood in the way. For this case the Lord had expressly provided. He had said that the workman was worthy of his meat, the laborer of his hire. The disciple who ministered to others of spiritual things, might rightly, in such circumstances, partake of their carnal things. But this was so carefully guarded on both sides—on the side of the ministers, who had to maintain their true independence, and the freeness of their gift; and on the side of the congregations, many of whom were true ministers of Christ in other ways, and so were on the same footing as the preachers—that we nowhere read of stated payment for the ministry during the first two centuries. We find in the writings of that period, plentiful allusion to the contributions in the churches, for the help of the poor, the sick, the aged, the imprisoned, and the shipwrecked; but no stated payment for the preachers.

"Well would it have been for the Church of Christ, had she continued to maintain in their integrity, these simple views, as to the position and calling of the ministry of the Word."

Of the Rites and Ceremonies, which have so important a place in the public service of many of the professing churches at the present time, William Pollard says, that in the ordinary meaning of those words, they are scarcely to be found in the simple service of the apostolic days. "There were doubtless some Jewish arrangements, which clung to the church; as was natural in a religion which was mainly propagated by Jews, few of whom in their lifetime laid aside the practices, in which they had been trained.

"Hence we find strict directions, not to eat things strangled, or to partake of blood. Hence also, the Jewish practice of chanting hymns, was more or less adopted in the Christian meetings. But all these, and other externals were evidently appraised at their true value by the apostles, and hung very loosely; and when certain ritualists visited some of the churches, and insisted upon observances as important to salvation, they were very sternly rebuked; and the churches were solemnly reminded, that the work of Christianity did not consist in ritualistic performances, but in a changed heart and a dedicated life.

"Water baptism in those early days, was not so much a ceremony, as a Jewish plan of admitting proselytes; and as such it has long been in vogue in that nation."

"This Jewish practice was adopted by the disciples, in the lifetime of our Lord, as the common method of enrolling members, (though the evangelist significantly states, 'Howbeit Jesus himself baptized not, but his disciples;') and it was afterwards continued in the Primitive Church; taking much the same place as our proceeding, for admission into membership. But how Paul valued the method, we may learn from his almost contemptuous words, 'Christ sent me not to baptize but to preach the gospel.'"

"The Primitive Christians had also a practice of holding a periodical Repast, partly social and partly religious, to which the whole congregation was invited. The Gentiles had been accustomed to have frequent sacrificial feasts, which this would seem to have replaced. It was a meal of Fellowship and Christian love; in which master and slave, rich and poor, learned and unlearned, sat down together on a footing of equality, and recalled together the great Fact of Christianity,—the coming and sacrifice of their Lord, His dying, and His undying love for the whole family of man. This simple Love Feast became in after times distorted by priestly minds, into a Rite and a Sacrament, that had in itself spiritual

efficacy; but there is not a trace of this idea to be found in primitive days.

"The simple practice, as adopted by the Early Christians, was doubtless of great value for that time; but it is no more binding upon Christians now, than the command so clearly given to the Primitive Disciples, to wash one another's feet.

"With regard to all this tendency to outward observances in religion, the Apostle's words on the very subject, are pointed and clear. He says:—'With freedom did Christ set us free;—stand fast therefore, and be not entangled again in a yoke of bondage.'

(To be continued).

For "The Friend."

Flowers at Funerals.

The reading of a recent article in "The Friend" called to mind a departure from our usual practices and testimonies witnessed at the burial of our members, where a pillow of roses and other flowers had been presented as a token of esteem for the deceased. Those flowers were allowed to accompany the remains, and to be deposited upon the grave in the burial ground, without protest or objection, as far as known. It was said that those flowers were furnished and presented by others not members of our Society. But, dear Friends, are we released in the least from maintaining our discipline by the circumstance that the objectionable things have been presented to our families? While, at the same time, it is our duty to guard and respect the tender feelings of our fellow-beings, and to accept their sympathies and earnest regards for our afflictions, with all thankfulness.

That many of our members, and particularly those holding responsible positions, often have a feeling sense of their weaknesses, and almost seem as they would faint by the wayside, I do not doubt. To all such I extend my sincere sympathy and encouragement, and also fully believe that a continued looking in the right direction, from whence all goodness comes, will strengthen them in their faltering steps. It is our duty to feel Christian sympathy with, and to desire the encouragement one of another. In unity there is strength.

Dear Friends, though we may feel faint and weak for the task before us, we are compelled, praying for Divine help to guide us, to buckle on the armor of duty and stand steadfast for those principles and testimonies through which our forefathers in the Society were led out of darkness unto light; out from under man-made ministry unto the pure spiritual worship which we find so fully taught by Jesus Christ, our Saviour, in the New Testament. "Z."

The Uses of Earthly Trouble and Grief.—This world is full of sorrow and grief. But few hearts will escape sore afflictions in some form or other, if they live for many years. Surely all this sorrow must have its use, and be designed for some good purpose. We lose a dear child, and are downcast and sad, but has this grief no ministry of good to us or to others? "Sorrow hath pressed many sweet songs out of me," says Luther. Sometimes a chastisement which seems altogether grievous and needless, in the end yields the peaceable fruits of righteousness to them that are exercised thereby. Out of the Egyptian prison comes Joseph, to be the Saviour of his people; through the casting of the Hebrews into the fiery furnace, comes the decree "no man shall speak anything amiss against the God of Shadrach, Meshach, and Abednego;" and through the consigning of Daniel to the lions' den is

given that royal edict that throughout the kingdom of Darius men should "tremble and fear before the God of Daniel." We are indebted to Bedford jail for Bunyan's *Pilgrim's Progress*; and it was while walking through shadows dark and cheerless, in the twilight of departing reason, that Cowper wrote that hymn which has consoled so many troubled hearts:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Ye fearful souls, fresh courage take,
The clouds ye so much dread
Are big with mercies, and shall break
In blessings on your head.

There is a need-be for our "heaviness through manifold temptations;" it may be for our own sakes, it may be for the sake of others. The stroke that breaks our own hearts may be the binding up of the hearts of many; and we, having been stricken and made desolate, may be able to "comfort those that are in any trouble, by the comfort wherewith we ourselves are comforted of God. Let us have faith in the wisdom and grace of our Heavenly Father, let us bear our burdens and endure our crosses, and trust that He who hath loved us will cause all things to work together for good to them that love God."

J. N. H.

THE END OF THE WAY.

The following beautiful lines were written by a young lady in Nova Scotia, an invalid for many years.

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best;
I know in his word He has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome
For the Saviour himself has said "come."
So when I am weary in body
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way,

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint;
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

THE RAINBOW.

BY J. H.

The evening was glorious; and light through the trees
Played the sunshine and rain-drops, the birds and the
breeze:

The landscape outstretching, in loveliness lay
On the lap of the year, in the beauty of May.

For the Queen of the Spring as she passed down the
vale,

Left her robe on the trees, and her breath on the gale;
And the smile of her promise gave joy to the hours,
And rank in her footsteps sprang herbage and flowers.

The skies, like a banner in sunset unrolled,
O'er the west threw the splendor of azure and gold;
But one cloud at a distance, rose dense and increased,
Till its margin of black touched the zenith and east.

We gazed on the scenes while around us they glowed,
When a vision of heaven appeared on the cloud:
'Twas not like the sun, as at midday we view,
Nor the moon that rolls nightly through star-light and blue.

Like a spirit it came on the van of the storm;
And the eye and the heart hailed its beautiful form:
For it looked not severe like an angel of wrath,
And a garment of brightness illumed its dark path.

In the hues of its grandeur sublimely it stood
O'er the river, the village, the fields, and the wood;
And the river, fields, village, and woodlands, grew
bright,
As conscious they felt and afforded delight.

'Twas the bow of Omnipotence, bent in His hand
Whose grasp at Creation the universe spanned:
'Twas the presence of God, in a symbol sublime:
His vow from the flood, to the exit of Time.

Not dreadful, as when in the whirlwind He pleads,
When storms are his charlots, and lightnings his steeds;
The black clouds of vengeance his banner unfurled;
And thunder, his voice to a guilt-stricken world:

In the breath of his presence when thousands expire,
And seas boil with fury, and rocks burn with fire;
And the sword and the plague-spot with death strew
the plain,
And vultures and wolves are the graves of the slain:

Not such was that Rainbow, that beautiful one!
Whose arch was refraction, its key-stone the sun:
A pavilion it seemed which the Deity graced;
And Justice and Mercy met there and embraced.

Awhile, and it sweetly beat over the gloom,
Like Love o'er a death-couch, or Hope o'er the tomb:
Then left the dark scene, whence it slowly retired,
As though Love had just vanished, and Hope had ex-
pired.

I gazed not *alone*, on that source of my song;
To all who beheld it these verses belong;
Its presence to all was the path of the Lord,
Each full heart expanded, grew warm, and adored.

Like a visit, the converse of friends, and a day,
That bow from my sight passed forever away:
Like that visit, that converse, that day, on my heart,
That bow from remembrance can never depart.

'Tis a picture in Memory distinctly defined
With the strong and unperishing colors of *Mind*;
A part of my being, beyond my control,
Beheld on that cloud, and transcribed on my soul.

Near Sheffield, England, 1820.

Taking out the Kinks.—When an Indian is making arrows, if there happens to be a kink in the material, he soaks the arrow in water to moisten it, fastens one end to a tree and attaching a very heavy weight to the other end, he leaves his arrow hanging. After a while he finds that the weight has served to take the kink out of the arrow and so to straighten it. God's people are sometimes subjected to weights of care and trial. Let such take courage, knowing that the Lord will use them in his service when by these weights He has taken the kinks out, and straightened them in accordance with his Divine requirements.

For "The Friend."

A Visit Among the Mennonites.—No. 4.

(Continued from page 389.)

The long series of wars into which Europe was plunged by the religious disputes that agitated it after the Reformation of Luther; and still more by the ambition and rivalry of the Spanish, French, German and Austrian princes, was a great hindrance to the prosperity of the people, whose property was destroyed and their lives endangered by disputes in which they had no interest. The peaceful Mennonites, in this respect, experienced the truth of the Scripture assertion, that one event happeneth to the righteous and the wicked. Many of them were settled in the valley of the Rhine, a section of country that was continually traversed by the contending armies. It is not to be wondered at, therefore, that the thoughts of many of them were turned to the new and fertile lands beyond the Atlantic, which were at that time offering a refuge and a home to the persecuted and war-smitten inhabitants of Europe.

A large proportion of the Mennonites who emigrated to America, settled in Pennsylvania, and were the ancestors of those who now occupy the fertile plains of Lancaster and other adjoining countries.

E. K. Martin, in his pamphlet on the Mennonites, says the Lancaster County immigration had its impulse in the Swiss intolerance, the ravages of the Palatinate, and the continuing disturbances on the French and German border-lands. In spite of the harrings of the Swiss, the ravages of the cruel generals of Louis XIV, and the revocation of the French edict, these poor people, diminished in numbers, still had clung to their homes. "Meantime," says Bancroft, "the news spread that William Penn, the Quaker, had opened an asylum to the good and the oppressed of every nation, and humanity went through Europe gathering the children of misfortune."

About the beginning of the eighteenth century, the Holland Mennonites, who had become rich and powerful, formed the "Committee on Foreign Needs," the object of which was to assist their brethren in other communities. It was under the supervision of this committee that the greater part of the Lancaster County immigration was made. In 1709, several families from the Palatinate, descendants of the distressed Swiss Mennonites, came to that country and selected a tract of 10,000 acres of land to the north of Pequea Creek. An old account states that they came at the invitation of William Penn. Other groups of Colonists followed in 1711, 1717 and 1727.

The early emigrants received help not only from their Dutch brethren, but "the English Friends who are called Quakers, helped them liberally;" and London Yearly Meeting, in 1709 contributed fifty pounds "for the Mennonites of the Palatinate, who had fled from the persecution of the Calvinists in Switzerland."

Whatever may have passed between William Penn and these poor people at that time, it is certain that their descendants in Lancaster County still hold his name in honored remembrance. During our recent visit among them, we were frequently told that it was to him they were indebted for their settlement in the rich and beautiful country they now possess; and his name was mentioned with affectionate esteem—an illustration of the Scripture testimony, "The memory of the just is blest."

In connection with this subject, E. K. Martin quotes a memorial addressed to the government

of Pennsylvania in 1718 by the Amish Mennonites, in which they say, "We were invited to settle in this land by William Penn." "We came to Pennsylvania to seek an asylum from the persecution to which we had been subjected in Europe. We knew the character of William Penn, and rejoiced God had made such a man."

The history of Lancaster County states, that in 1711, William Penn met the Indians at Conestoga, gave them some presents, and required their friendship to the Palatines who were settled near Pequea. These Mennonites were the first regularly organized religious denomination in the county. Their minister was Hans Herr; and we met with several of these ministers during our recent visit, of the same family name, some of whom may have been descended from this individual.

The emigration of 1717 was stimulated by a fresh outbreak of Swiss persecution. Many of the Mennonites were put in prison in Berne, and finally, through the intercession of the Dutch government, were sent to the Netherlands, and after the lapse of a few years joined their brethren in this country. The emigration from this source and from those who were living in the Palatinate, became so extensive, that it became very difficult for the "Committee on Foreign Needs" to answer the large and constantly recurring demands on their treasury. E. K. Martin remarks:—"The struggles of this good-natured committee, and their endeavors to tighten their purse-strings when their hearts were wide open, is one of the finest tributes in history to the genuine Dutch benevolence and Dutch liberality. One cannot help smiling as he reads over remonstrance after remonstrance, and declaration after declaration, that this was the last dollar they would pay, that their funds were exhausted and their patience too, and then finds a new shipload and a fresh cargo invoiced in their name from the land of trouble and tyranny to the land of peace and plenty."

It truly has been to them a "land of peace and plenty;" settled on a fertile soil that generously responded to their labors, freed from heavy exactions, industrious and economical in their habits, they have prospered abundantly; and while there may be few excessively wealthy among them, there are great numbers who may fairly be called rich, having all that is needful for the comfortable maintenance of their families, and ample means to spare for the help of those in want. We were at the homes of many of their preachers, and found them generally living on fine farms of their own, with large and substantial buildings, and everything around them betokening thrift and prosperity. The fact that these teachers receive no pay for their religious services, although they have duties devolving upon them besides preaching, which require considerable time and labor, was a confirmation to us that *gospel* ministers do not need salaries, that those who are not expected to study and prepare sermons beforehand, can attend to their outward business as successfully as others.

Herzog in his "German Encyclopedia" says: "The holy Christian life in opposition to worldliness was the point whence Menno proceeded, and to which he always returned." This principle of leading a plain, self-denying life, and refusing to conform to worldly practices, is one which has generally marked the rise of those people who have been raised up by the Spirit of God to bear a renewed testimony to vital religion. It was so with our early Friends, and it was so with the followers of John Wesley. But

it must be conceded that the disciples of Menno Simon have more closely adhered to his teachings in this respect than most others. We visited a large number of their congregations, and our meetings were attended by thousands of persons, a large proportion of whom were members of their society; and it was a source of satisfaction to notice how large a part of those we met with were clothed in plain apparel, often strikingly resembling that worn by consistent Friends. The similarity was increased by their habit of not wearing a beard; so that many of the men had far more of the appearance of a Quaker minister than some who come among us under that profession. J. W.

(To be continued.)

For "The Friend."

"The Editor of the *Sunday-School Times*, H. Clay Trumbull, has published in that paper an affectionate and touching tribute to the memory of one of his assistants, which is both interesting and instructive. From it the following is extracted:

"It was one morning in the autumn of 1879, that, as I sat in my editorial room, a young man was shown in as having called to know if he could find employment in the line of proof-reading, or in any other department of religious newspaper work. He had made application at the business office below, and the publisher had been sufficiently interested in him to bring him to my notice.

"His story was, that he had recently come to this country, with his parents, from Scotland, where he had been studying at the University of Glasgow. Not wishing to be idle, he was seeking such occupation as might be available to him; and noticing the sign of 'The Sunday-School Times,' as he walked down Chestnut Street, he had made application for employment there. There was nothing in his appearance that commanded special attention. His age was about twenty-two, but he looked younger than that. He was quiet and retiring in his manner, and he made no claim for himself beyond his readiness to undertake any service open to him in the office he had entered.

"In response to his application, I said that I was, just then, needing an office helper, to be at hand for any call in looking up references from my library; or to run out to one of the public libraries, or to a bookstore, in search of a needed volume; or to take a copy of an extract from some authority I was citing; and if he chose to try his fitness for that position, he could take a chair near my desk, and wait for calls from me accordingly. Without a word of suggestion that he had any qualifications for a higher place than this, he instantly accepted it as the one opening available to him in his new American home, and he seated himself to await my orders. And this was the beginning of my acquaintance with John T. Napier.

"I little thought how much of a man, how rare a scholar, how true a poet, how Christ-like a spirit, was in that unobtrusive youth in the chair before me; and he was the last man in the world to tell of his abilities or his worth. He sat in ready watchfulness for service. If I asked for a book from the library shelves, he had it ready for me almost before its title had passed my lips. If I sent him outside on an errand, he was back again with his mission accomplished sooner than I could have believed it possible for him to have reached the place to which I had directed him. He was a wonder and a delight to me in his fidelity and efficiency in the sphere I had assigned

him; but I had no thought as yet that he was kept far below his proper position as a worker.

"One day he quietly handed me an article he had written on the promised joys of the heavenly city, 'No more sea . . . No night there.' It was a forcible exhibit of the contrast between the ancient view of the sea and the night, with their perils and their gloom, and the view of these which prevails in our own day, when 'the sea seems to be the great uniter of the nations, health-giver and health-preserver to all the earth; while night is the time for rest,—the time when the labourer, weary with the toils of the day, lays down his burden and forgets his labors in the sweet obliviousness of sleep.' The freshness of the thought, the gracefulness of the treatment, and the fulness of acquaintance with both biblical teaching and classic lore, which the article exhibited, were a surprise to me, and I began to have an apprehension of my new treasure in my new helper.

"Before a year had passed the position of office editor, or principal helper of the Editor-in-chief, was suddenly vacated, and J. T. Napier was requested to occupy it temporarily. At once he showed himself as competent to that position as to the first one accepted by him on entering the editorial-rooms. From that time onward he was a chief factor in the conduct and in the character of *The Sunday School Times*, and the impress of his rare attainments and of his rarer qualities of mind and heart was felt in its every department, until his failing health necessitated his return to his native land, in the vain hope of staying the progress of consuming disease.

"In breadth and thoroughness of scholarship, in clearness of thought, in quickness of perception, in delicacy of sentiment, and in versatility of intellectual power, J. T. Napier was the most remarkable man I have ever known. As a scholar in Hebrew, in Arabic, and in Egyptian, he certainly had few peers in America. In the Greek and Latin classics he was at home as few professional students of English literature are at home in their chosen field.

"With all his rare intellectual powers, J. T. Napier was modest and unselfish to the last degree. If he already had the knowledge which would be useful to me in the line of my special researches, it was at my disposal by day or by night, most generously. If he still lacked such knowledge, he would set himself to acquire it, that he might put it at my disposal. It was in this way that he came to perfect himself in both Arabic and Egyptian, in order to aid me in my special studies after my return from the East, in 1881. Without this aid I could not have accomplished even a tithe of the work I have been permitted to compass within the past eight years; and for his abounding and unselfish services, I am profoundly grateful.

Seeing that I had difficulty in securing assistance in a style of editorial writing which was peculiar to *The Sunday School Times*, and that I needed help just there, in order that I might pursue my outside Oriental studies, J. T. Napier determined to attain success in that style of writing; which was quite different from anything he had before attempted. He studied the spirit and method and form of those editorials, and began their writing. Quickly he was imitating them so closely that I was startled at finding my trust personality re-expressed by another. On one occasion I said to him, as I left my office in the evening, 'I feel poorly able to write an editorial to-morrow, but I must do it.' During the night I had in mind a theme for my writing, of which

I had said nothing to him. Reaching my office in the morning, I found on my desk an editorial on that theme, which he had written during the night. Startled at this, I said, 'But I have been planning that editorial, while you have been writing it.' 'I think I felt your thoughts during the night,' was his quiet answer. And this is but a single illustration of the unique help I have been having from him for years.

"But meanwhile the fire of his genius was consuming his very life. As reticent concerning his sufferings as he was concerning his attainments or his deserts, he gave me no intimation of the progress of disease in his system, until he was already in extremest peril, and must leave the country as a last hope of regaining his health. It was a year ago that he left America for Scotland. From time to time he has still written for these pages; even as recently as within the past few weeks. But at last his physician told him that the end was at hand. With the utmost calmness he received this intelligence, and made ready for leaving his home loved ones, and entering his loved Saviour's presence. He was conscious till the last moment. 'About an hour before it, he called in a whisper, "Mother!" and half rising, pointed upwards, indicating that he was going now. He spoke [to those about him] from this time to the last almost incessantly, giving his final directions, speaking comforting words, and finally, with an expectant upward look, and wave of the hand, and a smile on his face, his sweet, patient spirit was freed from its earthly tabernacle, to take its place in the house of the Lord forever."

A Letter of Isaac Pennington.

Dear friend.—Some Scriptures did spring up and open in my heart towards thee this morning.

One was that of 2 Cor. x. 4, 5 and 6. That which was chiefly on my heart therefrom, was about the fulfilling of obedience. First, there is a knowing the will of God; a waiting to know and understand from God what is his holy, good, perfect and acceptable will. Then, as God gives the knowledge, He requires obedience; which is to be learned of God in the new spirit and life. For, in the old nature, mind and spirit, there is nothing but darkness and disobedience; in the new creation is the new obedience. So that there is first a beginning of knowledge in the Spirit, a beginning of faith in the renewing power, and a beginning of obedience (in the same) to Him that calls. Then, there is an increase of knowledge, of true, pure, living knowledge; an increase of faith, and a growing more and more obedient under the exercises, judgments and chastisements of the Father's Spirit; even till, at length, the soul comes to witness a full readiness, skill and strength (in and through Christ, in and through the measure of the gift of grace received from Him), to obey in all things. When the new birth is thus grown up into strength and dominion, into the stature of a man in Christ, then the senses which have long been exercised in discerning between good and evil, grow strong; and there is a quick discerning in the fear of the Lord, and an authority, in his name and power, over the enemy and his temptations; so that every stronghold is broken down, every imagination and false reasoning concerning the Truth is subjected and broken by the evidence and power of Truth, every thought brought under into captivity, even to the obedience of Christ; with a readiness to reject all unbelief and disobedience, that will so much as offer to rise up. Now, is not this the Christian state which God would have his children aim and arrive at?

And are not they blessed who witness it? And doth not the true ministration of the gospel light, spirit and power lead to it? And should any be at rest in their spirits, in an careful, formal, dry, dead profession without it? I. P.

God hath been frequently pleased to move in the hearts of the obedient to visit the rebellious, that the inward strivings of the Holy Spirit might be the more efficacious by its strivings through some outward instruments; but still it is the same Light, Grace or Spirit of God. Nor is the Light within any whit more insufficient to reclaim the rebellious if minded; for it is the same light with that which moves in the hearts of the obedient to bear record for God against their ungodly deeds. Only men's minds being far strayed from that holy light or word in the heart, and gone abroad into the wide world of lusts and vanities, it hath pleased God to visit mankind, so degenerated, by those who have been obedient children, to the end they might be the more easily gained to a subjection unto the holy light in themselves; so that all conviction and conversion are to be ascribed to the Light, Grace and Spirit of God, whether immediately in the creature, or mediately by any instrument.—*William Penn.*

Natural History, Science, &c.

Nutritive Value of Fungi.—A German chemist, who has been investigating the nutritive value of edible Fungi, finds that it varies considerably in different species; but, owing to the quantity of water they contain, is slight in all. He estimates that one egg would be equal in value to 10 ounces of common mushroom, which is one of the most nutritive; and that the equivalent of a pound of beef would be from 9 to 67 pounds of the species he examined. These conclusions were arrived at by submitting the specimens to artificial digestion, and ascertaining the quantity of nitrogenous material they contained.

Aluminium.—A process has been invented for procuring aluminium from the Greenland mineral Cryolite, which is a double fluoride of sodium and aluminium. It has the advantage of melting at a comparatively low temperature; and an electrical current is passed through it when in a fluid state, which separates the metallic aluminium from its previous combination.

Gymnema Sylvestre.—This is a plant found in India and Africa, which belongs to the *Asclepias* or Milk-weed family. Its leaves contain a vegetable acid which has a peculiar effect on the nerves of taste of the tongue. When they are chewed they destroy the sensation of sweetness usually caused by sugars, so that when taken into the mouth it seems like sand. When a piece of gingerbread was tried, the spiciness of the ginger was apparent, but in other respects it was tasteless. The leaves have a similar effect in reference to bitters. After chewing one or two of them, sulphate of quinine, which is intensely bitter, tasted like so much chalk. This effect passes away in a few hours, and the tongue recovers its sensibility.

Platinum Wire.—May be drawn so fine as to be invisible to the naked eye, although its presence upon a perfectly white card can be detected by the touch, and can be seen by the aid of a small magnifying-glass when the card is held in such a position that the wire casts a shadow.—*Scientific American.*

Infantile Diarrhoea.—The health officer of New Haven reports that of 32 deaths that occurred in the Eighth Month in New Haven,

the homes of 28 of the victims were inspected, and that 27 of the 28 had been living over privy vaults and cess-pools, and 13 of them drinking the water of wells so situated as to be contaminated by leakage of impurities into them. He says the most obvious and positive inferences which these facts teach is, that fatal infantile diarrhoea is limited to those who are exposed to impure exhalations, and that the large portion of the population not so exposed are exempt from these intestinal disorders in a fatal form.

Cunning of the Pike.—A gilling-net had been placed across the outlet of a small tributary of Poactnessings Creek. In this little spring-brook several large pike had wandered in search of minnows. Being disturbed, they rushed with great impetuosity towards the net, and the foremost was at once securely entangled in its meshes. Straightway the others stopped as suddenly as they had started, and recognizing that their fellow was in trouble, "took in the situation" at once. Each pike evidently realized the true condition of affairs, and reasoned thus: that pike tried to go through this obstacle in the water, and is in trouble; it is necessary for me to avoid it by some other means. There were five of these fish that paused close to the net; and each acted, I believe, as it *thought* best. One of them came to the surface, and after a moment's pause, turned upon one side and leaped over the cork-line. Seeing the success of this effort on the part of one, a second did the same. A third came to the shore near where I stood, and discovering a narrow space between the brail and the net, passed very slowly through, as though feeling its way, although the water was so shallow that its body was fully one-third above the surface as it did so. The others were either more timid or less cunning. They turned to go up stream; but being met by my companion, who was making a great noise by whipping the water, they rushed again towards the net, but checked their course when their noses touched the fatal cords. Prompt action was necessary. They had not confidence in their leaping-powers, and both, as though struck with the same thought at the same moment, sank suddenly to the bottom of the stream, and burrowed into the sand and beneath the lead-line, which was in full view. In a moment they reappeared on the other side of the net, and were gone. I could have prevented the escape of all these fish, but was so much interested in the evidence of thought exhibited by them, that the idea of molesting them did not occur to me.—*Upland and Meadow.*

Chinese Water-clocks and Time-sticks.—The water-clock or clepsydra is a most ingenious contrivance which seems to have been in use among various ancient nations. The simple apparatus consists of four copper buckets, placed one above the other, on four steps of brick-work. The four buckets are connected by tiny troughs, by which the water drips drop by drop from the base of each bucket into the one below. Hence the Chinese name, "Copper-jar water-dropper."

The lowest vessel is covered. In it is a wooden float, through which is passed an upright copper tablet, marked with divisions of time. This is set at a given height twice daily, — at 5 A. M. and at 5 P. M.—and as the index rises through an opening in the cover, the watchman in charge of this strange clock announces the hours by placing on the clock-

tower large white boards, on which the hour is marked in black characters. During the watches of the night he strikes the hour on two great drums. Twice a day the water is transferred from the lowest vessel to the upper one, and once in three months a fresh supply is allowed.

A man in charge of this place sells time-sticks, 32 inches in length, which are warranted to burn for twelve hours, and so exactly are the divisions calculated, that they are true time-keepers. Two sorts are sold, however, a special stick being calculated for windy weather, when the consumption is more rapid. They are advertised as being constructed according to the direction of official astrologers. This method of reckoning is so ancient, that its origin is lost in the mists of ages. But here we find both fire and water enlisted in the service of Old Time.—*Gordon's Wanderings in China.*

Items.

—*Proposed Episcopal Cathedral in New York.*—Some of the denominational papers do not respond favorably to the appeal of Bishop Potter for funds to build the proposed Cathedral. Since the sect to which the bishop belongs (Protestant Episcopal) look upon other bodies, such as Methodists, Presbyterians, &c., to be mere human organizations, contrary to the New Testament model, and there is no probability that their ministers would be permitted to preach within its walls, they think the funds for its erection should come from the members of his own society.

—*Spiritualistic Investigation.*—The Commission appointed by the University of Pennsylvania, in compliance with the conditions of a bequest made to it by the late Henry Seybert, to investigate the phenomena of spiritualism, have made a report of their labors, which however by no means cover the whole ground. The report says that no "medium" who has been tested could stand an "honest investigation;" and that a professional juggler performed in their presence more remarkable feats of "slate writing" than any of the "mediums;" and afterwards fully explained the trick by which it was done. They add, "We beg to express our regret that thus far we have not been cheered by the discovery of a single novel fact."

—*The Crimean War.*—John Bright made a speech in the interests of peace, at Westminster, England, in the Second Month last, in which he said of the Crimean war: "It did not last very long, but as to its severity and the mortality caused by it, no man has ever been able to make any accurate computation. There has been a book written lately by a French gentleman, who has visited the Crimea, on the melancholy subject of the condition of the Crimea, and he says that the bodies of at least 250,000 men were lying in the graves there. I believe that the Russians themselves buried more than 100,000 men on the north side of Sebastopol. These 250,000 do not include vast numbers of the Turks and of those who died at the hospitals in Scutari, and the thousands of Russians who died on the long marches from north to south. I believe Kinglake in his history thinks that, first and last, nearly, if not quite a million of human lives were lost. Well, a million of human lives would include every living man in this great city of London. Conceive as you pass from east to west and from north to south of London, and see the streets all full; why, you would think the whole nation before you. But that is the number I am told which it has been estimated that the Crimean war sacrificed. And for what? Nothing whatsoever, because there was nothing done by it except the slaughter. The slight limitation that was put on the Russian Government with regard to its future fleets in the Black Sea, a few years afterwards was abandoned and surrendered the moment that Germany and France got into war. The Emperor of Russia knew that England could not and would not care of itself to insist on the existence of that limitation. There was a meeting of those statesmen, as they are called—I mean the represen-

tatives of the different Powers—in this city; and the limitation was withdrawn, and now Russia is just as free in every respect as she was before the Crimean war took place."

—*The Effects of Beer-drinking.*—For some years a decided inclination has been apparent all over the country to give up the use of whiskey and other strong alcoholics, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that bitters may have some medical quality which will neutralize the alcohol which it conceals, &c. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities; local inflammations of both the liver and kidneys are constantly present. Intellectually, a stupor, amounting almost to paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance, the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock of the body or mind, will commonly provoke an acute disease ending fatally. Compared with inebriates, who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces.—*Scientific American.*

—*New York Yearly Meeting.*—In addition to the information respecting the meeting at Glen Falls, already published, its printed Minutes state, in reference to the proposed Conference to be held at Richmond, Indiana,—"It is understood that the conclusions of the Conference are to be only advisory in their character, and our Committee is instructed that no subject shall be introduced into the Conference by any individual member of our delegation without the previous approval of a majority of them."

It was advised "To use particular care to ascertain that applicants for membership are both convinced of the truth of the Gospel and of the distinguishing views of our Society."

"The subject of the support of the ministry was continued for further consideration."

The Preparative and Quarterly Meetings of Ministers and Elders were excused for the next year from answering three queries addressed to them, which are simply to be read and considered; and in like manner the queries on the state of Society for the next year, in the meetings for discipline, are to be read but not answered. In lieu thereof a concise report of the state of Society is to be forwarded.

Commencing with the year 1887, our Monthly Meetings shall appoint Committees, once every three years, to ascertain the doctrinal views of the ministers belonging to this Meeting, and that no one shall be acknowledged or continued as a Minister whose belief is not clearly in accordance with the affirmative of the Nine Questions contained on pages 48, 49, and 50 of our printed Discipline."

"Ministers coming among us with removal Certificates from other Yearly Meetings, shall be subject in all respects to the provisions above mentioned."

THE FRIEND.

SEVENTH MONTH 16, 1887.

A valued friend, who feels a concern that Friends should not lose sight of the ground of their testimony against conformity to the world in dress, language, amusements, &c., sends us the following extract from a pamphlet written by John Mulliner, about his becoming a "Friend," in which he gives his own experience respecting music. The pamphlet was printed in 1677.

"And I was a great lover of Musick, and

many times as I have been thinking of God, and of the Condition that I was in, it would have brought trouble upon me; so that many times I have took my Cittern, or Treble Viol, or any instrument as I had most delight in, thinking to drive away these thoughts, and I have been so troubled, as I have been playing, that I have laid my instruments down, and have reasoned with myself after this manner, and fell a crying to God: It is true I love this musick, but what good can these sounds do me when my soul wants peace with God, and this doth but stir up laughter and lightness of spirit, to make me forget my Maker, and this will last but a little while, and I had better seek my peace with God, and then At his right hand there is pleasures for evermore; and these thoughts I had then; So that my musick began to be a burthen to me, and I would fain have sold them, my instruments, but that I had not freedom in my mind to do; for if I did, those who bought them would have made use of them as I did, and I thought I would not be the cause of it; so I took as many as I suppose cost Forty Shillings, and burned them, and had great peace in my mind in doing of it, which is more to me than all the pleasures in this world."

The manner in which John Mulliner disposed of his musical instruments, reminds us of the case of an Indian whom we met with at St. Regis, a few years ago. He was a large, finely developed man, and had been accustomed to go to the various frolics and scenes of dissipation in his neighborhood, with a fiddle which he used in making music for the company assembled. Coming under the power of Divine Grace, he felt that his manner of life was not pleasing to his Heavenly Father; and as he submitted to the work of the Spirit, he could no longer practise an amusement which tended to stir up "lightness of spirit." So taking down his fiddle from its place on the wall, he said to it: "You go where you belong!" and put it in the fire.

In some of the Colleges of this country there has grown up a custom among the students, of holding mock trials, and indulging in other foolish and unprofitable amusements, called "Cremation exercises," some of which are very undignified. We were pleased to learn that at the last Haverford Commencement, the students had sufficient good sense and self-respect to prevent them from following this foolish custom.

The *American* of this city, in speaking of the Pennsylvania University, remarks; "Nothing now is wanted but an infusion of dignity into the Class-day exercises. By a bad tradition these have been allowed to sink in some parts toward a kind of rude buffoonery, which very ill expresses the spirit and character of the class itself, and even of the young gentlemen who become its spokesmen. Perhaps the cure will not come until the University throws open its classes to young women. Horse-play has no place in a college where co-education has been established."

The presence of young women in the classes of our colleges and universities, would undoubtedly introduce a degree of refinement among the students which would prevent such unseemly exhibitions; but, independently of their influence, there ought to be a reformation in this particular.

SUMMARY OF EVENTS.

UNITED STATES.—Taxable property in New York City increased over \$86,000,000 in assessed valuation last year, and now amounts to \$1,500,000,000. The increase in value of real estate is \$50,000,000, but this is not all what Henry George would call "unearned increment." The greater part of the added value

comes from new buildings, which, under the new theory, would be wholly exempt from taxation. Nearly one-half of the increase in value is reported from the Twelfth Ward—the extreme northern section of Manhattan Island—which is most rapidly growing because it contains the largest amount of cheap land recently brought into market by an extension of railroad facilities.

Slight earthquake tremors were felt in different parts of lower South Carolina on the afternoon of 10th instant.

Fifty acres of land in East Atchison, Missouri, have been washed away by a flood in the river within the last forty-eight hours. "The school-house, which a month ago stood a quarter of a mile from the river bank, was moved east, and the ground on which it stood is now in the river. The bank at that point is perpendicular and thirty feet high. All the residents of that portion of the town have been forced to hastily remove their houses or abandon them to the mercy of the river." The current has washed out a bed of quicksand, which underlies a stratum of clay, and the undermined sections of clay have tumbled into the river.

At the Smithsonian Institution, in Washington, yesterday, a valuable collection, numbering more than ten thousand objects, illustrating the habits and accomplishments of prehistoric man in Western Europe, was opened to the public exhibition. These were gathered during a five years' residence abroad by Thomas Wilson, ex-United States Consul at Nice, and his wife.

On the 6th instant, lightning struck the wire connected with the dynamite cartridges placed in the holes drilled for blasting at Shaft 6 on the new aqueduct, New York, causing their premature explosion in both the north and south headings of the tunnel, and killing a laborer named Strancker. The men in the tunnel had just been called away when the explosion took place, otherwise the loss of life would have been large. The wire was disconnected with the battery at the top of the shaft when the lightning struck it.

The crops in Southern Minnesota are reported to be in bad condition, owing to drought and chinch bugs. In the central and northern sections of the State and in Dakota the crops are doing well. The country around Perham, Minnesota, is suffering from a plague of locusts. Everything is covered with them, and they have utterly devoured thousands of acres of vegetation.

Papers were filed with the Recorder of the Board of Pardons at Harrisburg, on the 9th, by Representative Robinson, of Delaware County, asking for the commutation of the death sentence of Samuel Johnson, the murderer of John Sharpless, to imprisonment for life. The papers include a petition signed by over 5000 persons and a number of letters.

Efforts to end the strike of the men in the coke district of western Pennsylvania has not yet been successful. It is reported that the majority of the strikers are as determined as ever. The strike has lasted ten weeks, and it is estimated that the men have lost \$1,500,000 in wages during that time.

On the evening of the 7th instant, a terrible mine disaster occurred in the Sturgen River Mine at Metropolitan. A number of miners had just got a blast ready when water rushed into the mines so fast that many could not escape. Eight Italians are known to be in the mine and are surely dead. It will be impossible to recover the bodies before morning, although work will be kept up all night. The names of the victims cannot be learned.

A flow of natural gas was struck on the Kanawha River, eight miles above Charleston, West Virginia, on the 7th inst. The gas was struck at a depth of 1800 feet.

The exports of petroleum from this port last week footed up 2,043,070 gallons.

The number of deaths in this city for the week ending at noon on the 9th, was 555, an increase of 170 from the previous week, and an increase of 57 from the same period last year. Of the whole number, 202 were adults and 353 children, 248 being under one year of age; 50 died of consumption; 117 of cholera infantum; 32 of convulsions; 33 of marasmus; 17 of inflammation of the lungs.

Markets, &c.—U. S. 4½'s, 108½; 4's, 128½; currency 6's, 123 a 134.

Cotton was quiet, but steady, at 11½ cts. for middling uplands.

Feed was in moderate supply, and quiet at former rates. Choice winter bran, \$16 per ton; spring, \$14.50 a \$16.

Grain.—Wheat, 84½ a 87½ cts.; Corn, 48½ a 49½ cts.; Oats, 35 a 38 cts.

Hay and Straw. Average price—prime timothy, 85 a 95 cts. per 100 lbs.; mixed, 75 a 85 cts. per 100 lbs.; straw, 80 a 90 cts. per 100 lbs.

FOREIGN.—The Russian newspapers unanimously disapprove of the election of Prince Ferdinand, of Saxe-Coburg-Gotha, to the Bulgarian throne. They all pronounce the choice of him by the Sobranje the result of Austro-German intrigue, and urge the Porte to intervene and the Powers to withdraw their representatives from Sofia.

The *Novoe Vremya* says, that Russia in no case will allow Prince Ferdinand to go to Sofia, and adds that it will arrive there with an Austrian escort Russia will tell Austria to keep her hands off.

The latest news from Stanley, the African explorer, is that on the journey from Leopoldville to Lonkolela, he encountered and had to overcome serious obstacles. One of the gravest difficulties he found was to replenish his commissary. The threatened scarcity of provisions greatly excited a number of his men, and it became necessary to punish the malcontents with much severity to reduce them to subjection and save the expedition. Stanley himself is ill from the excessive heat. The expedition left Bolobo on the 11th of Fifth month, and was expected to reach the Congo at its confluence with the Aronhomby by the 6th of Sixth Mo. Stanley's programme was to encamp at this point, there to await the arrival of Tippo Tip, who is approaching from Stanley Falls with provisions and a force of several hundred more men.

The Wenchow river, in China, has overflowed its banks, submerging much territory. Thousands of persons are believed to have been drowned. The sufferings of the survivors are described as terrible. Chuchow City is submerged, and the inhabitants have taken to boats.

The town of Nagy Karolyi, in Hungary, was destroyed by a hurricane and waterspout on the 6th inst. The site of the town and the adjoining district are converted into a vast lake. Many persons lost their lives.

There have been 40 cases of cholera and 15 deaths from the disease among the troops at Catania. Three Catanians have died of cholera at Palermo. The alarm is spreading.

Information of a terrible disaster at Zug, the capital of a canton of that name, which occurred on the 5th inst. The substance of the news is as follows: "Half the new quays at Zug fell into the lake. Forty houses, a crowded inn, and the Hotel Zurich, a four-story structure, full of visitors, vanished entirely. The occupants of the buildings were engulfed while they slept, and at least one hundred perished. Men are now at work trying to recover the bodies of the victims.

RECEIPTS.

Received from Mary Hall, England, £1 10s., and 10s. each for herself, William Hall, and John H. Walker, vol. 61.

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the trains which leave Broad St. Station at 7.07, 8.53, 2.47 and 4.55; and at other times on timely notice being sent to
J. G. WILLIAMS, Supt.

MARRIED, at Friends' Meeting-house, Concordville, Delaware Co., Pa., Fifth Month 4th, 1887, WILLIAM TRIMBLE to JANE MENDENHALL.

DIED, at his residence, near East Carmel, Columbiana County, Ohio, on the 12th of Fourth Mo. 1887, MORTON NEILL, in the 76th year of his age, a member of Middleton Monthly and Carmel Particular Meeting of Friends. He bore a protracted illness of over three years, with a good degree of patience and resignation, appearing much of the time very tender; but from the deprivation of his speech during the whole of his affliction, occasioned by a paralytic stroke, he was unable to converse. Many and wearisome were the days and nights allotted him, but for the space of two hours before death closed the scene, his sufferings to all appearance seemed to cease; and his departure was remarkably easy and quiet, leaving his family and friends a consoling hope, that through redeeming love and mercy, his end was peace.

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Selections from the Diary of Abigail W. Hall.

(Continued from page 394.)

Fifth Mo. 25th, 1869. A very uncomfortable feeling in my head last night and to-day. May I be more and more concerned to set my house in order: that should the language be unexpectedly sounded, thou shalt die and not live, I may not be as one alarmed out of sleep. I am daily convinced, "that in me, that is in my flesh, dwelleth no good thing;" hence the necessity of applying unto the Physician of value. He who can heal us of our maladies, and love us freely. "Oh thou that hearest prayer! unto thee shall all flesh come."

Third Mo. 2nd, 1870. On the 26th ult. I entered my fifty-ninth year. Greatly have I been humbled in looking back over the leaves of my past life, there being so little to show. I have not attained to the stature in Christ I ought. It is of the Lord's mercies alone that I am not consumed, "because his compassions fail not." I have nothing of my own to clothe myself with; all my own righteousness is but as filthy rags. Hence there should be a putting the mouth in the dust if so be there may be hope. Which is a condition I have known of latter times, accompanied with the petition, "Oh spare me that I may recover strength before I go hence to be seen of men no more." Let me stand continually upon the watch-tower in the day time, and be set in my ward whole nights.

Second Mo. 1st, 1873. A few more entries in my neglected diary. "Surely goodness and mercy have followed me all the days of my life!" and what have I to show in return? nothing but blushing and confusion of face. I do desire to walk more carefully than I have hitherto done; but good desires and resolutions will avail nothing, unless I experience the efficacy of that power, which enabled the lame man formerly at the gate of the temple asking alms, to walk, leap and to praise God. There are so many ways of sinning and falling short of the glory of God, that I often go mourning all the day long. Oh, how low the creature is at times laid!

On the 26th of Second Mo. 1873, I entered my sixty-second year. I feel that I have little to say or show, for the years that have in mercy, one after another, been lengthened out. How many since the entry of my birth-day, three years ago, have been numbered with the silent dead! fathers and mothers, brothers and sisters, in our Israel, gathered from our midst. The

past winter has been a remarkable time for the calling of the aged, may we not hope, to an heavenly home. If any of us, older or younger, come short of this rest prepared for the children of God, the fault will be our own. May I double diligence "to make my calling and election sure, before I go hence to be seen of men no more." I feel that I am a poor halting creature. An abiding sense of this, has often deterred me from making memorandums in this book which I might otherwise have done. It is resumed now, in no wise to exalt the creature, but to humble; and to inspire me from day to day, to endeavor "to walk as becometh a follower of Christ."

I notice in looking back over deaths noted in this book, that many with whom we "took sweet counsel and walked to the house of God together," have been removed from the church militant to the church triumphant whose deaths I have not recorded; among whom are David and Samuel Cope, who stood nobly in their day for the precious cause and testimony; many of us who are yet left on this earth, can rise up and call them blessed. Yea, "blessed are the dead who have died in the Lord, they do rest from their labors and their works do follow them."

First Mo. 3rd, 1874. Comforted last night in having brought to my remembrance what was said concerning the heavenly Jerusalem: "The gates of it shall not be shut at all by day; for there shall be no night there." It has now been a long night season with me. If only permitted, all of mercy, just to get within the gates spoken of, it is all I ask.

Second Mo. 27th. Sixty-two years old yesterday. It seems as though it could not be possible that I have numbered so many here upon earth. Our dear mother only reached her 64th year; and father not much more than half that number: and how many dear ones younger than I, have been called hence. I have been brought to query with myself, why am I still spared? surely but as a monument of his love and mercy, that I may bring forth fruit to the praise and honor of the great and good Husbandman; notwithstanding I have so little to show for the years that have been multiplied, and for all that has been done for me! But wilt thou continue to spare me, O Heavenly Father! till I am made fit for thy kingdom, where nothing impure or unholy can ever enter? Suffer me not to take up a rest short of the true rest. Blessed as I am with a good kind husband, precious relatives, and so many outward comforts and blessings, well may I be fearful of settling down at ease! But, O Father! "Thou knowest all things, thou knowest that I love thee." And that I am willing to follow thee whithersoever thou leadest, that so the "full corn in the ear" may be brought forth.

Third Mo. 6th. Whilst musing on my condition, the plaintive language ran through me, "How many hired servants of my father, have bread enough and to spare, and I perish with hunger!" the reply came sweetly to me: "It is

not the will of your Father which is in heaven, that one of these little ones should perish." While it seemed too good for me, I nevertheless greatly desire to be one of the "little ones" to whom this was addressed.

Fifth Mo. 6th. Our little meeting which convened to-day, was much before me during the morning, and in the night; with desires it might be a season of renewing of strength; which can only be witnessed by silent waiting upon the Lord. "I cried unto the Lord and He heard me;" and lifted me up a little out of my troubles. I attended on Second-day last, Philadelphia Quarterly Meeting. He who is rich in mercy to all those that call upon Him in truth, drew very nigh, and so spake peace to my troubled mind, that I dared not withhold to speak well of his ever-excellent name.

Seventh Mo. 2nd. Upon looking over my diary, I cannot understand how it is that no allusion has been made to my tenderly beloved and only brother, Jesse Williams, who has been confined to a bed of sickness for the last fifteen months, and much longer to the house. But all is over now; and the immortal part has been carried, I most surely believe, "by the angels into Abraham's bosom." Through all, good things were uppermost with him—heaven and heavenly treasure—which the world cannot give, neither can it take away.

9th. They that wait upon the Lord, shall renew their strength:" was the watchword sounded in my ears, as I sat in our week-day meeting, clothed with great weakness. Oh! that I may know an increase of that strength which will enable me to come up with acceptance before the Lord; feeling, at the same time, that I have nothing to glory in save my infirmities.

20th. Feeble desires have been raised this morning to the God and Father of my life, that I may be kept in the way I should go. Another week has opened before us, fraught with worldly cares! How a sense of this pressed upon my spirit yesterday! How did the world and all things pertaining thereto, sink into nothing in comparison of the "one thing useful!" A little glimpse was also given, of that "kingdom, which standeth not in meats and drinks, but in righteousness, and peace and joy in the Holy Ghost." In that Heavenly City and New Jerusalem, whose streets are of pure gold, and its gates of pearl, no sickness or death can come; nor need of the light of the sun or moon to shine therein. Oh, how my soul panted after an admission, there, when done with this transitory scene.

First Mo. 17th, 1875. Have been confined to the house, and part of the time to my bed, with a heavy cold; which has affected my breathing more than any cold I have ever had. How it may terminate, is alone known to Him, who knoweth all things, and who doeth all things well. May the afflictive dispensation be improved by me as it ought, through holy help; for of myself I can do nothing. Be pleased, dearest Father, to enable me to come very near unto Thee, and there plead my helplessness, and the need of a Saviour. Thou hast promised that

"for the crying of the poor, and the sighing of the needy, thou wilt arise." Oh, be pleased to arise for my help.

Third Mo. 25th. How did I long, as we sat silently together in our meeting, for a little crumb of soul-sustaining bread! The language of David was brought feelingly to remembrance: "A day in Thy courts is better than a thousand," &c., which I could fully adopt. My expectation is from the Lord, and Him alone.

(To be concluded.)

For "The Friend."

A Visit Among the Mennonites.—No. 5.

(Continued from page 397.)

We found that there are several branches of the Mennonite family, differing from each other mainly in the degree of strictness with which they observe the principle of non-conformity to the world, to which I suppose they all adhere. We made frequent inquiries in regard to the points of difference between the various Mennonite non-resistant bodies, but were unable to find that there were any differences in doctrine. All, so far as we can learn, would adopt the Confession of Faith issued by the convention of their ministers at Dortrecht, in 1632, as representing their present belief. By far the larger number of these people now reside in the United States and Canada, in which countries there are estimated to be about 100,000; and of these, those with whom we mingled,—the old Mennonites—are much the most numerous; and it is to these that our observations peculiarly apply.

Next in point of numbers are the Amish Mennonites (pronounced Omish), who are so named from Jacob Amen, of Switzerland, a zealous reformer, in their earlier days.

They form "the strictest sect of their religion;" use hooks and eyes on their clothing in the place of buttons, which they probably regard as a departure from the simplicity of the olden times; and meet for worship in their private houses. They are much esteemed in the neighborhoods where they reside, for their industry and uprightness. The feeling of the Old Mennonites towards them seemed to be very friendly, and we heard nothing to their disadvantage. We had not the opportunity of personal intercourse, yet we were quite prepared to believe that these people have some experience of vital religion, or they would not be kept in so innocent and blameless a manner of life as they appear to live.

On the other hand, we found, especially in the districts north of Philadelphia, an offshoot of the Anabaptist family, who were spoken of as the "New School Mennonites," and who were represented to us as a people who desired greater liberty in dress, and were disposed in a general way to coincide more fully with the customs of the world around them than was agreeable to the feelings of the body. They originated some forty years ago; the leader in the schism had been chosen by lot as a minister, but refused to conform to the form of dress prevailing among them, and persisted in wearing garments which caused uneasiness to the brethren. He became the mouthpiece of the "liberal" section of the members; and from this apparently trifling difference arose a separate branch. They are not nearly so numerous as those from whom they separated; but have several congregations. They publish *The Mennonite*, a small monthly. In looking over its pages, I find no attacks upon the others, or any references to questions of organization or of difference.

About forty years ago another division took place, which had its origin in Lancaster County, from the labors of a minister named John Herr-

His followers call themselves the Reformed Mennonites, but were often spoken of to us as Herrites, from the name of the chief instrument in their organization. They are said to be very strict in the observance of the peculiarities of the sect; and to have no spiritual intercourse with others, neither attending their meetings, nor allowing their ministers to come among them; so that we had little or no opportunity of becoming acquainted with them. They accept literally the advice of Paul to the Corinthians (1 Cor. v. 11), to have no company with those that obey not the gospel; and therefore they practise the *ban*, or the exclusion from social intercourse of those who have violated their discipline and have not been reconciled to the Church. We were told that if a husband or a wife had been expelled from the Church, the other is not allowed to eat with the one who had been disowned. I believe the severity of the *ban* has so far been relaxed by some, that they will permit such offenders to sit at the family table, but they are not allowed to dip into the dishes placed thereon, but must wait to be served by others. It was evident that the Old Mennonites, from whom these had separated, regarded the Reformed or Herrite branch, as having been too much inclined to feed on the weaknesses and defects of their brethren. Whether this was the case, we had not the means of ascertaining. It would, however, be a natural tendency of the controversy attending their forming a separate organization; and if such had been the result, it is much to be hoped, that this eating of sour grapes has ceased, or soon will cease.

The custom of the Mennonites in selecting and appointing ministers or preachers, is different from that of most denominations. When they believe an additional minister is needed in any congregation, any of its members are at liberty to suggest the name of a fellow-member whom he may believe suitable, or to whom his mind has been drawn. On the day of selection, all who have been so named are seated in the fore part of the meeting, and as many books as there are persons are placed before them. In each of these books a slip of paper is put, on one of which, but which one no one of them knows, is written the text, "The lot is cast into the lap, but the disposing thereof is of the Lord." After prayer that the Lord will rightly guide the lot, &c., that it may come to the one He has designed should be the minister, each takes a book in his hand. These are then opened by the bishop, and the man in whose book the written slip is found, is regarded as the divinely selected preacher.

In a similar manner, when there is need of a bishop, he is selected by lot from among the preachers. He is the executive officer of the congregation, who performs the rite of baptism on such as desire to be received into membership, and performs other duties.

We were interested in learning that their ministers do not receive salaries for their services; and still more, that they are not expected to prepare their sermons beforehand, but to come to their meetings trusting in the Divine power to influence them and give them matter to deliver which may be adapted to the spiritual wants of the people. We had interesting conversations with several of them, as to their experience on this point—a point in which they approach so nearly to the views of the Society of Friends as to the nature and exercise of Gospel ministry. One of them said, he had often stood up to preach without any knowledge of what he should say—trusting in the Lord for such help as He might be pleased to vouchsafe. On one occasion,

when young in the ministry, he was called upon to officiate at the funeral of a child. He felt very anxious about the responsibility thrown upon him, and thought it might be allowable to select a text, if he did not plan out a line of thought to be used in his discourse. So he selected the sentence, "The child is not dead, but sleepeth." He looked for it in his Bible, but in vain. So he began to fear that it was not the Lord's will he should use it, and felt sorry that it had come into his mind. He went to the funeral empty of all thought; opened the Bible in the Psalms; repeated the first sentence his eye rested upon; and as he proceeded in his discourse, trusting in the Lord for help, was favored with more than usual freedom of expression.

We felt that our own beloved Society had gone one step in advance of these worthy people, in relieving its ministers of any necessity of addressing an audience, except when favored with the Divine authority and command; and in teaching its members to look immediately to the Spirit of the Saviour as the *one* ever-present Teacher. Yet we felt much unity with many of those with whom we met, and received, as we believed, fresh illustrations of our Saviour's words: "Other sheep I have, which are not of this fold."

After one of our meetings, we dined in company with one of their older ministers, with whom we had much interesting religious conversation. Among other topics discoursed upon, was the danger of man's taking to himself the praise of that which the Lord might have enabled him to do in his cause. Our visitor remarked that he had at times thought, that if the Lord blessed the messages which He gave to him to deliver, and he should take the honor to himself, and become elated, he would soon take his presence from him. He compared it to the case of a man who should furnish an employe with capital and send him to perform his business. If the man should manage it to his own benefit and glory, instead of his master's, he would soon lose his situation and employment.

This friend seemed to be a truly spiritually-minded man. In speaking of the long continued visitations of the Lord to man, he exclaimed (in substance), "What a dear friend Jesus is! He comes again and again, and knocks and knocks at our hearts, and follows us even to the brink of the grave!"

He said he would be afraid to write out a sermon beforehand, but when he had a prospect of going to a meeting, he was not afraid to prostrate himself before the Lord, and ask for Divine help. As he parted with us in the afternoon, he said to my companion, "I will tell you that I was on my knees this morning, asking that we might have a good meeting."

At one of the meetings which we attended in Montgomery County, or near the boundary line of Bucks, we met with a large congregation, who were more than usually ignorant of the English language. The conversation in their families, and the services in their meetings were in German, or rather that mongrel dialect, the Pennsylvania Dutch. Towards the close of the meeting, one of their ministers arose and addressed the people in their native language. His manner was dignified, yet earnest and impressive; and although we knew not what he said, yet we listened with comfort and satisfaction to his utterances, with a feeling that he spoke under a measure of the Divine anointing. We learned afterwards that he had delivered afresh to the people the substance of the vocal exercises that had preceded.

J. W.

(To be continued.)

For "The Friend."

Worldly and Heavenly Wisdom.

We are enabled to attend to earthly things by the wisdom of this world; but the world by its wisdom knows not God. We can only comprehend heavenly things by the wisdom which is from above; and the heavenly spirit or wisdom searcheth all things, yea, the deep things of God. Although earthly things may be understood by the intellectual and earthly wisdom of man, which is useful and good in its place, yet "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Where is the wise man of this world? Where is the learned scribe? Where is the disputer of this world, in a religious point of view? Are their names written in the Lamb's book of life, or are they not more likely written in the earth? Is not what we look upon as the foolishness of God, wiser than man? And the weakness of God stronger than man? Hath not God chosen the foolish things of the world to confound the wise? that no flesh should glory in his presence. But where is the glorying of the fleshly man? Where is his faith? Does it not stand more in the wisdom and eloquence of man, than in the power of God? Hence the words which man's wisdom teacheth, are placed by many ahead of the words which the Holy Ghost teacheth. But the Spirit searcheth all things; yea, the deep things of God. And while the deep things of God are hid from the wise and prudent of this world, they are revealed to the little new-born babes in Christ Jesus. And to such they become the power of God and the wisdom of God. While to the outward Jew, they are a stumbling-block, and to the wise Greeks, foolishness.

Such as have a saving faith in Christ must believe in Him in all his fulness, as to what He has done outwardly; and they must receive Him as Christ within, their hope of glory, to sanctify and cleanse the heart: for He becomes unto them the power of God, and the wisdom of God; and also tongue and utterance, with a wisdom that all their adversaries cannot gainsay nor resist.

And are there not favorable and encouraging signs in places, that God by his superior wisdom and power, often confounds this earthly wisdom, until some are getting weary of it, and searching more for that heavenly wisdom which is hid with Christ in God? Are not some beginning to "ask for the old paths, where is the good way, and walk therein?"

But there are others, more presumptuous, that seem to think they can, by their limited capacities, find out the deep things of God; although we have so much evidence that they are past finding out by poor finite man.

Paul speaks of a saving gospel, which he says has been preached to every creature, or human being, under heaven, whereof he was made a minister; warning every man, and teaching every man in all wisdom from above: that he might present every man perfect in Christ Jesus. But what man of himself, unaided by the wisdom from above, is sufficient for these things? For what man knoweth the things of God, but by the Spirit of God that is in him? And if he knows them not by an experimental knowledge in the heart, how can he availingly teach them to others? All the activity of man, with his cultivated intellect, can never make a stream rise higher than its fountain. But man, through the wisdom which is given him, is capable of doing great and marvellous things; yet they are things

belonging to the earth, and are from an earthly fountain; while heavenly things are revealed from a heavenly fountain, by the God of heaven, as He sees the man of God needs them, in order to assist in raising his soul from earth to heaven. The wisdom of God is as much higher than the wisdom of man, as heaven is higher than earth. Then let us not seek to exalt earthly wisdom, as if it were capable of comprehending heavenly things.

All our religious acts and duties must be performed in the strength and light and power of Him who is the wisdom of God, and the power of God. Then would our acts as a church, confound the wisdom of the wise, and bring to nought the understanding of the prudent; because greater is He that is in the disciples in his Church than he that is in the world.

But does the greater power rule in the popular ministry of the present day, and in the formal professing Christian churches? Does the wisdom and power of God predominate? Or is it not too common for the wisdom and power of a cultivated intellect to bear rule? Is not the innocent but oppressed life and wisdom which springs from the Babe Immortal, too much trampled under foot; and looked upon as an insignificant thing, in comparison to the wisdom and learning of man? Are the words in the ministry, and in our meetings for discipline, clothed with the wisdom and power of God? Or have they not become as sounding brass, that amuse the ear without benefit to the heart? Where the spiritual life of Christianity is lacking, can the wisdom of man, with all his cultivated intellect, or scholastic aids, form a living substitute, that will raise the hearers higher than earth?

God is not mocked. When we meet for worship, we profess to meet with Him who sees not as man sees, but looks upon the heart. Do we leave the cares of life behind us, that we may worship Him in Spirit and in truth, and in the beauty of holiness? The life of our meetings depends on the spiritual condition of the congregation that composes them. If our faith stands more in the wisdom and eloquence of men, than in the power of God, then is the wisdom of man glorified. He that speaketh of himself, and from his own wisdom and strength, seeketh his own glory; "but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him."

How prone we are to love the praise of men more than the glory of God. Christ said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name him ye will receive." Is it not even so now? Because our spiritual eyes have become so darkened that we are no better than blind leaders of the blind. And such cannot lead others to the light of life. They cannot lead from the wisdom of men to the wisdom of God. They cannot lead others higher than they themselves have gone, because like begets its like; and a stream cannot rise higher than its fountain. So, if the speakers in religion would not go before their Guide, we should have more vitality amongst us; more of the wisdom of God, and less of the wisdom of men; our religion would be more in the heart, and less in the head—more in life and power, and less in words.

D. H.
Dublin, Ind., Seventh Mo. 2d, 1887.

The man who doesn't run as fast to get his own cow out of his neighbor's cornfield as he does to get his neighbor's cow out of his own, does not obey the golden rule.

For "The Friend."

Old-Fashioned Quakerism.

(Continued from page 396.)

In the preceding number of this article, we have endeavored to show some of the leading characteristics of the Primitive Christian Church, as pointed out in the essay under review.

Among the causes of decline which very early began to operate, was the tendency to lapse into Ritualism. "It seems historically certain," says Dr. Arnold, "that the Judaism that sought to enforce the Mosaic Law on the primitive believers,—after having thus vainly endeavored to sap the very life and freedom of the Gospel, did even within the first century, transform itself into some sort of Christian guise, and, substituting Water Baptism for Circumcision, and the mystic influence of the Bread and Wine for the Jewish doctrine of purifying and defiling meats, did thereby pervert Christianity to a fatal extent."

"Traces of this tendency to that which is outward and ceremonial, are apparent in the Primitive document, called, 'The Teaching of the Twelve Apostles.' They are probably to be seen from time to time, in all religious communities. The 'weak and beggarly elements,' as the Apostle boldly stigmatized them, please a merely sensuous and sentimental taste;—and seem to construct an easy path to religiousness. And so, as these cravings are gratified, Conscience is by degrees lulled, and apparently satisfied, with the form without the power, or the reality.

It is even possible that some tendency in this direction, has at times shown itself,—and that in various ways,—in such an anti-ritualistic body as the Society of Friends. We might query, in passing, whether the preference shown by some among us, in recent days, for Reading, Singing, and other pre-arranged service, in meetings for worship, does not contain more than a trace of this subtle danger, that has done so much mischief to the professing Church in the past? This is a thought that may well claim our earnest attention.

"After the death of the Apostles, one of the earliest tendencies to Decline, was in some respects more serious than even this craving for externals; though possibly it was less startling. A disposition grew up here and there, to entrust the work of the Ministry in its varied aspects, to one person or 'parson,' who was set apart for the work; and for the members of the congregation thus to relieve themselves in some measure, of their spiritual responsibilities."

"Congregations by degrees, abandoned both their rights and responsibilities, and placed themselves under the authority of one man, who was hired to preach to them, to pray for them, to shepherd and govern them, and if possible, to be religious on their behalf! At length this substitutional system became almost universal. In course of time the priestly or clerical class thus generated, were to be found almost everywhere; and they often proved worldly, ignorant, self-seeking, superstitious;—the lineal descendants of the heathen priesthood whose temples they came to occupy.

"As was sure to be the case, they sought to enslave men's thoughts and consciences,—made elaborate creeds, which they used their authority to enforce;—and assumed to be lords over the heritage of God. They, in effect, denied the living Presence of Christ, imprisoned the Bible, and exchanged the spirit and power of religion, for pomp, and shows, and sacramental mummeries, that had all the characteristics of empty idolatrous charms.

"After the introduction of what Dean Stanley

calls 'baptized heathenism' into the professing Church, when the Emperor Constantine declared his allegiance to it—the course was steadily downward. There were centuries of settled gloom. Religion became more and more a thing of externals:—something to be performed:—confessions,—asceticisms,—pilgrimages,—influxions,—gifts to the Church,—anything, in fact, of living the Christian life! The protests and labors of the great German Reformer, show us to what a fearful head, these priestly traditions had at length grown; and what a tremendous uprising was needful, in order to break them down.

"But during this long period of darkness, there were some bright and shining lights:—some brave and faithful witnesses, who proclaimed, and *lived* out,—nay, had, in multitudes of instances, to *die* for truths, near akin to what we call Quaker principles. These men kept the torch of truth burning, and handed it on from age to age, throughout that dreary night; until, at length, it set fire to some of the more outrageous growths of superstition and priestcraft, and there was a great conflagration, and a great clearing away of rubbish. This was the period generally known in History as that of 'The Reformation.'

"Many of these noble souls were called Heretics. The pen of History was in the hand of their enemies; and in the records of the time, they are generally denounced, and often misrepresented. But we shall not be far wrong, if we call some of these standard-bearers, Quaker Reformers;—on the principle of our text, that true Quakerism is Primitive Christianity. They testified, according to their light, to the Primitive Truth. They believed in a Living and a Present Christ. They sought to uphold the freedom and spirituality of the Gospel, against innovations, which were turning the servants of the Church into a pretentious priesthood, and the service of the Church into a tawdry pageant."

In England, "during the stirring times of the Reformation era, religion was treated very much as a sort of State engine; and the English movement was, at first, largely political, and did not carry the people with it. It was pre-eminently a compromise with Rome; not a return to Primitive truth. The English Prayer Book bears upon its face, abundant marks of this compromising spirit.

"During the twelve or thirteen years which followed the death of Henry VIII.,—says Macaulay,—'the religion of the State was thrice changed. The faith of the nation seemed to depend on the personal inclinations of the Sovereign.' It is a remarkable fact, and one that displays the degradation induced by the long bondage to Rome, that out of 10,000 benefices, there were only 243 incumbents who, having acknowledged the Romish supremacy under Mary, declined to accept Protestantism and the supremacy of Elizabeth in its stead."

George Fox has been called "the last of the Reformers." He was born in 1624. In his early boyhood, there was for years no Parliament; there was no free speech. Heretics were remorselessly hunted in almost every parish in the kingdom. It became the great object of his life to obtain the true knowledge of God and of Christ—and after a long season of doubt and anxious search, he says, "When all my hopes in men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, O! then, I heard a voice which said, 'there is one, even Christ Jesus, that can speak to thy condition;' and when I heard it, my heart did leap

for joy. Then the Lord let me see, why there was none else that could speak to my condition, viz., that I might give Him all the glory; that Christ might have the pre-eminence, Who enlightens, and gives Grace and Faith and Power."

He soon felt called upon to proclaim to others what had been made known to himself. "I was commanded," he says, 'to turn people to that inward Light, Spirit and Grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth.'

"He found the religious world divided between High Church professors, who based their faith largely on Church traditions,—and the Puritan and 'Evangelical' parties, who believed in the exclusive authority of Scripture. They were in fact, almost entirely ignoring a truth, which Fox felt to be the main Factor, in the relations of man to God. Fox had discovered,—had had revealed to him,—that it is the indwelling Spirit, the living Christ, and not the Church, nor the Bible only (or even primarily,) which is the real restorer and guide of life. He had reached out to a living Person who is Divine, and he could rest no longer on a Book, or a Creed.

"Stephen Crisp refers to the same discovery, when he says,— 'There are two kinds of Faith. The one says, 'I believe, because good men have told me, and because I find it in my Catechism and Prayer Book.' The other says, 'I believe because God hath visited me by His Love, and given me a personal assurance, that He is my Deliverer.'

"Charles Kingsley proclaims the antiquity of this great Quaker principle, in the following words. He says: 'The doctrine of Christ in every man, as the indwelling word of God,—the Light who lights every one who comes into the world,—is no peculiar tenet of the Quakers;—but one which runs through the whole of the Old and New Testament, and without which they would both be unintelligible; just as the same doctrine runs through the whole history of the early Church, for the first two centuries, and is the only explanation of them.'"

(To be concluded.)

AT LAST.

Selected.

When on my day of life the night is falling,
And, in the winds from unshaded spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,—
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold!
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath thy trees of healing,
The life for which I long.

—John Greenleaf Whittier.

GROWING.

Selected.

"And what have you been doing
Through the last happy year?"
I asked a tiny maiden,
Who answered, "Auntie, dear,
I've been just growing higher,
Papa says, like a weed,
Come see my birthday measure;
You'll think me grown indeed."

She tripped away and left me;
Her words remained behind,
A silver little echo
Of music in my mind.
Not taller only—higher!
What weed would do so well?
I changed the "weed" to "flower,"
My dainty Isabel.

What work so sweet as growing
For any Christian child,
Who, like the gentle Saviour,
Would fain be meek and mild?
He grew in wisdom truly,
In grace and stature, too,
In favor with the Father,
In beauty daily new.

That home where Mary pondered
And hid within her heart
Thoughts solemn, glad and sacred,
Which made her quick tears start,
The home where Christ was growing!
It must have been a shrine
Lit up with beams of heaven
By that fair Child divine!

Our children are not sinless.
Alas! we see with pain
Upon their baby features
Full of the shadow-stain;
And they must meet the tempter
And fight with many a foe;
But they shall win the battle,
If like the Lord they grow.

What joy, when growing higher
And leaving folly's ways,
They tune their lips to sweetness,
They walk life's path with praise,
Just growing every hour,
And finding all things prove
A help to upward training,
Devised by sovereign love.

And we, whose birthday measures,
Are not in pencilled lines
On wall or door, are growing,
If Christ our mind inclines
To study well His image
And like the Master grow,
Till we shall see His glory
Where living waters flow.

—M. E. Sangster.

Chinese Reverence for Written Papers.

In the courtyard of a temple at Ningpo, stands a brazen furnace, in which are daily burnt all papers collected in the streets, on which are written or printed characters.

That furnace for the burning of all scraps of paper, points to the strange reverence for learning which characterizes this people. As the Mohammedan carefully commits to the flame any paper on which the name of the Almighty might chance to be inscribed, that he may thus save it from possible profanation, so the Chinese honor all papers, that by so doing they may preserve any quotations from the writings of Confucius, or other classical authority, from being trampled under foot. It is therefore an act of merit either to go in person, or by deputy, carrying large baskets, and therein to collect every paper which chance or house sweeping may have deposited in the streets; careful housekeepers help in this good work by saving all such fragments, and on hearing the cry of the paper collector, they hurry out to add their stores to his big baskets. These are then carried to the temple to be burnt,

and the correct thing to do is to collect the ashes of the brazier in earthenware jugs, in which they are carried to the nearest river and are sprinkled on its waters, that so they may be borne along to the ocean!

This is done in obedience to an edict of the great Emperor Kang-hi, who proclaimed that there is nothing more precious in heaven and earth, than written characters, and who consequently forbade shop-keepers to traffic in such when disposing of waste paper, but bade them reverently collect all fragments to be committed to the sacred flames.

It would however, appear from a memorial to the throne, published in a recent issue of the Peking Gazette, that this commandment is frequently infringed at some of the eighty establishments for the remanufacture of waste paper which exist in Peking. The memorialist prays that the proceeds of the sale of an escaped criminal's house and furniture (though they will not fetch much) should be devoted to the purchase at so much per lb., of such paper as bears written characters, in order to secure proper burning thereof.

For "The Friend."

High License.

For a number of years I have had a business acquaintance with a family, the head of which has been, and still is, engaged in the liquor business. He claims to be strictly abstinent himself, not being willing even to partake of wine at the so-called communion table. He and his wife are foreigners, and both of them profess to be desirous of giving up their present and engaging in some other means of making a livelihood. The man defends his position by saying that he was brought up to buy and sell liquor, as his father did before him, and that it is his duty to provide for his family.

About a year or so ago, he went to Saint Paul, Minnesota, and opened a store for the sale of liquor there, which has proved so profitable, that he has recently sold out his business in Philadelphia, and taken part of his family to the new place,—the others to follow in a short time.

I met him in the street several weeks ago, and had some conversation about his prospects in Saint Paul. He informed me he had to pay to the State, for a wholesale and retail liquor license, \$1200 per annum. The wholesale and retail United States license, and the mercantile tax, swelled the amount to \$1800 per annum. After adding his rental, he found that the net profits over all his necessary expenses, aggregated \$350 per week! Oh, but he said he sold to gentlemen only now! He wanted no bummers and drunkards about his place! He has, what I suppose some people would call a first-class liquor establishment. I suggested that in selling to those he called gentlemen, he was pursuing a course that might make drunkards of them! Those who were already the victims of the drink appetite, would generally find the means of gratifying it, and few of them would reform. He said if such continued to drink to their destruction, the fault would be their own. But, I told him, we should not tempt the weak; that those whose intellectual powers are such that they are unable to take care of themselves, are provided for by the State with homes and caretakers. I appealed to him whether he would like his boys—the older now nearly ready for college, and the other several years younger—thus to be treated, as himself had put it, as gentlemen? He said I had touched him in a tender place, and he desired to part with me.

I have since had some conversation with his

wife. She expects to erect a fine house for their home, and thinks the profits of their business in Saint Paul will enable them to retire in three or four years. I assured her I could not believe the Divine blessing would attend the money thus made by the sale of intoxicating liquor. Poor woman, she hoped otherwise! She appears to think that high license gives a respectability to places where gentlemen resort, and that these are a great advance over such places as are frequented by low and abandoned creatures. Rather will not high license be responsible for a multitude that no man can number, of fresh, helpless, hopeless inebriates. E. M.

Phila., 7th Mo. 9th, 1887.

[That ancient method of giving instruction by fables or allegories, is not very often resorted to at the present time. But many of our older readers can remember the pleasure and profit which they derived from the perusal of those which Lindley Murray placed in his series of Readers, and the strong hold which some of these took of their memory and imagination; so that they have often been brought to mind since, with instruction. Perhaps the following piece of more modern date may prove acceptable.—Ed.]

The Bridge.

There was once a beautiful city which stood upon the slope of a hill; it could be seen from a great distance and the fame of it was such that many people came from far to admire it, as well as to talk with its inhabitants, who were said to be a very wise race of men, skilful in all the arts of life, and constantly making new and great inventions.

One evening, a long time ago, a stranger came to this city. He had travelled a long way and seemed weary, but he had heard so much of the city and its wise inhabitants that he allowed himself little time to rest before he set out to inspect the streets, and admire the large squares with their long lines of overshadowing trees, the fountains springing up and tumbling into their deep marble basins, the tall graceful spires, and the clear windows shadowed with sweeping curtains and filled with flowering plants.

The more he saw the more he was delighted. The city was as beautiful as he had expected, and the people were wise and kind. Some of them were rich, and had houses like palaces; others were poor; but the rich were very good, and had built schools for their children, where they taught them the peculiar learning of the place with various arts and trades, by which the boys soon learned to get their own living, and the girls to practise needlework and other useful arts, besides which they had them instructed in the laws which had been made by the King; and so well were the children taught on this point that many of them knew as much about the King and his laws as their richer neighbors, who had founded these schools.

The stranger thought this such a pleasant city, that he wished to remain in it for awhile, that he might observe the manners of the people and how they employed themselves. So he went about from day to day, and observed how industrious the men were—how they built houses and wove cloth, dug wells and made bread—and how the women spun and knitted, and took care of their children, and of their houses. He was pleased, too, to see the children going so regularly to their schools; and when their task was over he often followed them into the meadows to see how happy they were, gathering flowers and playing about in the long grass.

"This town of yours seems a very good place to live in?" he said one day to a man who was weaving a basket.

"So it would be," said the man, looking up thoughtfully, "if it were not for the river."

"What river?" asked the stranger. "I have not seen or heard of any river."

"Why, no," replied the man, "I dare say not, for it runs a little way out of the city, and we have planted some trees in that direction, that we may not see it; you will not often hear it mentioned, for in fact we do not consider it good breeding to allude to it."

"But what harm does it do to the town?" asked the stranger.

"I don't wish to say much about it," replied the man, "it is a very painful subject; but the truth is, our King, whom you may have heard of, lives a long way off on the other side of the river, and sooner or later he sends for all here to cross over. We shall certainly all have to cross before long. The King sends messengers for us; there is scarcely a day in which some one is not sent for."

"But are they obliged to go?" asked the stranger.

"Oh, yes, they must go," replied the man, "for the King is very powerful. If he were to send for me to-day I could not even wait to finish my work. Sometimes he sends for our wives or our children, and the messenger never waits till we are ready."

"What sort of a country is it on the other side of the river?" asked the stranger. "Is it as pleasant as it is here?"

"The river is so wide that we cannot see across it distinctly," said the man; "and when our friends and relations are once gone over they never come back to tell us how it fares with them there. But yet every one here is agreed, and the highest evidence confirms it, that the country across the river is a far better one than this. The air is so pure that it heals all their diseases; besides there is no such thing as poverty or trouble, and the King is very good to them and so is his Son."

"Well, then," said the stranger, "if the country be so fine, I do not see why you should think it such a misfortune to have to go to it, particularly as you are to see there all your parents, and children, and friends who have gone there before you. Why are you so much afraid to cross the river?"

The man did not answer at first; he seemed to be thinking of his work: at length he looked up and said:—"When any of our friends are sent for we always say they are gone over into that beautiful country; but to tell you the truth this river is so extremely deep and wide, and it rushes along so swiftly—"

"Well," said the stranger.

"I don't mind telling you," replied the man, "as you do not know much of these parts, that I think it very doubtful whether many of those who have to plunge in can get to the other side at all. I am afraid the strong tide carries some of them down till they are lost. Besides, sometimes they are sent for in the dark, and, as I said before, the messenger never waits till we are ready."

"Indeed!" said the stranger, "in that case, so far from envying these people, I wonder to see them looking so happy and so unconcerned. I should have thought they would have been so anxious lest the messenger should come. Pray cannot your friends help you over?" The man shook his head. "We have made a great many rafts at different times," he said, in a doubtful

tone, "but they all went whirling down the stream and were wrecked. We began a bridge, too, and it cost us incredible labor, but we could never make it reach beyond the middle of the river."

"Then," said the stranger, "are there no ships to convey you over; must you needs plunge alone and unhelped into those dark, deep waters?"

"I am not learned in these matters," said the man, evidently uneasy, "and I do not pretend to be wiser than my betters, who generally think this a disagreeable subject, and one that we should not trouble ourselves about more than we can help."

"But if you must all go?" said the stranger.

"I am a working man," replied the basket-maker, interrupting him, "and I really have no time to talk to you any further. If you want to know anything more about this, you had better go and speak to that man whom you see talking to that group of children. It is his business to teach people how to get over the river, but I have not time to attend to him. I dare say, when my time comes, I shall get across as well as my neighbors."

So the stranger went up to this man, who had been pointed out to him, and inquired whether he could tell him anything about the dreadful river.

"Certainly," said the man, "I shall be very glad to tell you any thing you wish to know. It is my duty, I am one of the ambassadors of the King's Son. If you will come with me a little way out of the town, I will show you the river."

So he led him over several green hills, and down into a deep valley, till they came to the edge of a whirling hurrying torrent, deep and swollen. It moved along with such a thundering noise that the stranger shuddered and said:

"I hope, sir, it is not true that all the people in the city are obliged to cross this river?"

"Yes, it is quite true," answered the man.

"Poor people!" said the stranger, "none of them can strive against such a stream as this; no doubt they are all borne away by the force of the torrent. Do you think any man could swim over here in safety?"

"No," said the man looking very sorrowful, "it is quite impossible, and we should all be lost if it were not for the bridge."

"The bridge," exclaimed the stranger very much surprised. "No one told me there was a bridge."

"O, yes, replied the man, "there is a bridge a short distance higher up; it was built by the King's Son, and by means of it we can pass in perfect safety."

"What! may you all pass?" asked the stranger eagerly.

"Yes, all. The bridge is perfectly free, and is the only way of reaching the country beyond. All who try to swim over or cross in any other way will certainly be lost forever."

"Sir," said the stranger, "if this be the case, I must hasten back to the city and tell the people that no more of them be lost in these swelling waters."

"You may certainly do so if you please," replied the man, "but know first that all the people have been duly informed of the bridge. My brethren and myself spend nearly all our time in telling them of the goodness of the King's Son, and how neither he nor his Father is willing that any should perish. But their pride is very great."

"What! so great that they would rather die than use the bridge?" asked the stranger in astonishment.

"Some of them have built up works of their own," replied the man, "which they think are strong enough to bear them over into the King's country; others say they do not believe there is but one way of getting over; and some men throw themselves headlong into the flood, saying they do not believe there is such a provision, or at least that it was not meant for them. But, as I told you before, it is perfectly free, and the voice of the King's Son may sometimes be heard calling to the people over the flood, and inviting them to come to him; for, strange as it may seem to you, he loves them, though they are so backward to believe that he means them well."

"What!" interrupted the stranger, "does not the King's Son repent of what he has done, is he not sorry that he built a bridge for such a thankless race?"

"No," said the man, "though they slight his offers of safety he still sends ambassadors to call them to him, even at the very brink of the river. Nay, he often himself visits them, and by night, when all is still, he comes to their doors and knocks; if any man will open to him he will enter and sup with him. He will tell him how he has loved our nation, and what he has done for our sake; for indeed it cost him very dear to build that bridge, but now it stands stronger than a rock."

Now when the stranger heard this he wondered greatly at the ingratitude and foolishness of these people; and, as he turned away, I went up to the ambassador and ventured to ask him the name of that city and the country it stood in.

But it startled me beyond measure when he told me the name of that country; for it had the same name as my own!—*Jean Ingelov.*

Natural History, Science, &c.

Lead Poison in Confectionery.—Several deaths have recently occurred in Philadelphia, which are attributed to the use, by bakers and confectioners, of a coloring material which contains Chromate of Lead.

Petroleum of the United States and Russia.—United States crude petroleum oil is to Russian crude as cream to skim milk. United States crude yields about 75 per cent. of the finest illuminating oil the world produces. Russian crude yields only about 29 per cent. of an inferior illuminating oil. United States crude yields about 12 per cent. naphtha or spirit of such a valuable character that it readily sells for 20 per cent. per gallon more than the oil. Russian naphtha is unmarketable, and it is mostly burned to get rid of it. United States lubricating oils, another product of crude, are now so low in price, that Russian lubricating oils are practically debarred from competition in many of the European markets. United States crude yields a considerable percentage of scale, used for candle-making, and this is a product of great value; weight for weight it is worth four times more than refined petroleum oil. The Baku crude yield no scale. Thus the United States, in the surpassing richness of its crude, has an enormous and unapproachable advantage over Russia.—*Pall Mall Gazette.*

Natural Gas.—The possibilities of danger from the use of natural gas were illustrated in a novel way at Johnstown, Pa., a few days ago. A bolt in the pressure regulator at the central station of the company, which supplies the natural gas, slipped out of position, and allowed the pressure, which is normally about two ounces to the square inch, to get as high as two pounds. The result was a tremendous outflow of gas at all points

where it had been left burning, and as the accident occurred in the early morning, considerable damage was done by the overheated stoves before the accident was discovered. Floors, wainscotings, furniture, were scorched, and in many cases set on fire; and in a hardware store of the town assumed quite serious proportions, and inflicted a damage of some \$3,000 before it was put out. Many of the stoves had been left burning all night in order to dry the cellars and rooms overflowed by a recent flood, and this of course increased the chances of mischief.—*The American.*

The Danger of Emotional Excitement.—The habit of reading sanguinary recitals, bristling with the details of the most hideous crimes, is one which can hardly fail to produce an unhealthy moral tone in those addicted thereto. Instances are not wanting in which the perusal of the legendary feats of Dick Turpin and his congeners has paved the way to the commission of crime by young and inexperienced persons, to whom crime has been described with a halo of heroism and courage, in which, as a matter of fact, it is generally wanting. The Birmingham coroner recently held an inquest on a young woman, the circumstances of whose death open up another point of view in the harmful results which may accrue from inconsiderate tampering with the emotions. The young woman in question had been to a theatre. She was very much affected by what she saw, and took the earliest possible opportunity of putting an end to an existence which she had just seen depicted in gloomy colors. No doubt suicide is a comparatively rare sequel to a theatrical performance; but there are moments, however, when the mind becomes more amenable to such enervating influences; and there are persons who are constitutionally prone to experience violent emotional disturbance, and, on whose nervous system too dramatic a recital may produce a really damaging shock. Violent emotional disturbances, when frequently repeated, leave a mark on the mind akin to the wrinkles which follow their expression on the features, and disfigure one like the other. Too great care cannot be shown in shielding the young and the emotionally weak from such influences, the effect of which may be injurious and lasting.—*British Medical Gazette.*

A Large Dam.—It is proposed to build a wall across the San Mateo Canon, so as to form a reservoir that will contain 32,000,000 gallons of water. The wall will be 700 feet long, 170 feet high, 175 feet thick at base, and 20 feet thick at top.

An Old Form of Capital Punishment.—Death by precipitation is one of the oldest modes of capital punishment. It prevailed widely over the earth in primitive times. Traces and traditions of it are found here and there in different countries, and in localities far apart. We can easily understand how this should be so, for in ancient times towns and villages were almost exclusively built upon elevated rocks and heights for the sake of security. The nucleus of a town was usually a large isolated rock, such as the rock of the Parthenon at Athens, the rock of the Palatine at Rome, the rock of the Chateau at Nice, and the rock of Zion at Jerusalem. Precipitation among the Jews was one form of stoning, which was the recognized legal punishment for blasphemy. Indeed, "stoning," as the Mishna informs us, was regarded as merely a term of breaking the culprit's neck. It was made imperative that "the house of stoning" as the place from which the criminal was cast down was

called, should be at least "two stories high;" and it was the duty of the chief witness to precipitate the criminal with his own hand. If he was not killed at once by the fall, the second witness had to cast a stone on his head; and, if he still survived, the whole people were to join together in putting an end to him with a shower of stones. This precipitation constituted an essential and humane feature in the act of stoning. Both modes we must regard as an exceedingly primitive custom, the most natural method in which a rude people would wreak their vengeance, or inflict deserved punishment.—*Quiver*.

Cotton Seed Oil.—The *English Mechanic* says that "Two-thirds of the cotton seed oil sold in the United States, goes to the makers of lard and butterine, and its use to the extent of about 20 per cent, has, it is stated, been one of the most powerful influences in reducing the price of lard. It is also being used for cooking, and a large proportion of the oils taken with salads and sardines, is the product of the cotton fields. Scientific men declare it is perfectly wholesome, and some even say it is better than animal fats. It is estimated that not far from 600,000 tons of cotton seed is used in this industry every year, and that from 400,000 to 500,000 barrels of crude oil are produced, half of which is exported from the States."

Captive Bill-Fish.—Recently a bill-fish was found on the sandy shore of the river at low tide. It was apparently unhurt, and twisted and squirmed vigorously, but did not move towards the receding waters as doubtless it desired to do. Why did it not leave with the tide? was the question asked by each of those who saw the struggling creature, but no one offered a solution of the problem. Reaching the spot, the cause was evident enough. The inquisitive bill-fish had snapped at the extended soft parts of an open mussel, and the enraged mollusk had closed its shell with a snap, and caught the fish by the lower jaw. The mussel showed no inclination to relinquish its hold, and now that the water had gone, was evidently striving to bury itself in the sand until return of tide, as is their usual custom. It could not, however, drag the fish down with it, nor could the captured bill-fish lift the mussel from its bed in the sand. Both were prisoners, each being the other's jailer, so long as they chose to remain so. It was a most curious and instructive sight.—*Upland and Meadow*.

Items.

—*Prohibition in Maine*.—The United States Government has recently abolished the collectorships of Maine and Vermont, and merged them into that of New Hampshire, indicating that the revenue from the tax on spirits has decreased. An analysis of the Internal Revenue Statistics shows that while these taxes amounted last year to an average of \$1.76 per head of the population of the United States, the amount collected in Maine was only four cents per head of the population of that State—of which it is probable much came from apothecaries and druggists.—*The Independent*.

—*Belligerent Clergy*.—The Executive of the Manchester Peace Society (England) lately adopted a resolution expressing regret at "the belligerent and anti-Christian language" used by the Bishop of Manchester in a public address. The resolution says: "In the judgment of this committee such utterances are singularly unfortunate and mischievous, as coming from a prominent representative of a Church professing to accept the teachings of the Prince of Peace."

The tendency of the Bishop's speech was to sow the seeds of suspicion and jealousy towards Germany, Russia and the United States. Towards

Germany because she had occupied a part of New Guinea in the Pacific Ocean—as if England had the exclusive right of taking possession of unoccupied lands! Towards Russia for a similar reason, on account of her advances in Central Asia. Towards the United States because she has so long a frontier on Canada, across which she may at some time be tempted to take a hostile step. The policy which the Bishop suggests in face of the possible perils he foresees, is to make "every Englishman a match bodily and more than a match mentally and morally for each foreigner, . . . to make them so that they would die biting."

On this the *Herald of Peace* makes the following comment: "Very curiously, surely, does this contrast with the words of the Master whose spirit and teaching the Bishop professes to venerate: 'Behold I send you forth as lambs among wolves.' This Christian prelate cannot conceive of men of different races, or indeed of kindred races, existing side by side with any other feelings than those of 'malice and envy, hateful and hating one another,' or in any other relation than that of vigilant and deadly antagonism."

—*Moral Influence upon England of its Indian Empire*.—The *American* refers to an article in the *Pall Mall Gazette*, which insists that the governing class which constitutes Imperial England, has been "Paganized in belief and morals by the necessary methods of imperial government. These methods involve the transfer of a great body of Englishmen to a celibate life among a people who entertain low ideas of morality. The best of them resist the temptation of such a life, and keep themselves pure. The most behave as might be expected. And having thrown off the moral code of their country, they easily come to cast aside the theological belief on which that code rests, and to think that Christianity "makes too much of purity." At the end of his term of service, and even during his leaves of absence, the Anglo-Indian comes back to England as an influence for evil. He corrupts English "society," and especially London, by his immorality and scepticism.

—*Secret Societies*.—The Synod of the Reformed Presbyterian Church of America, in session at Newburg, New York, has adopted resolutions declaring "that secret societies, of which secrecy is an essential characteristic, are, because of their secrecy, immoral, selfish and unjust; that they are degrading and enslaving to the consciences of their members; that, in addition to the secrecy of these fraternities, many of them are Christless, yet counterfeit the worship of the Church and obstruct her work, and, for that reason, as well as on account of the secrecy maintained, the members of such societies ought not to be admitted to the Church's membership, and that the Synod enjoin the courts of this Church to refuse admission to the privileges of the Church to the members of all secret orders, and to exclude from the membership those belonging to such societies, if there be any in the Church who may have crept in unawares."

THE FRIEND.

SEVENTH MONTH 23, 1887.

Some of our readers may remember the publication in "The Friend," several weeks ago, of some extracts from a letter written by a Friend in Kansas, expressing the difficulties occasioned him by the departure, among those he was connected with, from the principles and practices of our Society.

Those extracts have drawn forth a communication from another Friend in a different part of the West, who has found in them a description of his own experience,—as face answereth to face in a glass. A part of this is here inserted, with the hope that it may strengthen others in their efforts to hold fast to that which they have received from the Spirit of Christ, and not lose the bene-

fits which flow from a faithful walking in the Light of the Lord.

"I always hail the coming of "The Friend" with pleasure, as I find much therein to cheer me amid the trials and discouragements with which I have been and am still surrounded. And on the other hand, I often find my soul travelling in unison with it, on account of the degeneracy in our beloved Society. I believe the present low state of our Society on account of ritualism and a dependence on the ordinances, (so-called), had its beginnings many years ago. And I, with many others, on account of a low spiritual state, were more or less deceived thereby."

"Soon after coming here, my dear Heavenly Father was pleased to lead me in a way that I had not known before, and by His blessed Spirit enabled me to see many things in a very different light from that in which I once believed them. Since that time I have believed it my duty to uphold the precious spiritual doctrines of our Society in all their fulness, and have endeavored by word and pen in my weak way, to labor with those members of our meeting who seemed disposed to assail them. I have passed through many trying seasons during this time, and have had to bear with many things that would have seemed very hard, had it not been that His loving hand was near to sustain.

"But under the leading and influence of those connected with the *Christian Worker* of Chicago, our little meeting has steadily receded from the principles once held by Friends, until it seems there is but little done or said with which I dare unite, and it begins to feel as if I had no Christian home any more.

"My heart was stirred within me as I read the touching quotations from the letter of the minister in Kansas. His experience and feelings have been very much my own; and I doubt not there are many others scattered over this Western country who are now passing through this same lonely waiting. I still hope and believe that there are better times for us sometime in the future, and I suppose it is our Christian duty to patiently endure."

"There are two or three others of our little meeting who have remained steadfast through all these trials, and in our loneliness we often turn our mental eyes towards Philadelphia, believing that through your faithfulness, help may yet arise for us, the scattered sheep of our once united fold."

The members of Philadelphia Yearly Meeting may well feel humbled at the thought, that others are looking to them for sympathy and help; being conscious, as many of them are, of their own weakness, and of the need of strength from on High to maintain the holy warfare against the individual temptations that assail them, and against the evils which threaten the church collectively. But surely the knowledge that lovers of primitive Christianity elsewhere may be helped or hindered, according as they are faithful or otherwise, ought to animate them to increased earnestness in "walking worthy of the vocation wherewith they are called."

"Friends' Book and Tract Committee," 56 Lafayette Place, N. Y., inform that Katharine Backhouse of England, has placed at their disposal, for free distribution among Bible Schools and Meeting Libraries of Friends in America, 250 copies of "Witnesses for Christ and Memorials of Church Life, from the Fourth to the Thirteenth Century."

They say:—"These books will be mailed from

Europe, postage paid, direct to the officer of the Library who may be designated to receive it; subject only to United States duty, which will be collected at place of delivery."

"Assuredly the Lord has many servants with whom we are unacquainted: He has hidden ones whom we may never hear of in this world; and many a country, and many a city, would perhaps long ago have been as Sodom and Gomorrah, had not a small remnant of such been left in those places.

'The kingdom of God cometh not with observation,' for behold, 'the kingdom of God is within you.' We do not sufficiently consider this even as Elijah did not, and therefore we may often be mistaken with reference to this kingdom. It is not unfrequently the case, my brethren, that we measure the temple of God with a very incorrect measuring-line, and therefore deceive ourselves as to its breadth and extent. For instance, we are apt to take it for granted, that where there are no enlightened preachers there can be no true Christians; but where has God made the regeneration of his chosen entirely dependent on human instrumentality? Lo! in the midst of the desert He often plants, with his own hand, the loveliest roses. We are also apt to think, that where nothing is heard of awakenings, no awakenings take place. But must there be always a sound when it rains, and cannot children be born to the Lord as dew from the womb of the morning—silently and secretly, before day-break, and while multitudes are asleep."—*From Krummacher.*

SUMMARY OF EVENTS.

UNITED STATES.—The total value of our exports of domestic breadstuffs during the twelve months which ended on Sixth Mo. 30th, was \$102,426,194, against \$122,510,379 during the preceding twelve months.

Secretary Bayard has received a despatch from our Minister at Honolulu, dated 5th instant, saying that affairs were then quiet in Hawaii.

The apple crop in Maine, which was expected to be phenomenally large at the time the orchards were in blossom, has not "set" well, it is reported, and will not be by any means as bountiful as at first anticipated.

It is reported from Pittsburgh, that notwithstanding the shut down of the blast furnaces on account of the coke strike, the ore shipments from the lakes show a large increase over last year, and it is estimated that the production this year will be 1,000,000 tons in excess of what it was in 1856.

In the Woman's Christian Temperance Convocation at Lake Bluff, on the 16th inst., Senator Colquitt, of Georgia, gave some details of what prohibition is doing in the South. In the twelve Southern States, he said, "there were fewer saloons to the population than in any other dozen States, not excepting Maine and Kansas. Local option had been adopted in Georgia and Alabama, and prohibition was a complete success."

In reply to the despatch published in this Summary two weeks ago, to the effect that "the closing of the saloons in Acheson, Kansas, has cut off the most profitable source of revenue, amounting to thousands of dollars a year, and, as a result, the city has no revenue to keep it going," &c. Governor Martin, of Kansas, has since sent a long communication to the General Manager of the Associated Press, in which he says: "I am thoroughly familiar with the condition of the city of Acheson, and personally know that the statements embodied in the St. Joseph despatch are false and misleading." "The most wonderful era of prosperity, of material, moral and intellectual development, of growth in country, cities and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance amendment to our Constitution was adopted, and especially during the past two years, the period of its most energetic and complete enforcement."

Jacob Sharp has been sentenced by Judge Barrett, in New York, to pay a fine of \$5000 and be imprisoned in Sing Sing Penitentiary at hard labor for four years.

In the last live pigeon shooting match in Louisiana, the contestants, with an exception or two, used assumed

names, and "one of the crack shots" stated to a writer who communicates the information to the *Picayune*, that he would never again indulge in the cruel sport, and that he believed the last match in which live pigeons would be used had taken place in that section. This is encouraging.

The city of St. Paul was visited on the night of the 13th inst., by countless swarms of what are called "day bugs," which swarmed around the gas lamps and electric lights, and covered buildings and the ground. In one place they covered the pavement to the depth of over a foot.

The deaths in this city last week numbered 543, which was 12 less than during the previous week, and 95 more than during the corresponding period last year. Of the whole number, 276 were males and 267 females; 224 adults and 319 minors; 224 being under one year of age; 108 died of cholera infantum; 57 of consumption of the lungs; 23 of convulsions; 27 of marasmus; 24 of inanition; 21 of diseases of the heart; 20 of inflammation of the stomach and bowels; 20 of inflammation of the brain, and 15 of debility.

Markets, &c.—U. S. 4½'s, 109; 4's, 127½; currency 6's, 123 a 134.

Cotton was dull at 11 cts. for middling uplands. Feed was quiet and unchanged. Winter bran, \$15 a \$16 per ton.

Flour and Meal.—Flour was dull, but steadily held. Sales of 125 barrels Pennsylvania straight, at \$4.20; 375 barrels Ohio straight, at \$4.40 a \$4.50; 500 barrels winter patent, at \$4.60 a \$4.75; 125 barrels Minnesota, clear, at \$4.10, and 625 barrels do, patent, at \$4.60 a \$4.85. Rye flour, \$2.60 a \$2.75 per barrel.

Grain.—Wheat was quiet, and No. 2 red closed at 80½ cts. bid and 81 cts. asked. Corn was nominal at 44½ a 45 cts. Oats were a shade firmer at 38½ a 39½ cts. per bushel.

Beef cattle were in fair request and lower, at 3½ a 5½ cts.

Sheep were higher for good and lower for common, at 13 a 15½ cts.

Hogs were fairly active and ½c. higher, at 7½ a 8 cts. **FOREIGN.**—The Coercion Bill is being discussed in the English House of Lords.

A British commission of scientific men, appointed last year to inquire into Louis Pasteur's treatment of hydrophobia, have just reported to Parliament. In it they state:

"The committee think it therefore certain that the inoculations practiced by L. Pasteur have prevented the occurrence of hydrophobia in a large proportion of those, who, if they had not been so inoculated, would have died of that disease; and his discovery shows that it may become possible to arrest by inoculation, even after infection, other diseases besides hydrophobia. His researches have also added very largely to the knowledge of the pathology of hydrophobia, and supplied a sure means of determining whether an animal which has died under suspicion of rabies was really affected with that disease or not."

The Sultan of Turkey has persisted in his refusal to sign the convention with England in reference to Egypt in its present form, notwithstanding he is urgently advised to ratify it by both Germany and Italy. The *London Standard* says: "The break-down of the Egyptian Convention is a decided advantage to England, who stands unpledged before Europe, and may continue the occupation of Egypt as long as considered necessary."

A despatch from Constantinople dated Seventh Mo. 15th, says: Kiampil Pasha, the Grand Vizier, has resigned. The resignation was in consequence of a violent article published in the *Misra* attacking the Grand Vizier, the Cabinet and the whole administration, which was inspired by the Sultan in order to excite public indignation against them and thus cover his own responsibility in connection with the Egyptian convention.

On the 15th, Prince Ferdinand of Saxe-Coburg-Gotha received the deputation sent to officially notify him of his election to the Bulgarian throne. In his reply he said: "If I should follow my heart's impulse, I would hasten to Bulgaria and put myself at the head of the nation. But the Prince elected ruler of Bulgaria must respect treaties. Such respect will increase the strength of the Bulgarian Government and assure the grandeur and prosperity of the nation. I hope to justify the Porte's confidence and obtain the consent of the Powers, and to regain in time Russia's sympathy, to which Bulgaria owes her freedom. I hope to prove my devotion to Bulgaria when the moment comes. Courage, prudence, unity and patriotism, with which God has blessed Bulgaria, promise a brilliant future for her."

Russia has replied to the circular note in relation to the Bulgarian question issued by the Porte. The reply states that, while there is personally no objection against Prince Ferdinand as ruler of Bulgaria, Russia declines to accept the decision of the present Sobranje, Germany, Austria, and Italy reply that they will accept any solution of the question which is based on the Berlin treaty.

At 8 o'clock of the morning of the 17th instant, slight shocks of earthquake were felt in Sicily and along the Italian coasts. Mt. Etna is in a state of eruption. No damage is reported.

RECEIPTS.

Received from Lydia T. King, Pa., \$8, being \$2 each for herself, Joseph E. Mickle, Thomas Evans, and Lydia K. Edge, vol. 61; from Jacob Edge, Pa., \$2, vol. 61; from Emeline E. Hilyard, N. J., \$2, vol. 61; from Mary Ann Haines, N. J., \$2, vol. 61; from Charlotte P. Tilton, N. J., \$2, vol. 61, and from Henry Briggs, Ohio, \$4, for vols. 60 and 61.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

WANTED,

Teachers for the Adelphi School, Principal and Assistant, to enter upon duty at opening of school Ninth Mo. 1st, 1857. Apply to

Israel H. Johnson, 809 Spruce Street,
Geo. S. Hutton, 22 N. Front "
Wm. T. Elkinton, 17 S. Front "

NEW PUBLICATIONS.

The Tract Association of Friends has just issued the following new Tracts:

"The Remedy for Intemperance," . . . 4 pages.
"Kindness and Gentleness," . . . 4 "
"The Divine Pilot," . . . 4 "
"The Origin and Object of Civil Government," translated into German by Frederick Müller, . . . 8 "
Also the following old Tracts from new electrotype plates:

"Brief Account of Hannah Garretson. A striking instance of the work of Divine Grace." Abridged from the Memoir of H. G. . . . 8 pages.
"Some Account of the life of Captain Paul Coffee," . . . 8 "
"Military Glory," by Jonathan Dymond, . . . 12 "
"Brief Memoir of P. W. Hall, aged nearly 15 years, . . . 8 "

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the trains which leave Broad St. Station at 7.07, 8.53, 2.47 and 4.55; and at other times on timely notice being sent to J. G. WILLIAMS, *Supt.*

DIED, at the residence of his son, Robert Taber, in Massachusetts, of Third Mo. 29th, 1857, FRANCIS TABER, aged 83 years and 6 months, an esteemed member of New Bedford Monthly Meeting of Friends. This, our dear aged Friend, had endeavored through a long life, to follow his Lord and Saviour in the way of his leadings, though often in the way of the cross. He passed through many painful vicissitudes and trials, hard to bear; but we trust they were sanctified to him, and tended to prepare him for his everlasting habitation. He was strongly attached to the principles and testimonies of our religious Society, and his spirit was often clothed with mourning because of the departures therefrom, so prevalent of late years. He was at times engaged in public testimony in our meetings, to the comfort of faithful Friends. For several years he appeared to be quietly awaiting his release; and his friends feel an assurance, that through redeeming love and mercy his purified spirit has been admitted to a mansion of everlasting rest and peace.

—, at his residence in Guthrieville, Pennsylvania, Fourth Mo. 4th, 1857, WILLIAM WINDLE, a valued member of Bradford Monthly and Cain Parishes Meetings, in the 84th year of his age.

—, at her residence, 809 Spruce St. Philadelphia, Pa., on Seventh-day evening, Sixth Mo. 15th, 1857, SARAH MARSHALL, aged nearly 76 years. She bore a serene, and proved incurable, ailment for years without a complaint or murmur. Grateful to the Lord for his blessings, she looked daily to Him for strength. With full faith in his atoning blood and sacrifice, she relied on her crucified and risen Lord; not for works of righteousness, but of his unbounded mercy, she was assured near her close that salvation awaited her. "Blessed are the pure in heart, for they shall see God."

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MOORESTOWN, BURLINGTON CO., N. J.

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Selections from the Diary of Abigail W. Hall.

(Concluded from page 402.)

The remaining entries in the diary of our beloved friend are comparatively few, and made at long intervals. In them she records some of her own mental exercises; which manifest that she retained the same watchful care over herself, and the same earnestness of purpose to work out her soul's salvation, as have been conspicuously apparent in her earlier memoranda. She notices also the decease of several valued friends and relatives. Amongst these was her niece Alice Roberts, a young woman, of whom she says, under date of Eighth Month 15th, 1876:

"Her pure and spotless life has left a fragrance behind her, comparable to the odor that filled the whole house." She had nothing to express in regard to leaving us, or the great change which was so close at hand; but as an innocent child, was, I believe, "leaning" on the bosom of her Saviour."

The entry made Fifth Month 20th, 1882, shows that she was sensible of increasing physical weakness. It is as follows:

"Feel this morning, that I owe much unto my dear Lord and Master, who has so many blessings bestowed—too many to enumerate. The time has come to me, when I cannot accomplish what I once could. Often do I look back to what I used to go through, but I can do it no more. O, that I may not be suffered to lose 'the dew of my youth' when I was mercifully 'led with weeping and supplication,' and covenants were entered into."

Eleventh Month 23rd, 1882. "As I lay on my bed this morning, humbled under a fresh sense of my many weaknesses and shortcomings, and fears that I should never be made pure enough for the kingdom of Heaven, my tears flowed comparable to a little shower of rain. As I looked at my helpless condition, with longings for a little evidence of acceptance; the language saluted my inward ear,—'I write unto you little children, because your sins are forgiven you for his name's sake.' It seemed too good for me."

The last entry in her diary is dated First Month 23rd, 1883. "Beautiful for situation the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge." The above was comfortingly brought to remembrance on my bed, a few mornings since."

The following account of the closing period of her life is an abridgment, from notes taken

principally by her husband, immediately preceding and during the last illness unto death of A. W. Hall; with which it is proposed to close this account of her.

"Fifth Mo., 1883. She attended her (Concord) Quarterly Meeting for the last time. In that for Ministers and Elders, she said, she believed there were many honest, struggling ones who, like Hezekiah, had been turning their faces to the wall. She could see one here and another there, raised up to support our precious doctrines and testimonies; and she remembered the encouraging language: 'A seed shall serve Him; it shall be accounted to the Lord for a generation.' Said, she had remembered the exercise of a dear young woman on her dying bed, who desired all to go out of the room, that she might 'wrestle alone'; thus exhorting to individual faithfulness and wrestling for the blessing." This, with a few words in the General Meeting held on the following day, closed her public gospel service. After meeting and dining at our kind friends B. W. and R. G. P.'s we returned home. Next morning, Fifth Month 15th, she was stricken with apoplexy, followed by paralysis of the left side. This sudden prostration of her physical powers, though accompanied with much weariness and not a little painfulness, left her able to see and converse with her family and numerous friends for nearly seven and a-half months, wherein the chastening hand of disease and affliction was appointed unto her. Though feeling often very poor in spirit, she yet endured all without a murmur; never intimating that she thought her Heavenly Father dealt hardly with her, but seemed to feel the most filial fear, tenderness and humility towards Him, even in her most distressing seasons. Her petitions were more often than the day, put up for help and support; frequently saying, "I am willing to do anything called for by the dear Master."

Fifth Month 18th. She addressed quite a number of the young Friends of her Particular Meeting; and it proved to be a heart-tendering occasion, as she spoke to the different ones, with entire composure; sending, also, kind messages to several who were not present. At another time, after quoting the Scripture, "All thy children shall be taught of the Lord, and great shall be the peace of thy children;" she went on to say: "I want my dear relations that are so kindly waiting on me to remember that there is room for us all in this school. I hope there will not be one of us missing from that countless number that surround the throne. If there is, the fault will be our own. There are many mansions in our Father's house; if we can only obtain one of the lowest, all will be well."

30th. Her friend M. D. A. spent the forenoon with her. Upon her taking leave, A. W. H. said to her, "We have often drunk together of one cup. I have been thinking that this affliction has been permitted in order to deepen me in the root of life. It does seem to me sometimes, that I am privileged to get very near to the dear Master's feet." In allusion to our read-

ing to her, she did not wish her friends to think she was depending on that; she chose rather to draw from the fountain-head—from Him who had often comforted her in times of distress.

Sixth Mo. 4th. She spoke of our little meeting, and seemed clothed with love for the members of it. Expressed the hope that some of the older ones would come forward and take their places, and share in the exercises and services of the church. Felt as if she could put her arms around the dear young people and gather them all; and manifested a great desire that little children should be brought up, as respects their dress, with proper christian restraint. She spoke of the sweet peace she had experienced by making little sacrifices in dress; and to see young people doing this, had often been as narrow to her bones.

15th. She supplicated: "Oh Thou who dwellest on high, be pleased to draw nigh to us this morning—to thy children who have long compassed thine altar. In great weakness we appeal to thee for thy help, and ask that thou wouldst enable us to bear our afflictions, as Thou wouldst have thy children bear them. Thou knowest why these things are permitted! Let them work out thy own end and designs; that we may all be prepared at last, through thy mercy, to enter into that city which hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. Be pleased to draw near, not only to this present company, but to those of the neighborhood, that there may be a little army raised up in this place who will uphold Thy cause of truth and righteousness in the earth."

Speaking of different ones in our meeting, she said: "And dear sister S., we have sat together, and loved each other. She will not be left alone. The Lord is very near her, and will be near her both by day and by night." Spoke to her sister — of the great unity and congeniality that had existed between them, and of her dedication to the best of Masters, &c. In allusion to her husband, said: "We have taken sweet counsel together, and walked to the house of God in company." Of J. K., he has been a very kind brother-in-law to me; and desired his faithfulness as an armor-bearer in the good cause. She also sweetly addressed her nieces, and sent loving messages to her nephews.

She alluded to her little gift in the ministry with its attendant exercises. Often felt as if she had gone down to the bottom of the mountains, and that the weeds were wrapped about her head. Had often been keenly sensible of her frailties and shortcomings; and desired that none might be stumbled thereat. Said she was a very poor thing, and that she could not think of an act or a word to rest her hopes now upon in this honest hour; but that her only hope was in the mercy of God through Christ Jesus. She exhorted to a preparation for said honest hour, by which only we can experience that

"Jesus can make a dying bed
Feel soft as downy pillows are," &c.

Seventh Mo. 31st. When under a good deal of suffering and some discouragement from not feeling more of the sensible presence of the Master, she put up the touching little petition: "O Heavenly Father! be pleased to look down upon thy poor afflicted child, an unworthy worm of the dust. Thou alone knowest what a poor thing I am. Be pleased to help me. I have not a shred of righteousness out of thee to depend upon. Be pleased to make me pure and fit for thy heavenly kingdom. I have none to depend upon but Thee."

Ninth Mo. 30th. She said, "If I could but touch the hem of His garment!" And upon the 91st and 92nd Psalm being, at her request, read to her, after a little silence, she said: "Bless the Lord, O my soul, and all that is within me, bless his holy name." Be pleased, Heavenly Father to encamp round about, and spread thy wing of ancient goodness over us. Be near to this little company, who feel that they have no might of their own," &c.

Upon another occasion she remarked to a young man, I remember what Samuel Fothergill, in addressing some young people, said: "I have found my duty and great advantage to place in view my worthy father; and in matters of importance, or in dubious cases, to consult what would have pleased him, who was ripe in experience and judgment."

Twelfth Mo. 27th. To-day she put up the filial, feeling intercessions, which proved the last recorded of her: "Be pleased, dearest Father, to receive me unto thyself. Thou knowest, O Lord, that I have always loved Thee, and have tried to keep thy commandments. And, Oh, the deep places I have had to pass through!" At nine o'clock the following morning she was taken with spasms, and gradually grew weaker until the next afternoon, Twelfth Month 29th, 1883, when she quietly passed away.

A precious feeling of solemnity, which had been over those assembled on the occasion, continued; and a tendering religious opportunity was had. The interment took place on the following Fourth-day; when a favored meeting was held, and divers feeling testimonies were delivered. In which, with other pertinent matter, the Scriptures were quoted: "Precious in the sight of the Lord is the death of his saints." And, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, they do rest from their labors; and their works do follow them."

For "The Friend."

Tuckerton Pond, New Jersey.

About the easiest and most pleasant mode of gathering botanical specimens on a warm summer's day, is to be seated in a little flat bottomed boat, on one of our extensive ponds, with an enthusiastic companion to take the rower's seat, and to propel the little vessel into the bays and among the islands abounding in the shallower parts of such collections of water. Such was my experience at Tuckerton on the evening of the last day of the Sixth Month, and on the following morning. The pond, whose water is the motive power of a mill, is fed by streams which rise at no great distance; and in that level country, the dam which retains the water, causes it to spread over a wide area, extending far back towards the sources from which it springs. The water itself is colored dark by vegetable growths, as is common in Southern New Jersey and many other sections of our country.

Though dark in color, the water is clear in other respects, and we could watch the plants

below, when not more than two or three feet from the surface. How it may be in the deepest parts of the pond, we could not tell, but it was interesting to notice the abundance of the plants in the shallower portions, so that almost all the space available was occupied.

As we glided gently along, we observed a dense growth of a thread-like pond-weed (*Potamogeton*), whose slender stems were crowned with masses of seeds, forming clusters about the size of large peas. Below, the plants were subdivided into stems or leaves as thin as sewing cotton. The top of the plant was several inches below the surface, and when a specimen was gathered, the parts were unable to sustain themselves without the support of the water in which they had floated, and collapsed into a mass resembling a tangled skein of silk.

Floating loose in the water were white threads several feet in length, with numerous short branches coming out in whorls, and much subdivided. These were thickly studded with small kidney-shaped bladders, which keep the plant afloat, and are said also to contribute to its nourishment, by entrapping and digesting some of the innumerable animalcules which frequent these quiet waters. Some of the bladders were transparent, and the bubble of air they contained was plainly visible by the unassisted eye; others were of a dark purple color. The plant was not now in bloom, but was probably a Bladder Wort (*Utricularia inflata*), such as was described in "The Friend," of Eleventh Month 20th, of last year.

Patches of Yellow Pond-lilies (*Nuphar advena*), of the fragrant Water-lily (*Nymphaea odorata*), and of the curious Water-Shield (*Brasenia peltata*), were frequent. They were all in bloom. But the small dark purple blossoms of the *Brasenia* were less numerous and far less conspicuous than the larger and more showy flowers of the others. The leaves of all these are beautiful, and they lie gracefully on the surface of the water, presenting their green upper surface to the sky, and turning the dark purple of their under side to the water below. As we gazed into the quiet waters, we could see leaves struggling upward from the bottom below to reach the sunlight. From how distant a rooting place their stems had started we could not tell, for we had nothing to measure with, except our oars, which were but about five feet in length, and they would not reach to the bottom, whence the leaves and flower stems had their origin.

We saw in the depths below a number of small white heads of flowers, about the size of peas, growing up towards the light; in places where the water was shallower, these had emerged. They were specimens of the Pipe wort, of which we found two species. The footstalk which bears the head of flowers, is often very long, and the leaves which are grass-like, spring from its base. Both they and the numerous long rootlets are very cellular in their structure.

In the shallower parts of the pond we found a number of small islands, some scarcely more than a yard in diameter, which were very attractive from the abundance and beauty of the plants that grew in them. But we soon found that they furnished a very insecure footing to the explorer, and were only floating islands with water beneath as well as around them. They appeared to be moored to the stem of some bush, or to the stump of a cedar, around which had grown the water-moss. This was overrun with the vines of the Cranberry (now in bloom), and permeated and held together by the roots of various plants. We drew our little boat to the

edges of these islands, and thus collected many interesting plants. Among these were the pitcher plant (*Sarracenia purpurea*); a Bladder-wort with brilliant yellow flowers (*Utricularia cornuta*) which was rooted and stationary, and not floating as the species before described; and two beautiful orchidaceous plants, *Pogonia ophioglossoides*, and *Calopogon pulchellus*—the former bearing one rose-colored flower about an inch long, at the top of its stem, midway on which stands a single leaf; and the latter crowned with an open cluster of blossoms, which were larger and of a rose purple hue.

The plants which have been mentioned were far from being all that we met with. So attractive was the pond and its contents, that we prolonged our tarryance on its waters till the shades of evening had settled over them, and the Whip-poor-Will, who were skimming over the surface, and darting after their insect prey with zigzag flight, reminded us that the time had come for the animals of the day to retire from the scene and leave it to the more nocturnal peccies.

J. W.

For "The Friend."

Old-Fashioned Quakerism.

(Concluded from page 404.)

After speaking of that doctrine of Primitive Christianity, and of Quakerism—the Light of Christ in man—as fundamental truth, William Pollard is careful to draw attention to the fact, that it is not the *only* truth of importance. He observes: "On examination, it will be found, when held in its true sense, really to include, or to reveal, all the great Facts referred to in the Apostles' Creed: for, as promised by Christ, it leads into all truth. Our knowledge of God is progressive. Truth comes to us by degrees largely according to faith and faithfulness. This was what George Fox meant, when he said, he was called 'to bring people to Christ, and to leave them there.' He knew that when a man had come in faith to this living Christ, he would seek more and more to learn of Christ, and to obey Christ, and to promote the cause of Christ;—that he would honor and love the Bible, which testified of Christ."

"And so we find this great fundamental truth of a living and present Saviour, underlying all that the early Friends taught. It was this that gave the unique character to their meetings for worship. It shaped and guided their ministry. It was at the root of all their testimonies, and their service for the Truth. It was to them the power and reality of the Gospel. It was 'God's gift for man's salvation.' And the reason is not far to seek. It meant to them, the one Foundation, on which prophets, and apostles, and Primitive Christians, had built;—*Jesus Christ*.

"In view of this mighty fact, they might well ask,—'What need is there of a human priest, or a professional pastor, at the head of the congregation; when the Great High Priest,—the Minister of ministers,—is Himself really present? What need is there, of a symbolical washing by outward water, when the real cleansing is applied direct to the soul, by the Divine Baptizer Himself? What need is there of a formal ceremonial, with outward bread and wine, when the soul is invited to the real table of the Lord, to partake of the veritable Bread of Life?"

"We sometimes hear Quakerism described, as if it were identical with what is known as 'Evangelicalism,' plus a few specialities, about the Ordinances, War, and Oaths. On this point we may appeal both to the early Friends, and to their cotemporaries, the 'Evangelicals,' of the

seventeenth century;—and we shall find the answer from each, clear and unmistakable. Leaders of the 'Evangelical' sects in those days,—such as Baxter and Bunyan,—never would admit that the fathers of Quakerism were in harmony with themselves, as regards even primary Christian doctrine. They stigmatized them as *one-sided*,—as tending to *Socinianism*,—as *undervaluing the Bible*,—and so on;—charges which one still hears at times, applied by 'Evangelicals,' to old-fashioned Quakerism: though more unfounded statements as regards each particular, both then and now could hardly be made. So far from being one-sided, they proclaimed afresh the *central truth* of Christianity. Their testimony to Christ, as Almighty and Divine, was a practical testimony;—and as such, it was more definite, and unequivocal, than that of any other religious community. And their reverence and love for the Bible, were so marked, that its plain teachings were accepted by them, at great cost and suffering, on points respecting which, other churches seem still 'halting, as between two opinions.'

"The 'Evangelical' sects,—as we have already pointed out,—declared, and still declare, their central truth to be the Death of Christ. The early Friends, going wider and deeper, proclaimed the great central and foundation truth, to be Christ Himself;—the Living Saviour,—the same yesterday, to-day, and forever. They ignored no revealed truth;—the human life of Christ,—his death,—his resurrection,—his ascension,—all for our sakes they thankfully accepted, and believed. But Christ the Living,—the Indivisible,—He who had been God manifest in the flesh, and is now God manifest in the spirit,—was their foundation Rock. And on that Rock they built, and found safety and rest."

We will not follow our author through that part of his work which treats of the results, both religious and political of the "Quaker Movement," but briefly refer to the concluding portion, which speaks of the present and probable future condition of the Society of Friends: of this he says:

"Its condition is undoubtedly very critical. It seems to have almost reached the parting of the ways. One of these ways,—a plain, well-defined road, leading straight-forward,—is what Whittier calls,

"The narrow way
Our faithful fathers knew."

The other leads—where? Does it need much prophetic foresight to perceive, that this other way, with all its windings and accommodations, must inevitably lead back again, to that artificial church system, from which our forefathers thought it such a deliverance to come out?

"I, for one, cannot shut my eyes from the fact, that the tendency at present,—especially with our American brethren,—is strongly setting towards this new road, that leads round and back;—and if this tendency increase,—and prevail,—not only there but in England,—I say without hesitation, that so far as the Society of Friends is concerned,—*Quakerism has no Future*."

"But the principle of Quakerism is eternal. If our testimony fails, it is certain to spring up in some other place and way; and we shall be like the Jews of old,—a rejected and discredited people. No one doubts that we have had a high and special calling of God:—a special place and service among the churches! What a sad apostasy, if we abandon this calling, and lose our place!

"To those who had been trained to think that religion meant believing in a series of dog-

matic statements, it was an indescribable relief to be taught that the "great fundamental truth to be first recognized, is a plain universal fact:—that there is a living Saviour, Who visits each heart;—Who cares for, and understands every man;—and Who invites all to come and put their trust in Him. The 'one thing needful,' became thus a simple, practical, and soul-satisfying truth. It was,—to have faith in Christ:—to listen for and obey his voice:—and to receive from Him, not only forgiveness, but power to overcome, and guidance for life and duty."

"The genuine Friends' meeting is a continual,—and though a quiet, still a very striking testimony, to the real Presence of Christ, and the power of faith. No Quakerism of the future, would be worthy of the name, which did not maintain this most remarkable institution,—the Friends' meeting,—in all its spiritual integrity and life. In these innovating days, when certain Friends are hinting, that meetings held on the basis of silence, are not fitted for either children or unlettered people, we may be called upon to say firmly, that whatever is changed, the old-fashioned Friends' meeting,—based on the fundamental doctrine of Quakerism,—must not be tampered with or touched.

"I doubt if there be anything more truly edifying and heart-reaching, in the way of congregational worship, than the stillness of the silent meeting, in which genuine though secret prayer, ascends from many hearts, for the spiritual help that is needed; and in which the silence is at times broken, by the few unadorned but earnest words,—the solemn exhortation—and the fervent heartfelt prayer;—all uttered under the conviction, that God is calling for this sacrifice of the lips; and giving the needful power and utterance. At such times and over such assemblies,—as Charles Lamb says,—'The Dove seems almost visibly brooding.'"

While not prepared fully to endorse every sentiment of the author of this essay, we have found in it much which has been interesting and strengthening.

For "The Friend."

A Visit Among the Mennonites.—No. 6.

(Continued from page 402.)

The customs and character of the Mennonites will be further illustrated by a reference to some of the scenes and incidents that were witnessed during our visit.

The first of the meetings which we attended was at Deep Run, north of Doylestown in Bucks County, on Third Mo. 7th, where several hundred assembled. We found a large, plain, one-story building, seated with plain, movable benches, and provided with a narrow platform on one side, elevated one step from the floor, on which was a single bench for the ministers. A retiring-room was partitioned off at one end; and this was furnished with shelves to receive the bonnets of the sisters, who leave them there, and enter the main room with their heads covered only with simple clear-starched caps, very similar to those worn by our plain women Friends. It was an interesting spectacle. Bench after bench was filled with nice-looking, plainly dressed women, sitting in a reverent manner, a number of them having their infant children with them. Many of the men also were plainly dressed, and looked like old-fashioned Friends. We were favored with a comfortable meeting, and warm feelings of affectionate interest were excited, under the influence of which we could greet them as beloved brethren.

As the Mennonites are of German descent,

we found the services in their meetings in Bucks and Montgomery Counties are almost exclusively held in German, or to speak more accurately, Pennsylvania Dutch. But the fact that the school education of their children is altogether in English, and that the use of that language is steadily increasing, is compelling them to consider the propriety of introducing it into their meetings also. This has been done only to a limited extent in Bucks and Montgomery Counties; but in Lancaster County it has come to be the general practice to have two sermons at each meeting, one in each language; and were it not for this, the Lancaster County preachers say they would lose their hold on the young people. One of them, who was among the first to use the English language many years ago, gave us a graphic account of the difficulties he met with, and of the charges of pride, &c., made by some of the old people, who could not think of a Mennonite as anything else than a German.

It may have been partly owing to this change, and partly to a revival of zeal among them, that the number of their members has latterly much increased in Lancaster County. We were assured that it had at least doubled in the last 20 or 30 years; and some meetings had been enlarged in a still greater ratio. They do not recognize birth-right membership. Their young people often join the church about the time that they marry and settle in life, which is generally between 18 and 22 years of age. As with Friends their discipline does not permit marriage with those who are not members.

While in Bucks County we called on an aged bishop, now superannuated, who is mostly confined to the house in winter, and in delicate health. The tender and serious feeling which prevailed during this visit, evidenced an overshadowing of the Divine presence. This dear old man, in rather broken English, expressed his views and feelings, which manifested much religious experience, and a close approximation in doctrine to our own sentiments. He seemed to think his end was drawing near, and he felt willing to leave all earthly things, if he could retain his hold on the Lord Jesus, and have his treasure laid up in Heaven.

At Blooming Glen meeting-house in the same county, being somewhat early, we walked into the graveyard; and noticed that the graves were arranged in rows, which were not parallel to the walls of the inclosure, but extended diagonally across. On inquiring into the reason of this, we found the object was that the bodies might be placed in an east and west direction, with the feet pointing to the sunrise. No one seemed to know why this order had been followed, except that it was an ancient custom. It was an interesting evidence of the tenacious hold which ancient superstitions retain upon the people, to find this relic of the pagan worship of the sun still practiced in this country and in this age. We subsequently, found, however, that in some of the Mennonite burying-places no regard was paid to the points of the compass.

An interesting incident of the civil war was related to us, respecting some of the Mennonites who resided in the Shenandoah Valley in Virginia. Sixty or seventy of these and of the Dunkards, who are also a non-fighting people, attempted to make their escape to the mountains, and so north into Pennsylvania, so as to escape military service. They were arrested by the Confederates, taken to Stanton, and urged to join the army. They refused, and were shut up in a box car for the night, with the threat that

they should be shot in the morning if they persisted in their refusal. They spent the night in praying and singing hymns; and in the morning announced their determination not to fight, let the consequences to themselves be what they might. Their lives were spared, but they were sent to Richmond and confined for some months in the Libby prison; but were finally released under an act passed by the Confederate congress, to exempt from military service those conscientiously opposed to war on the payment of a fine of \$500.

The Mennonite brother who related to us the above anecdote, also told us of the experience of one of the "sisters," with whom he had dined at her home in the Shenandoah Valley, about two years after the close of the war. During that terrible season, her husband had been carried off by the Confederates, who wished him to fight for their cause. She was left with three children, and their provisions were so nearly exhausted that she had only flour enough left to bake three loaves. Some Confederate soldiers smelled the baking, and demanded the bread. Two of the loaves she gave up, but endeavored to retain the third for herself and her children. One of the soldiers attempted to take it by force. She finally told the man, if he would release his hold on her, she would give it to him; but before he went out of the house she wished him to do her a favor. Her husband, she said, was gone, and might be dead; she had nothing to live upon; and she told him to kill her and her children, and then he might take the loaf. He looked at the children, laid down the bread, and departed without it. Her husband made his escape, returned home, and contrived a place of concealment under his hay-mow.

The Mennonites in Lancaster County seem to feel much interest in their Virginia brethren, who suffered greatly during the war. Towards the close of that awful scourge, some of them residing in Shenandoah Valley became so wearied with their prolonged troubles, that they had concluded to leave the country, and make their way over the mountains to a more secure home. On the morning of their proposed departure, their bishop, Samuel Coffman was sitting on a log, when an unusual feeling came over him, with a clear impression of the Divine will that they must not go; and an intimation that the conflict was nearly over. He ordered the horses to be unhitched from the wagon, and sent word to the others. The war soon ended, as he had foreseen; and their Southern neighbors seeing that they had given up their purpose of moving, felt more friendly towards them. Our informant said, that when Samuel Coffman related the circumstance to him, it was with an evident feeling of reverence.

At one of the meetings an exhortation was extended to the young to yield to the visitations of Divine Grace; and testimony was borne to the universal extension of the love of God to mankind, in which the language of Peter was quoted, "I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him;" and also that of Paul, "The grace of God which bringeth salvation hath appeared unto all men, &c.," and the comment was made, that the foundation of all true religion is in the work of this Divine grace on the heart, and that all those everywhere who live in obedience to it, are members of the one universal church.

Afterwards, two or three of their ministers addressed the people in German, going over the substance of what had been communicated, en-

dorsing it as sound doctrine, and recommending them to heed the advice given. We find it is a frequent practice among this people, for some one, usually one of the elders or deacons, thus to bear witness in respect to the sermons that have been preached. They speak of the custom as giving "evidence."

It was encouraging to us to meet with many proofs that the visit among them was acceptable, and that unity was felt with the doctrines proclaimed. One expression that was several times made use of, in private conversation, was that they could say "Yea and Amen" to what they had heard. The general character of the public testimonies delivered, probably contributed to their acceptance, being largely on the offices of our Saviour, as the Author of salvation to his obedient followers, through the one saving baptism, the washing of regeneration,—the change of heart and of life wrought in man by his divine Grace and Spirit; the spiritual nature of his kingdom; the continuance of the immediate revelation of the will of God to man, as the foundation of all true religion; the need of self-denial, and bearing the cross; the importance of maintaining the holy watch against evil; together with exhortations not to despise the visitations of the Almighty, and so frustrate the Grace of God; and at times views of the glorious blessings laid up in store for the righteous—"They shall hunger no more, nor thirst any more, neither shall the sun light upon them, nor any heat, but the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters, and God himself shall wipe away all tears from their eyes." On these points the views of the Mennonite brethren were one with our own.

J. W.

(To be concluded.)

MY FIELD.

I turned the turf of a pasture old,
And sowed upon the fragrant mold,
My hoarded grains of wheaten gold.

The little field grew fair and green,
And smiled in the autumnal sheen,
A summer dream, the hills between.

But those who saw it could not see
How beautiful it was to me,
Or what I hoped its fruit would be.

They did not know the toil and pain
That was the price of every grain,
They only saw the greening plain.

They said "This wheat looks very fair,
But yet we think 'twill hardly bear
The winter's cold." O heart of prayer

That broke within me as I heard!
How all my faith and hope were stirred,
Responding to each doubting word.

And, as I laid me down to sleep,
I said, the while I could but weep,
"In faith I sowed, I needs must reap."

But while I slept, all through the night,
The snow came down, with footstep light,
And hid the green field from my sight.

The morning sunlight as it shone,
Between white hills, looked down upon
A spreading plain of white alone.

All through the winter closely sealed,
To passers by, my little field
Its secret kept, still unrevealed.

The winter long! the winter cold!
When snows were gathered fold on fold,
Alas for green! Alas for gold!

Alas for me! how could I know
My wheat would lie beneath the snow,
Doubt, at my ear kept whispering, "No."

Faith like the snow birds often came,
And sweetly chirruped o'er the plain,
But, like them, ever went again.

Until at last, wearied I thought,
"With honest purpose I have wrought
So yield me much, or yield me naught."

O hidden field my Master knows,
The secret hidden by the snows,
I wait the love that shall disclose.

Selected.

THE TICK OF THE CLOCK AT MIDNIGHT.

'Tis the click of the clock at midnight,
Solemnly, startlingly clear,
Like the throb of a fevered pulsation
Made audible to the ear.

Through the house reigns a death-like silence,
The death-like silence of sleep,
While the fragments of time, like meteors,
Pass flashing across the deep.

From the coming eternity rushing,
They illumine for a moment our sky,
But no power can stay their departure;
They touch us and hover by.

They touch on the heart of the watcher,
And utter these words in his ear:
"Can ye not watch for one hour,
And our soul-stirring message hear?"

We are God's messengers, speeding
With swift and invisible flight,
And we speak to you best in the silence
Of the quiet dead-hush of the night.

Remember we carry our message
Of what ye are doing on earth,
To the Bountiful Father in heaven,
Who endowed you with souls at your birth.

What are ye doing, oh, mortals!
With that glorious gift of a soul?
For what are your strongest yearnings,
And what is the longed-for goal?

Pleasure, and power, and riches,
Leisure, and freedom from care—
Is it for those ye are striving?
Such strivings must end in despair.

Like a butterfly crushed in the grasping,
So pleasure is crushed when caught,
And power must end in weakness,
And riches must end in naught;

While indolent leisure lies basking,
Sleepily, selfishly glad,
Till the adder of conscience stings it,
And the terror driveth it mad.

Soon the dawn will streak the horizon
And herald the fateful day;
Prepare! Lo, the kingdom of heaven
Approacheth! Watch and pray!"

—Good Words.

Selected.

PRAYER.

I know not by what methods rare,
But this I know, God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late:
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—Eliza M. Hickok in *Christian Union*.

It is not the clamorous importunity, travail, and labor of the natural man, to be favored with Divine consolation and peace, that will be heard and answered; but the prayer that arises from the sensible operation of the Spirit of God on the heart, will never be sent empty away.—
John Thorp.

For "The Friend."

On page 343 of the present volume of "The Friend," is a request for "any exposition of the passage [John iii. 5] within the writings of the early members of the Society." The following is from the pen of Richard Claridge, and is to be found in the 1726 edition of his "Life and Posthumous Works," pages 136 *et seq.* As the book is somewhat scarce even on this side the water, I have ventured to make the extract for "The Friend." The well-known scholastic attainments and ability of the writer enable him to speak as a scholar; and these, coupled with the heavenly wisdom, which by obedience and faithfulness, he had learned in the school of Christ, give his exposition an authority not lightly to be set aside. The text is:

"Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5.

Richard Claridge says:—"Of such as suppose Water in this text, to be understood of Elementary Water, I would ask,—What water that is, of which Christ spake to the woman of Samaria,—John iv. 14? Which the Lord promised to pour upon the thirsty,—Isaiah xlv. 3. And to sprinkle his people with,—Ezekiel xxxvi. 25. And of which John writes in Rev. vii. 17, and xxi. 6 and xxii. 1 and 17? Is this elementary or spiritual Water? Spiritual Water, doubtless, as the context shows. And so John iii. 5,—*Except a man be born of Water, and of the Spirit, &c.*, cannot be understood of elementary water.

1st. Because the Water of which Christ speaks to Nicodemus, is of a regenerating quality; but elementary water is not.

2nd. Because this Water is absolutely necessary to salvation, but elementary water is not so.—*Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God.*

But it may be objected, that if Water here, is not to be taken for elementary water, there is a tautology in the text.

I answer:—Redoubled expressions are very frequent in Scripture; that is, one thing expressed by two terms, (by a figure called *Hendiadys*, or *ἑνὰ διὰ δύο*.) Therefore *Water* and *Spirit* are taken simply for the spirit, the *Spirit* being often signified by water. The copulative *and* is here exegetical, or explanatory, the latter member [*and of the Spirit*], explaining the former [of water]. And to me the context puts it out of all doubt; for in the 6th, 7th, and 8th verses, as also in verse 3, there is no mention at all made of water. I might cite the opinion of several learned men upon this text, as *Grotius*, *Piscator*, *Gomarus*, &c., to show my interpretation is not singular; but finding it done very fully by *Calvin*, I shall waive them, and transcribe him at large. [He then quotes *Calvin* in the Latin, and gives the translation thus]:—

"It is an error in those, who, because they hear the name of water, think that kind of baptism is mentioned in this place. For after Christ had opened the corruption of nature to Nicodemus, and taught him the necessity of the new birth, and Nicodemus dreamed of a corporeal one, Christ here shows him the manner how God doth regenerate us, namely, *by Water and the Spirit*; that is to say, by the Spirit, which, in cleaning and watering the souls of the faithful, performs, by way of resemblance, the office of water. And therefore, I take *Water and the Spirit*, simply for the Spirit, because it is as water. Neither is this a new or strange way of speaking, for it accords with that in Matt. iii. 11.—*He that cometh after me, He it is that baptizeth in the Holy Ghost and fire.* There-

fore, as to baptize in the Holy Ghost, which in regeneration resembleth the office and nature of fire;—so to be born again of Water, and of the Spirit, is nothing else but to receive that virtue or power of the Spirit, which produceth the like effects in the soul that water does in the body. I know that some give another interpretation of the text; but that this is the genuine sense I have no doubt or scruple; because it is apparently the purpose of Christ to teach all who have breathings or desires in them after the kingdom of heaven, that they must put off their own corrupt nature.' (And a little afterwards *Calvin* says): 'Laying aside all evils, let us keep to this simple interpretation which I have given, that no man can enter into the kingdom of God until he be regenerated of *Living Water*, that is, the Spirit.'" (*Calvin Inst. book 4, chap. 16, Sect. 25.*)

R. Claridge proceeds:—"But if any will needs take Water in John iii. 5 for elementary water, why should not fire, Matt. iii. 11. *He shall baptize you with the Holy Ghost and with fire*, he taken also for elementary fire? There is the same reason for the one that there is for the other, if not greater, if the bare letter of the text must determine the matter. For in John iii. 6, the word *baptize* is not mentioned; but in Matt. iii. 11, it is said expressly, *He shall baptize you with the Holy Ghost and with fire.* From whence some, taking the word *fire* for elementary fire, do mark their children, either before baptism, with a hot iron, (*See Brewerood's Enquiries, chap. 21, of the Jacobites in Syria, Cyprus, Mesopotamia, Babylon and Palestine*); or, after baptism, as *Grovius* reports of the Ethiopians, (*Synop. Crit. in Matt. iii. 11.*) Such is the blindness and ignorance of many that make profession of Christianity. But if the word *water*, in the place under consideration, must be understood of elementary and not spiritual water, will it not follow then, that baptism with elementary water is absolutely necessary to salvation, and that they who die without it unavoidably perish? A consequence full of horror and uncharitableness! But blessed be the name of the Lord it is as untrue as it is horrid and uncharitable; for salvation is not tied to any outward rites or ceremonies, but to faith and obedience. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life,' John iii. 16. 'He that believeth on the Son, hath everlasting life, (v. 36), and shall not come into condemnation, but is passed from death to life,—John v. 24. * * * Christ is the author of eternal salvation, unto all them that obey him'—Heb. v. 9. 'In every nation he that feareth Him, and worketh righteousness, is accepted with Him,'—Acts x. 35. This is infallibly certain, *He that doeth righteousness, is righteous*,—John iii. 7, and 'He that is righteous shall go into life eternal,'—Matt. xxv. 46.

As the Gospel Dispensation has put a full end to the Jewish ritual, so it has not authorized another. The law of figures and shadows was given by Moses, but Grace and Truth is come by Jesus Christ. It is the new creature that is the Christian, and not the old man, dressed up with a new profession. Now a fair outside is nothing worth where purity of the inside is wanting. The water dispensation has had its time and period, and now no baptism avails anything, but that of the Holy Ghost. This alone is saving; for whosoever is baptized therewith, and abideth therein, shall certainly enter into the kingdom of God."

Richard Claridge was educated at Oxford University, and made B. A. in 1670, and was "ordained" "Deacon" in the same year. In 1672, "he was ordained priest in the King's chapel at Westminster," and in 1673, became "rector" of Peopleton in Worcestershire, where he kept a Grammar school for several years. He was made M. A. in 1676. While he was at Peopleton, his heart was led to consider his own practical acquaintance with Divine things, and what he knew experimentally of the workings of Divine grace in himself. Did he know what this Grace really was, and such like considerations grew upon him, and he saw that although occupying the post of a teacher of righteousness, he was himself unacquainted with the Life, the Power, the Grace which comes by Jesus Christ to make men righteous. He was much cast down, and deeply exercised by the judgment of God in his heart, and applied himself seriously to repentance, and to co-operate with what he knew of the teachings of Divine grace in his heart. And then the Lord in mercy opened the eyes of his understanding, leading him to search and prove many things he had received as good, and lawful for him to do. He was shown that it was unlawful for a minister of Christ to receive payment for his ministry, and being faithful to the convictions of the Spirit of Christ, he resigned the rectorship of Peopleton in 1691.

His mind was further enlightened to see the inconsistency of many things connected with the doctrine and practice of the Church of England, and shortly after his resignation of the living at Peopleton, he joined the Baptists—many of whom at that day were very tender people—believing they came nearer the Gospel pattern than any other he knew. "At the time he was baptized, as soon as he was come out of the water, and gone into a house, his wet clothes being yet upon him, a certain person came into the room, and pulling off his hat, accosted him thus, 'You are welcome, sir; out of one form into another.' This man's words struck him home, and often after returned with weight upon his mind." He became a preacher amongst the Baptists in 1691, and he continued as such until 1695, when he desired to be dismissed, not feeling easy to continue with them. He left them in love, and to their great regret. In 1696 he withdrew from their community and began to attend the meetings of the then despised Quakers, in London, where he found what he had long been seeking,—a pure Gospel ministry, which answered the witness in his own heart. In one of their meetings, held at the house of Sarah Sawyer, in Aldergate Street, he first spoke as a minister, his testimony tending "to recommend a broken and contrite spirit, to the debasing of self, and magnifying the grace of God, that had turned him from darkness unto Light, and enabled him to testify of his goodness, from a living experience."

He continued steadfast in his fidelity to the Truth as professed by the Society of Friends, being highly esteemed by them for his works' sake, and died in peace with God and in the unity of his Friends, on the 28th of the Second Month, 1723, in his 74th year. He was buried in Bunhill Fields' burying ground.

This short account may serve to show somewhat of the position and character of Richard Claridge. It is evident he was bent above all things, on knowing his foundation to be on the unchanging Rock, Christ Jesus, who had been pleased to reveal Himself to him, by his free grace and mercy, to the comfort and satis-

faction of his soul. His experience and exercises amongst the Baptists give additional value to his exposition of the text, "Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God."

Hoping the above may prove of service to the enquirer and to others,

I remain thy sincere friend,

CHARLES ELCOCK.

3rd of Seventh Month, 1887.

19 Hughtenden Avenue, Belfast.

For "The Friend."

Westward Motion of the Stars Jupiter and Venus.

The continual westward motion of the stars, makes a number of groups and constellations now appear in the western half of the sky, which a few months ago were east of the meridian. And others are now visible in the eastern sky, which could not be seen in the Spring. It is interesting to watch these changes—to observe the steady on-goings of the "orbs around us," as though some important goal in the west were to be gained. But it is only a consequence of the apparent steady travel of the sun eastward, caused by the earth's annual revolution around the central orb.

I suppose more than one reader of "The Friend," has noticed of late how the Sickle, with its bright star Regulus is wending its way from the meridian westward; how the red star Antares in Scorpio, is moving slowly from the southeastern toward the south part of the heavens. And how Altair, with a small star each side of it, is gradually, peeping up from the eastern point of the sky. And so the bright planet Jupiter, with Virgo's first star, Spica, make their passage across the meridian about 6 o'clock, in the evening, two hours earlier than they did a month ago; being now in the south western sky at dark, near half way up from horizon to zenith. With even a small telescope Jupiter is an object of much interest. The body of the planet comes out like a small moon, with one or two dark lines across it, and the four satellites swinging back and forth—from east to west—as they revolve around the planet, altogether make a sight which the amateur astronomer—or indeed most any person—delights to view.

The satellites in their circular goings around the planet, with a small exception, always pass across the disk—first on this side and then on your side, as they come back. And the exact times that they pass the edges of the disk are calculated and published in Washington Time, several years before hand. So by having a table of these phenomena and a telescope of moderate power, say 30 or 40, one may correct his time piece if he knows his longitude, or ascertain his longitude if the local time is known. Thus it has been aptly said that Jupiter with his satellites is a great natural clock hung up in the heavens, giving absolute time for the whole world.

That fine ruby in the west—the planet Venus, is not at present of special interest in the telescope. But it is approaching its most interesting shape—the crescent form. This will be in fair view in a month or so; and will be a sight worth looking after by any one who has even a fair spy-glass, or access to a telescope. Many have observed that Venus can be seen in bright twilight; and by knowing just where to look it would be visible long before sunset. Its brightness will increase until the middle of eighth month, after which it will grow dimmer, and the planet will rapidly approach the sun—com-

ing to inferior conjunction (between the sun and earth) on the 21st of Ninth Month. Then it passes to the other side—west of the sun—and becomes a morning star. It continues to be an evening or morning star about 9½ months each—making its synodical round in 19 months.

Venus is pretty nearly as large as our world and a little over two-thirds as far from the sun as the earth is. Its day (axial revolution) is about half an hour shorter than ours; and the presence of air, and perhaps other circumstances, give evidence that Venus is more likely to be inhabited than most of the other planets.

W. DAWSON.

Spiceland, Indiana, Seventh Month 11, 1887.

Natural History, Science, &c.

The Brazil Nut.—This well-known, hard-shelled triangular nut, is the produce of a tree, which abounds in the forests of Guiana, and other parts of South America. The trunk of the tree is straight and cylindrical, three or four feet in diameter, and from 100 to 150 feet in height. The leaves are about 2 feet long and 6 inches wide, and somewhat the shape of the common Magnolia, or Cucumber tree. The fruit is a round ball of about 6 inches in diameter, with a hard shell, inside of which from 18 to 24 triangular wrinkled nuts are so closely and beautifully packed, that when once disturbed, it is impossible to replace them.

When the fruits are ripe they fall from the trees, and are collected by the Indians, who visit the forests for this purpose at the proper season. The meat of the Brazil nut is very good when fresh, but contains so much oil that it soon becomes rancid. Though the fruits had long been known, the tree which produces them was first described by Humboldt and Bonpland, who named it *Bertholletia excelsa*. "We were very fortunate," says these authors, "to find some of these nuts in our travels on the Orinoco. For three months we had been living on nothing but poor chocolate and rice cooked in water, always without butter, and often without salt, when we procured a large quantity of these fresh fruits of the *Bertholletia*. It was along in June, and the natives had just gathered them."

One of the characteristics of the natural order of plants to which the *Bertholletia* belongs, is the formation of large, woody fruits, from which the top spontaneously separates in the form of a lid. All are natives of South America.

Burning of the Museum of Confucius.—The ancestral home of the family of Confucius, who is held in such reverence by the Chinese, has been occupied by the male heirs of this great teacher for 2500 years. In it were accumulated many precious relics, texts on stone and marble, commentaries on his works, carvings in jade and alabaster, vases of porcelain, jewels, and gold and silver work. It has recently been destroyed by fire, and nearly all these treasures have been destroyed.

Solidifying Petroleum.—The Russian Government is making some experiments on solidifying petroleum for fuel. The oil is heated, and from one to three per cent. of soap added, which dissolves in the oil. When cold the mass has the appearance of cement, and the hardness of compact tallow. It burns slowly without smoke, and gives out much heat.

To Drive Away Flies.—Rub with an alcoholic solution of oil of winter green.

Gofio.—Dr. C. F. Taylor, in the Popular Science Monthly, speaks of the superior physical development of the inhabitants of the Canary

Islands, which he attributes to the nutritive qualities of the farinaceous food used by them. This is called *gofio*, and is simply flour made from grain of different kinds, which is parched or roasted before grinding. When it is to be eaten, it may be mixed with milk, soup, or any suitable fluid.

While on a visit to the Canaries, Dr. Taylor adopted it as an article of food, and found it digestible and nutritious. During this time he was entirely free from the acidity of stomach, to which he was very liable. After leaving Teneriffe, and landing on the West Indies, where *gofio* was not used, his acidity returned, but promptly disappeared on resorting to the *gofio*, a small quantity of which he had brought with him.

Manufactured Sand.—The sand used in glass making in western Pennsylvania and eastern Ohio, is mostly made from sandstone, which is crushed, ground, and washed. About 400 tons per day, are used in and around Pittsburg alone. It costs when dried about \$2.50 per ton.

The *May-Apple* (*Podophyllum*) is common growing in rich woods and in adjacent fence corners. The fruit when ripe, is eaten by boys, but the root and leaves are poisonous.

Poison Vine, is a common climbing plant, found on old fences and on trees, clinging to these by numerous wiry rootlets which the plant throws out, and into the object over which it climbs. This plant somewhat resembles the Virginia creeper, but that may be known by a five-fold leaf, while the leaf of the poison vine is three-fold. This plant poisons many persons, if they simply touch the leaves, producing a distressing eruption of the skin. The effects are worse in the morning when the dew is on the leaves.

The *Poison Sumach* (poison elder) belongs to the same family as the last. It is a small bush, and grows in swampy places or along rivulets. It is quite poisonous to some persons, affecting the skin as does the poison vine.

Wild Parsnips of several kinds are poisonous. It is well to avoid all wild plants which in leaves or seed-stalk look like the garden parsnip, and to remove them from the farm. The garden parsnip sometimes runs wild, and then it too becomes poisonous. These plants are generally found in low grounds and along rivulets, though sometimes on high ground. The water hemlock belongs to this family, it grows in swamps and along creeks. This plant somewhat resembles "sweet cicely," and the lives of children are sometimes lost by their eating the roots, which are very poisonous. The only safe rule is to leave all wild plants looking like wild parsnips alone.

Datura (thorn-apple or jimson weed) is a common, coarse and unsightly weed, found in rich grounds about the barn and other farm buildings. It has heavy stems, large, much dentated leaves, large purplish or white flowers, which have a mawkish odor. The dried seeds, found in the dry burr-like pods are very poisonous, and are occasionally eaten by children with fatal effects.

Stagger-bush (lamb-kill, calf-kill, &c.) *Andromeda maritima* is a shrub two or three feet high, found in many woods and on sandy plains. The plant bears somewhat leathery leaves, and pretty white flowers. It is said to kill lambs and calves, and to give sheep the staggers, when they eat the leaves. Where this plant is abundant, bees cannot be safely kept, because the honey gathered from the flowers of this plant, poisons the whole product.

Pokeweed is a plant well-known for its purple berries. The young shoots are used in the early spring for "greens," or as a substitute for asparagus; but this is not a safe thing to do, as when too old the plant is poisonous.

The leaves, flowers and all parts of the common *oleander* are poisonous, and hence the plant should always be kept out of the reach of children and our domestic animals. The fruit of the horse-chestnut is sometimes poisonous when eaten.

Acorn (monk's hood), a plant cultivated in some yards and gardens, for its flowers. All parts of this plant are highly poisonous, so much that careful people should banish it from their grounds. The root resembles horseradish, and cases of poisoning have resulted from mistaking it for that vegetable.

Foxglove (*Digitalis purpurea*), is cultivated in flower gardens for its long clusters of large, mottled, showy flowers. The leaves contain an acid poison, and the plant is so dangerous, that its cultivation should be abandoned.

Pumpkin Seeds contain a medicinal principle, which, in large quantities, proves poisonous to chickens and turkeys, and is probably injurious to cows. Where large numbers of pumpkins are fed in the open air, the chickens eat the seeds, and some become paralyzed in the legs, while others walk as though intoxicated. It would be well to remove the seeds when pumpkins are fed to stock, for they probably counteract all the good the fruit does. Peach pits, peach leaves, and the bark of the wild cherry tree all contain a poisonous acid (*hydrocyanic*), and they should not be eaten in any quantity.

Potatoes exposed to the light become green and unwholesome, if not actually poisonous. The little balls on the potato vines are unwholesome. Decaying fruits and vegetables of all kinds are unwholesome and should not be eaten. Decaying fruits and vegetables in the cellar generate poisonous gases, which ascend into the rooms above, to the injury of the inmates. Potato skins are sometimes poisonous when eaten. Mushroom beds better be left alone, unless gathered by one well acquainted with the edible species. It is claimed that the fruit and young branches of the yew tree are poisonous, also the leaves and roots of the lily of the valley.

In case of poisoning from eating wild berries, it would be proper to administer an emetic, such as a tablespoonful of ground mustard in a pint of warm water, or copious draughts of warm water to which a little grease or oil has been added. Tickling the throat with a feather will also bring on vomiting. The sufferer should be placed in bed and a physician called at once.—*The Independent.*

Items.

Race Question at Atlanta.—The Atlanta University is a colored institution, towards the support of which the State of Georgia annually appropriates \$8,000. A few white children, the children of the professors employed, and of the white pastor of a colored congregation, attend the school along with the other pupils. The Board of Visitors, in making their report on the school, refer to this as a misuse of the funds, which were appropriated for the benefit of the negro race. The report is a curious development of race prejudice; and much of the same nature, as would be the attempt of a railroad conductor to eject a white man from a car appropriated to colored passengers.

—*Military Waste.*—Lord R. Churchill, M. P., writes to the *Times*, [London] saying:—"In my speech at Wolverhampton I thus summed up my examination of the expenditure by the Admiralty on the construction of ships:—

"What is the grand result of all this? The result of all this is that in the last twelve or thirteen years eighteen ships have been either completed or designed by the Admiralty to fulfil certain purposes, and on the strength of the Admiralty statements, Parliament has faithfully voted the money. The total amount which either has been or will be voted for these ships is about ten millions, and it is now discovered and officially acknowledged that in respect of the purposes for which these ships were designed, and for the purposes for which these ten millions either have been or will be spent, the whole of the money has been absolutely misapplied, utterly wasted, and thrown away."

The *Times* itself says: The facts, as disclosed in the reports of Committees and Commissions, speak for themselves, and the inquiry now being conducted by the Committee of the House of Commons on the Army and Navy Estimates is daily furnishing additional evidence. When we learn that in one Department of the War Office it costs £5,000 to superintend an expenditure of £250 a year, we need not be astonished at any revelations of incompetence which the inquiry may subsequently disclose.

—*Russian Fanaticism.*—On the 10th of Seventh Month, an attempt was made at the Paulovsk Palace to murder the Grand Duchess Elizabeth. The cause given for the attack was that the Grand Duchess, who is a Lutheran, refused to modify the terms of her marriage settlement, which accords her the privilege of remaining a Lutheran, and joining the Greek Church.

The would-be murderers were all arrested, being captured near the Palace. While they were being removed to jail they cried out: "We have already had enough of Maria Paulowna!" referring to the wife of the Grand Duke Vladimir, brother of the Czar, whom the populace have suspected of making proselytes to her faith. It is stated that a previous attempt was made to assassinate the Grand Duchess Elizabeth.

—*Church Sincere.*—Canon Gregory, at a recent meeting of the English Church Union, exposed a miserable scandal. A friend of his had occupied a prebendal stall which brought him in £5,000 a year for sixty years. In return for this he had to preach two sermons a year—a task which was done for him by a minor canon for a guinea a sermon!

—*The New Testament in Hebrew.*—The New Testament, which was translated into Hebrew by the late Isaac Salkinson, Missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted at Vienna in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament.

—*Dancing Prohibited.*—At a Catholic service in Allenton, Pa., recently held, the rector, in severe terms denounced balls and dancing, and commanded the young ladies of his congregation to discontinue attending balls. He said, if they persisted in doing so, he would read their names from the altar. It is said several contemplated balls were abandoned in consequence.

—*Excommunication of Edward McGlynn.*—E. McGlynn was a Roman Catholic priest in New York City, popular for his eloquence, who adopted the visionary theories of Henry George about land, and entered with much zeal into his political movements. He refused to obey the command of his archbishop to discontinue his political speeches, and has been excommunicated for his refusal to go to Rome, and submit the case to the Pope. He denies the right of his ecclesiastical superiors to interfere with his political sentiments, and has since declared at a public meeting, that "an unjust excommunication is not worth the paper it is written on. It is with his own conscience one has to deal." The most interesting point in this controversy is the

light it throws on the growing disposition to reject priestly interference in temporal matters. One of his fellow professors lately stated to a reporter of a New York paper (*The Voice*), "We have been led spiritually by the Holy Church at Rome, but deny the right of Pope or priest to fetter our consciences, or to tell us, free American citizens, how we shall vote or for what we shall vote. This thing, this complete separation of Church and State, which began with the overthrow of the Pope's temporal power, has been working ever since until many of our largest congregations, like that at Aurora, Ill., refuse point blank to let the priests control the secular affairs of the Church any longer. We are as willing as ever we were to acknowledge the spiritual leadership of Pope and priest, but neither must undertake to do any longer what was the practice for centuries, viz., to have and exercise absolute control of our minds, bodies and consciences. That notion has been completely exploded, and the sooner the Church authorities recognize the fact the better for them."

THE FRIEND.

SEVENTH MONTH 30, 1887.

There has been for a considerable time past a large amount of discussion in some of the "Religious papers," and in theological circles, of a doctrine that has been gradually obtaining some foothold among Protestants, that "there will be a probation after death for all men who do not decisively reject Christ during the earthly life." This is analogous to the doctrine of purgatory held by Roman Catholics, and rejected by the Protestant Reformers as a mere human invention.

The present tendency to this belief has probably arisen from that narrow and erroneous view of the redemption which is in Christ Jesus, which limits its blessed effects to those who had heard of his coming in the flesh, sufferings and death for our sakes, and who had accepted Him as their Saviour. It follows from such a limitation, that the countless myriads, who, in the providence of the Almighty, had never had the opportunity of knowing the history of the Saviour as recorded in the New Testament, are shut out from any hope of salvation. Against such a horrible conclusion the mind naturally revolts; and some of those who had imbibed this sentiment, seem eager to adopt a theory which may neutralize its injustice, by imagining that these victims of unfavorable circumstances will have in a future state an opportunity of doing what was denied to them in this.

But this theory is not sustained by the teachings of the Bible; nor is there any necessity for its adoption by those who accept the universality of Divine love, and believe that the offers of Grace are extended to all men in this state of being. No language can be clearer than that of the Apostle Paul, who says, "The Grace of God, which bringeth salvation hath appeared unto all men."

That same blessed Saviour, who appeared in an outward form among the Jews formerly, now visits his creatures inwardly and spiritually; and all those who believe in and obey his manifestations to their souls, are partakers of that saving faith which is the gift of God; and, if they continue faithful to the end of life, will be reckoned among his adopted children, even if they have never heard his name outwardly spoken.

Some of the professors in the Theological Institution in Phillips Academy, in Andover, having been charged with holding and teaching

the views in regard to future probation before referred to, a recent trial of one of them has been held by "The Board of Visitors," who have the authority to judge of departures from the doctrines for the support of which the endowment funds of that school were given. They decided that the charge was sustained, and decreed that the said professor be removed from his office. As most of the Trustees are opposed to the decision of the Visitors, it is not unlikely there may be a further contest over this matter.

The American Institute of Civics is an association designed to promote integrity and patriotism among the people of this country; and thus promote the real welfare of the country. Social order, good government, and proper educational influences are among the objects to which its attention is directed.

It issues a quarterly magazine, under the title of *Civics*, devoted to the discussion of questions of vital public concern, and published at 83 Cedar Street, New York (subscription price \$1.00 per annum); the first number of which we have received.

SUMMARY OF EVENTS.

UNITED STATES.—The President has accepted an invitation from a large delegation of citizens of Missouri, to visit St. Louis next Tenth Month.

The President and his Cabinet are expected to visit the Centennial Anniversary, to be held in Philadelphia next month.

New buildings in this country this year, according to the estimate of a building trades journal, will cost not less than \$700,000,000.

A telegram was received at the Treasury Department on the 20th instant, from Captain Sheppard, commanding the revenue steamer *Rush*, dated at Ounalaska, Seventh Month 5th, confirming the press despatches in regard to the seizure of the British steam schooner *Annie Beck* and the American schooner *Challenge* for illegal sealing.

The volcano of Akontan, on the Island of Akontan, one of the Aleutian group, has been in almost constant eruption since the middle of Fifth Month. Rocks and lava are thrown out, and the surrounding country is shaken by earthquakes.

A bill imposing a tax of \$10,000 on wine-rooms, has been passed by the Georgia House of Representatives. It is thought the Senate will agree to the bill.

The beautiful elm trees, the great number of which has long been the pride of Plainfield, N. J., are being destroyed by some sort of a bug, resembling in appearance the ant.

The olive is said, by the Sacramento *Bee*, to be the most profitable tree in California at present, and the orange probably next, with a prospect that the fig will yet take the first place.

Professor Forbes, State Entomologist of Illinois, says that "chinch bugs have obtained a foothold in the northern portion of Illinois to such an extent as to assure an immense number of them next year, unless weather unfavorable to their development should intervene." He says that "the danger from this source threatens to damage the wheat crop of 1888 to an extent in comparison with which the pleno-pneumonia and other recent outbreaks of contagious diseases among domestic animals will be insignificant.

It is reported from El Paso, Texas, that "close upon the heels of the news of the earthquake at Bavispe, come the details of a still greater calamity at Bacaric, a town twenty miles from Bavispe. It had before the catastrophe 1200 inhabitants. When Bavispe was destroyed the town was badly shaken up, and most of the inhabitants fled. Since then the town of Bacaric has been visited by a succession of shocks that have reduced the whole town to ruins; most of the people escaped, as they fled to the country terror-stricken on the first disturbance."

A telegram from Utica, New York, says Giles Smith, of Deerfield, lost three cows on the 26th, by bloody murrain. He had them buried near a running stream, which infected the water. Three cows belonging to William Budlong, Jr., a neighbor, died of the disease. Budlong and John Kaymen, while looking for the cause, were stung by mosquitoes, and are now seriously ill, having been inoculated with the murrain virus.

Up to Seventh Month 24th, there have been 152 cases of yellow fever reported at Key West, Florida, and 39 deaths. There remained 55 still sick, and 58 were discharged well.

The deaths in this city last week numbered 691, which was 148 more than during the previous week, and 256 more than during the corresponding period last year. Of the whole number, 268 were under one year of age; 131 died of cholera infantum; 67 of sunstroke; 50 of consumption; 34 of inflammation of the stomach and bowels; 30 of inanition; 31 of marasmus; 25 of congestion of the brain; 29 of convulsions; 21 of inflammation of the brain, and 19 of old age.

Markets, &c.—U. S. 4½'s, 109½; 4's, 128½; currency 6's, 123 a 133.

Cotton was quiet but steady at 10½ cts. for middling uplands.

Feed was steady, without, however, any demand of moment. Sales of 1 car good winter bran, at \$15.50, and 1 car prime do., at \$17.75 per ton. Quotations: Bran, winter, choice, \$16; do. do. fair to prime, \$15.25 a \$15.75; bran, spring, \$14.50 a \$15.

Flour and Meal.—Trade in flour was sluggish, and prices favored buyers. Sales of 125 barrels Penna. family, at \$3.75; 375 barrels Ohio straight, at \$4.40 a \$4.50; 500 barrels winter patent, at \$4.50 a \$4.75; 125 barrels Minnesota, clear, at \$4; and 500 barrels do. patent, at \$4.60 a \$4.80. Rye flour moved slowly at \$2.60 a \$2.75 per barrel, as to quality.

Grain.—Wheat closed steady, with 80½ cts. bid and 80½ cts. asked. Corn was nominal, and No. 2 mixed closing at 46½ cts. bid and 47½ cts. asked. Oats were inactive; No. 2 white closing at 33½ cts. bid and 39 cts. asked.

Beef cattle were ¼ a ½ c. lower, at 3 a 5 cts.

Sheep were active and ¼ c. higher, at 2 a 5½ cts.

Lambs were ¼ c. higher, at 4 a 8 cts.

Hogs were ¼ c. lower, at 7½ a 7 cts.

FOREIGN.—On the 19th instant, the House of Commons went formally in a body to the House of Lords, where the Royal assent was given to the Irish Crimes Act Amendment Bill, and it was thus made the law of the realm.

On the 25th instant, all the Counties in Ireland, either in whole or in part, had been proclaimed under the Crimes Act.

In the Land Bill, now under consideration, Balfour has agreed to adopt several provisions in accordance with Parnell and his associates.

John Morley, in opening the Liberal Club at Hackney on the 23d instant, said that the Government had waited half a year in passing a measure that was intended to suppress the National League, but directly they obtained it Lord Salisbury changed his attitude and said he would adopt the League's policy regarding rents in Ireland. Lord Salisbury, — Goschen and other Conservatives had contended that to interfere with rent contracts would be dishonest. It was useless now to say that they only meant to be dishonest for three years. They were deluding themselves if they thought the proposals dependent upon the passing of the Tory Land Purchase bill would only be temporary.

The Marquis of Salisbury, replying to a deputation which called on the 22nd to urge the Government to take some action to protect British trade from the effects of foreign competition, assisted by bounties, said it was impossible to speak too strongly of the injustice which the foreign bounty system inflicted on British workmen. A European conference, he said, would soon consider the matter, and in the meantime he could only say that there were two ways for Englishmen to deal with their assailants in this contest. If reasoning failed, Englishmen might return the blow.

Wooden shoes, whose chief value is that they are so cheap that nothing can be obtained on them in the pawnshops, though they are serviceable enough for the purpose, are now given to poor children in London.

The *Republique Francaise*, commenting on the Anglo-Turkish Egyptian Convention, pronounces it a masterpiece of duplicity, intended to transfer Egypt entirely to England. "France," the paper continues, "does not dream of seizing Egypt; she only asks that England shall regard Egypt as inviolable, England equally with France."

On the 21st, de Lesseps presided at a meeting in Paris, of shareholders of the Panama Canal. Dom Pedro, Emperor of Brazil, was present. The annual report of the company showed a decrease in the former confidence that the canal would be opened in 1889, but expressed a hope that a connection between the Atlantic and Pacific would then exist across the Isthmus of Panama, and that the works would be completed soon afterwards.

On the 24th, 99 deaths of cholera and 22

deaths from the disease, were reported at Catania in Sicily. The people are panic stricken. Robbers are pilfering houses whose owners have fled to escape the scourge. The fugitives are spreading the disease throughout the island. Business is at a stand still everywhere.

Advices recently received in Constantinople indicate that the Bulgarians are about to proclaim their independence.

The Turkish Commissioner at Crete has proclaimed the concessions which the Porte has decided to make to the Cretans. One-half the customs revenue collected in Crete is ceded to the Cretans. The resolutions of the Cretan Assembly are to be sanctioned by the Porte within three months after they are passed, and the Christians of the country are to have an enlarged share in the local government.

A violent volcanic eruption has occurred on the Island of Galitia, off the coast of Algeria. Streams of lava are issuing from the crater of the volcano, and the glare of the flames emitted are visible for fifty miles.

RECEIPTS.

Received from William J. Jenks, Philada., \$2, vol. 61; from Lydia Ann Hendrickson, N. J., \$2, vol. 61; from Evan Smith, Io., \$6, being \$2 each for himself and Joshua P. Smith, Io., and Caroline Haldean, Kans., vol. 61; from William J. Smedley, Pa., \$2, vol. 61; for Samuel P. Nicholson, N. J., \$2, vol. 61; from Charlotte H. Hollingshead, Pa., \$2, vol. 61; from Thomas S. Downing, Pa., \$2, vol. 61; from Jacob Roberts, Pa., \$2, vol. 61; from Dr. Joseph Warrington, N. J., \$2, vol. 61; from W. H. Corse, M. D., Del., \$6, being \$2 each for himself, Jane Faron, and Mary H. Brooke, vol. 61; from Jonathan Chace, R. I., \$2, vol. 61; from Jane De Cou, N. J., \$2, vol. 61; from Joshua T. Ballinger, Agent, Pa., \$6, being \$2 each for Abigail Hawley, Sarah Pennell, and Hannah Webb, vol. 61; from Richard T. Osborn, N. Y., \$2, vol. 61, and for Isaac D. Osborn, \$3, to No. 52, vol. 61.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

WANTED,

Teachers for the Adelphi School, Principial and Assistant, to enter upon duty at opening of school Ninth Mo. 1st, 1887. Apply to

Israel H. Johnson, 809 Spruce Street,
Geo. S. Hutton, 22 N. Front "
Wm. T. Elkinton, 17 S. Front "

WESTTOWN BOARDING SCHOOL.

Until further notice the stage will connect with the trains which leave Broad St. Station at 7.07, 8.53, 2.47 and 4.55; and at other times on timely notice being sent to

J. G. WILLIAMS, Supt.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence in Philadelphia, Fifth Mo. 18th, 1887, MARY W. WOOLMAN, daughter of John and Sarah G. Woolman, a member of Northern District Monthly Meeting, in the 34th year of her age, after a short, severe illness, which was borne with patience and resignation; and at the last there seemed a realization of the joy into which she was about to enter. She early surrendered to the requirements of a tender conscience, and through her life exemplified the declaration, that "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." For a number of years she was engaged as a Teacher, and for the last six years of her life was Principal of the Girls' Department of Friends Select School in this city. Her deep sense of the responsibilities of this position was often manifested, as well as her great interest in the comfort and welfare of each individual pupil, both in and out of school. She was deeply concerned for the religious instruction of her charge, endeavoring by example and precept to lead them into the paths of useful womanhood. Her sympathy was always practically enlisted for the needy, and she felt an ever-present desire in no way to cast reproach upon the high profession of Christian and Friend.

